THE PARABLES OF THE GOSPEL

by

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John J. Boyd

The Parables of the Gospel

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The Parables Of The Gospel

AN EXEGETICAL AND PRACTICAL EXPLANATION

BY

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TRANSLATED FROM THE THIRD GERMAN EDITION

BY

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PREFACE

IT seems to be high time that the English-speaking world should be put in full possession of Father Leopold Fonck's great exposition of the parables of the Gospel. Were it a work of much lower aim and achievement, still the fact that its author occupies a supremely important position as a teacher of Holy Scripture[1] *would make it the natural desire of every Scripture student, and almost the duty of all who have to expound to others the Word of Life, to make acquaintance with the elucidations and opinions of an expositor whose competence is so exceptionally warranted. Far, however, from being in itself a casual or slight production or a mere compilation of other men's labors, "Die Parabeln des Herrn im Evangelium" is a work of first-rate importance, representing so much original research and such unsparing labor that the author might well term it "opus vitae meae." It is a monumental result of unwavering zeal, unresting energy, and admirable gifts. It presents us with a complete and masterly explanation of all the parabolic discourses of Christ under all their aspects — historic, literary, mystic, moral, controversial.*

These are high commendations. How fully justified they are we may enable our readers to judge by setting before them a few among the many eulogistic comments which the first appearance of Father Fonck's volume called forth in the Press.

[1] The author was chosen by His Holiness Pius X to take the first place in the Biblical Institute now domiciled within the shadow of the Vatican.

Here is one, which I translate literally (it is Professor Belser's, published in the Theologische Quartalschrift *of Tübingen, where he occupies a chair of Scripture exegesis):*

The explanations of words and things and the expositions may almost without exception be cited as models; in all the author is powerfully aided by his exact, profound, first-hand knowledge of Palestine — its aspects and people, its manners and customs, its physical conditions. In each parable the leading thought and aim are made to appear clearly and distinctly. The sections on the conclusions to be drawn deserve special attention. For the clergy in charge of souls the help given towards homiletic utilization of the parables will be very valuable. A special merit, in fine, of the learned writer's is the energy he displays in assailing the (false type of modern biblical) criticism which has made some notable displays in mishandling the parables. . . . Fonck's solid work supplies a real want and is to be most earnestly commended both to the student of theology and to the priest engaged in active work.

Many reviewers make their own the warm words of commendation written by Bishop Von Keppler, who says (among other things) that Father Fonck's method "comprises in an ideal fashion scientific and practical standpoints and aims, so that the practical tendency impairs not in the slightest the scientific exposition; it but serves to make the latter deeper, more animated and more fruitful." Some particularly applaud the author's vigorous and well-sustained polemic against Professor Jülicher of Marburg and other modern rationalist critics. One sums up his praise by saying that the book is "a real pearl" among the books of all descriptions recently offered to the clergy. It would be tedious to multiply citations to the same effect.

There was but one respect in which Father Fonck's work failed to reach the highest standard. Its manner was less admirable than its matter. German prose, in general, has seldom been favored by the applause of literary judges, and, in the present case, the learned exegetist has merited no higher praise as a stylist than that of having expressed his meaning

in words and phrases that are businesslike and usually clear. Whatever was lacking, however, to his work in this respect has, we believe, been very successfully made up for by the competence and care of the present translator, whose practiced and facile pen has rendered obscurities lucid and rough ways pleasant. As at the same time every effort has been made to secure the most faithful expression of the substance and intent of the original commentary, it will be found that the student of "Die Parabeln" in its English garb stands — to say the very least — at no disadvantage as compared with one who takes up the work in its original German.

A very few omissions have been made, all of passages referring to modern German homiletic volumes and other matters of no interest to readers unable to read the original text.

Special care has been taken by translator and editor as to the wording of the English versions of the Scripture passages commented on or quoted. Father Fonck's own German renderings supplied, of course, valuable guidance; but in addition all the existing English versions have been called to aid. In a few cases their differences have been commented on in extra footnotes. The aim has been kept in view of rendering as plain as possible to the everyday modern reader the meaning of the sacred texts — the meaning, in doubtful cases, which is to be gathered from the views or preferences of our author himself. The results are, of course, fully submitted to ecclesiastical authority; they are also deferred to the literary critic, with due humility, but with a humble reminder of the great and oft-proved difficulty of meeting all needs and pleasing all tastes in a translation from the Scriptures.

It is to be earnestly hoped that this book, despite of the human faults which will assuredly have crept into it, may receive a welcome proportioned not only to the labors that have been expended on it by all concerned, not only to the admirable enterprise which its publishers display in putting works of

such high caste within the public reach, but to a much higher norm of success — to the excellence and profitableness of Christ's parables themselves.

> *Truth embodied in a tale*
> *Shall enter in at humble doors.*

So said the poet, wisely, of the symbolic teachings of the Gospel; and assuredly nowhere has divine Truth assumed a more winning air, nowhere worn a more condescending yet conquering guise than in those tales told by a divine Teacher. And yet — can it be said that their true and full meaning is easily seized? Have not their details and their general drift alike been from the beginning disputed and misunderstood? Has not human fallibility found herein room to stray and heretical obstinacy means for self-blinding? Nay, has not there hung round the parables from the beginning a peculiar and mysterious dispensation of obscurity? "That seeing they may not see, and hearing they may not understand"?[1] *In them, truly, are set forth the divine lore of the kingdom of Heaven, of God's fatherhood, of the Redemption, of the service of God, of man's duties on earth and destinies hereafter, in the most appealing and vivid form. Yet it is clear that Christ intended many things to be necessary ere all this become, for any one of us, actually the Word of Life. "Qui potest capere, capiat." There must be docility of spirit, the beginnings (at least) of Faith, the desire for more light, and humility, — "unless ye become as little children, ye shall not enter the kingdom of heaven." There must be, normally, finding and acceptance of the enlightened and authorized expounder. To teach men through these means — to lead to salvation by external ministries of grace — this is the strangely constant method of Providence.*

It is not surprising, then, if I should feel it a great privilege to be associated in any degree with the diffusion of the highly

[1] On this point see the author's remarks in Chapter II of his Introduction.

guaranteed knowledge, wisdom, and piety which the President of the Biblical Institute has brought to bear on his exegesis of the parables. Nor does it need any extraordinary zeal for the spread of God's kingdom to inspire one with an earnest desire that his book, in the form which it now assumes, may reach a very wide and various circle of readers, and may emulate, by the success of its mission to many minds and hearts, the happy effectiveness of the leaven in the wheaten dough and of the good seed in the receptive soil.

George O'Neill, S.J.

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Introduction

CHAPTER I

WHAT IS A PARABLE?

The use of parables by profane writers — In Rabbinical writings — In later Christian writings — Parables in the Old Testament — In the New Testament

THE word parable comes from the Greek παραβολή, which by medium of the Latin *parabola* has passed into modern language. Its etymology is derived from the verb παραβάλλω, *to throw,* or *to put by the side of, to place side by side,* hence *to compare;* consequently, the word taken in its literal sense means *juxtaposition,* and metaphorically, *comparison.* The ancient classic authors use the word in this sense. Plato for example uses παραβολή καὶ σύγκρισις as synonyms (Pol. I, 2, 2), and Socrates to express comparison says: παραβολὴν ποιεῖσθαι πρός τι (12, 227). Suidas gives the same meaning in his lexicon: παραβολή πραγμάτων ὁμοίωσις, parabola, *rerum similitudo.*

The ancient rhetoricians use the word parable in a stricter derivative sense as *terminus technicus.* Following the example of Aristotle (Rhet. 2, 20, p. 1393 b), they employ it to express a sort of κοιναὶ πίστεις, the usual form of demonstration. According to his interpretation the parable together with the fable (λόγος, also μῦθος, αἶνος, and ἀπόλογος) belongs to the class of the παράδειγμα or example, and the truth to be demonstrated in the parable is illustrated by means of an analogous fictitious example taken

from another order of things. As specimens of the parable thus understood, Aristotle instances two given by Socrates in which he illustrated his proposition that government officials should not be chosen by lot, by saying that it would be quite as reasonable to select by lot the athletes for a contest or the steersman for a vessel.

Seneca speaks of parables in a similar manner and compares them to *imagines*. He describes them as being necessary to the proper demonstration of the truths presented to the hearers "ut imbecillitatis nostrae adminicula sint, et ut discentem et audientem in rem praesentem adducant" (Epist. ad Lucil. 59, 6). On the whole, the parable used in this sense has always had a settled place in ancient rhetoric; Cicero (De inv. 1, 30) calls it *collatio*, and Quintilian (Inst. orat. 8, 3) gives it the name *similitudo*.

But it is especially in Oriental writings and in the Talmud that we continually find the parable in the shape of a narration of an allegory or of a fictitious occurrence. "Oratoriae judaicae," says Lightfoot, "nullum schema familiarius quam parabolismus" (II, 326). Parables similar to a number of those in the Gospel can be quoted from the Rabbinical writings. We shall refer to them occasionally in our explanation of the various similes.

St. Jerome says that this frequent use of similes is peculiar to the Syrians, and to the inhabitants of Palestine in particular: "Familiare est Syris et maxime Palaestinis, ad omnem sermonem suum parabolas jungere, ut quod per simplex praeceptum teneri ab auditoribus non potest, per similitudinem exemplaque teneatur" (in Mt. 18, 23, M. 26, 137 B).

Schoettgen thinks that already in the time of Christ it had become the custom amongst the Jewish teachers "ut primo sententia proponeretur, deinde simili vel exemplo illustraretur, tandem repeteretur" (I, 164). Lightfoot finds the reason for this in the natural inclinations of the Jew towards this form of instruction: "Scatent ubique his schematibus (parabolicis) paginae judaicae, naturali

quodam genio in huiusmodi rhetoricam inclinante gente" (II, 326).

But the fact must not be overlooked that the parables in the Old Testament, as well as in the similes in the Gospel, have had a great influence on the Rabbinical writings. The parables in the Talmud cannot be made use of, therefore, without reference to those of the Old and the New Testament for the elucidation of the nature and the object of our Lord's figurative discourses.

Paul Fiebig treats of "Ancient Jewish Allegories and the Allegories of Jesus" in an essay (Tübingen, 1904) in which he especially compares those of the Mechilta (about A.D. 90), and he comes to the conclusion that the similes of our Lord have much resemblance, as far as *form* is concerned, to the old Judaic allegories, but that as regards *substance* they are far superior; this in itself, he considers, "carries with it the proof that Jesus alone could have created them" (163). He is at one with Chr. A. Bugge and Wellhausen in dissenting from Professor Adolf Jülicher's conception of a parable.

In like manner later Christian writers in their use of the parable seem mostly either to have wholly adopted the Biblical form of speech, or to have departed from it only by their further development of the form. The later examples therefore do not help us to a correct understanding of the Biblical parables; on the contrary, we can rightly understand this form used by later Christian writers only by means of the Biblical method. Nevertheless, the writings of many of the ancient Fathers afford us information as to the manner in which the Church interpreted the nature and the object of the Biblical parables (compare N. 10).

In determining the nature of the Gospel parable, it cannot but be regarded as injudicious to attach supreme importance to the views expressed by the ancient rhetoricians; some writers have exaggerated their authority while doing violence to the text of the Evangelists in a prejudiced and unscientific manner.

In recent times the resemblance between the parables of the Gospel and those in Buddhist writings has been repeatedly pointed out, as Seydel

has done (in his "Das Evangelium von Jesu in seinen Verhältnissen zur Buddha-Sage und Buddha-Lehre," Leipzig, 1882). They prove the Oriental's predilection for figurative modes of expression, but they cannot bear comparison with our Lord's figurative discourses, and avail but little for the knowledge of the nature and the purpose of His parables. (Cf. Wiseman's "Essays," I, 103–9; Van Koetsveld, I, pp. 13–28.)

In the Old Testament we meet with the word παραβολή in about forty-seven places in the Septuagint, whilst *parabola* is used thirty-three times in the Vulgate. It is the usual translation for the Hebrew מָשָׁל and is used also by Aquila, Symmachus, and Theodotion. By way of exception we find also παροιμία used instead of it (Prov tit. 1, 1; 25, 1, A [B παιδεῖαι]), προοίμιον (Job, 25, 2; 27, 1; 29, 1), θρῆνος (Is. 14, 4); whilst in Latin we have *proverbium* (Deut. 28, 37; 1 Reg. 10, 12; 24, 14; 3 Reg. 9, 7; Ez. 12, 22, 28; 14, 8; 16, 44), *similitudo* (Ps. 43 [44], 15; Sap. 5, 3 for παραβολή), *comparatio* (Eccli. 47, 18 [17]; cf. v. 17 [15]) and in Tob. 3, 4, we find *fabula* for παραβολή. In some other instances the translation is doubtful.

The Hebrew term also appears in connection with various synonyms, which bring us nearer to its meaning; thus with חִידָה, a *riddle* (Ps. 77 [78], 2; Ez. 17, 2); with חידה and מְלִיצָה, a *riddle* or a *satire* (Hab. 2, 6); with חידה, מליצה and שִׁיר, a *canticle* (Eccli. 47, 17, Hebr.); with חידה, מליצה and דִּבְרֵי חֲכָמִים, *sayings of the wise man* (Prov. 1, 6, such as the contents of the Book of Wisdom); further, we find it in connection with שְׁנִינָה, a *satirical speech* (Deut. 28, 37; 3 Reg. 9, 7; 2 Par. 7, 20) and with שנינה, חֶרְפָּה *shame*, and קְלָלָה, a *curse* (Jer. 24, 9). Finally we find it in connection with אוֹת, a *sign* (Ez. 14, 8), and נְהִי, a *dirge* (Mich. 2, 4). Similarly in Greek we find connected παραβολὴ ὀνειδισμοῦ (Tob. 3, 4; Sap. 5, 3); whilst ἐν αἰνίγμασι παραβολῶν (Eccli. 39, 3) is used alternately with ἐν παραβολαῖς αἰνιγμάτων (Eccli. 47, 15).

In the Syriac, Chaldaic, Ethiopian, and Arabic versions the Hebrew משל is usually translated with a word derived from the same root (Syriac and Chaldaic מתל, Ethiopian *masala*, Arabic *matala*).

The exact meaning of the Semitic root is uncertain. Some with Fürst (Hebr.-chald. Wörterbuch) regard the Arabic *basula*, "strenuus fuit," as the original source; others hold with Fleischer (in Fr. Delitzsch, "Commentar über die Proverbien," p. 13 *et seq.*) that it is the Arabic *matala*, "stetit erectus." König maintains that "to resemble" or "to be alike" is the predominant meaning; certainly it is the only one applicable to the Assyrian equivalent, *maschâlu*, and is also the usual one for the Aramaic, Ethiopian, and Arabic words ("Stilistik, Rhetorik und Poetik in Bezug auf die bibl. Literatur," Leipzig, 1900, 80–82; König gives the same translation in his article "Parable in the Old Testament" in J. Hastings' "Dictionary of the Bible," III, 660–2).

But apart from the etymology, the context of most of the passages affords sufficient light to determine the meaning of the Hebrew term. We understand thereby, in the first place, that it signifies a short sentence or maxim which pithily expresses a general truth and hence is well suited for a popular proverb (1 Reg. 10, 12; 24, 14; Ez. 12, 22 *et seq.*; 18, 2 *et seq.*, etc.). But such a maxim in the people's mouths frequently becomes a byword, and hence we often find this meaning applied to the *Maschal* (Deut. 28, 37; 3 Reg. 9, 7; Is. 14, 4; Mich. 2, 4; Hab. 2, 6). In general, however, the word signifies a speech which has a special purport and contains a deeper meaning, such as, for example, Balaam's utterances (Num. 23, 7, 18; 24, 3, 15, 20, 21, 23), Job's discourse (Job, 27, 1; 29, 1), Solomon's lessons of wisdom, etc. Therefore a simile such as that spoken by the Prophet Ezechiel (17, 2 *et seq.*; 24, 3 *et seq.*), which is fraught with meaning, is in particular called a *Maschal*.

It is precisely to this deeper import and to the meaning which lies hidden from ordinary observers in the *Maschal* or parable that the Sacred Writers themselves, as well as the ancient translators, attach special importance. We learn this from the repeated combination of חִידָה and מְלִיצָה, a *riddle*, from the impressing upon us of the unequaled wisdom of Solomon by means of the 3000 *mĕschâlîm* which are

ascribed to him (3 Reg. 4, 32 [5, 12]) and the contrasting of the *parabolae* and *verba sapientum* in parallel verse form (Prov. 1, 6). The same thing is particularly noticeable in the words of the Son of Sirach regarding the parable. He everywhere connects with the word the idea of profound wisdom and special meaning (Eccli. 1, 25 [26]; 3, 29 [31]; 6, 35 Hebr. 13, 26 Greek; 20, 20 [22]; 38, 33 [38]; 39, 2 *et seq.*; 47, 15, 17 [17, 18]).

Similarly, in the apochryphal fourth Book of Esdras the mysterious figurative visions are described as *similes, similitudines* (4 Esd. 4, 47 *et seq.*; 8, 2; 10, 49; cf. 4, 13 *et seq.*; 7, 6, *et seq.*, etc.).

Likewise, in the second part of the apochryphal Book of Enoch we find the three great mysterious figurative discourses (c. 38–44, 45–57, 58–69) expressly recorded as *mesale*, parables, and repeatedly described as such (38, 1; 45, 1; 57, 3; 58, 1; 69, 29).

The apocryphal Book of Enoch according to G. Beer (in E. Kautzsch, "Apokryphen," II, 321) and F. Martin, "Le Livre de Hénoch" (Paris, 1906), probably belongs to the time of Alexander Jannaeus, 104–78 B.C.

With reference to the Gospel parables a number of passages in the Old Testament have been brought forward as corresponding closely with the usual idea of a parable in the New Testament. Thus, for instance, Nathan's admonitory speech to David (2 Reg. 12, 1–4), the trick planned by Joab with the woman of Thecua (2 Reg. 14, 6 *et seq.*), and the story told by the Prophet before Achab are regarded by some as parables; others also reckon as such Joatham's fable (Juda, 9, 9–15) and the answer of Joas to Amasias (4 Reg. 14, 9). With greater consistency the old exegetists apply the term to the canticle of the Vineyard (Is. 5, 1–7). In the opinion of some, the passages on the ploughman (Is. 28, 24–28), the dream about the enemies of Jerusalem (Is. 29, 7 *et seq.*), and other passages belong to the same category.

None of these passages are described in the Sacred Text as *Maschal*, but this fact does not preclude that all or some

of them may really correspond with the idea of a parable according to the meaning of the Hebrew word.

Without pursuing these researches further we may, on the evidence of those proved examples and texts, regard the parable as requiring two essentials: A parable, in the first place, must express a complete thought; it must be a maxim, or proposition, or speech, wholly independent and complete in itself, and not merely an idea or part of a proposition. Secondly, the *Maschal* has a deeper purport, mostly the conveying of some wise lesson which lies hidden in the words and which must be sought for as we seek the solution of a riddle. As a rule, it will be found that the *Maschal* has a third feature, namely, a comparison with some higher truth by means of a simile from the kingdom of Nature or the life of man.

Hence, if Suidas, in unison with the Fathers of the Church,[1] interprets the παραβολή as πραγμάτων ὁμοίωσις and also as λόγος αἰνιγματώδης καί κεκρυμμένος, πρὸς ὠφέλειαν φέρων, so we may describe this definition as applicable in general to the parables in the Old Testament. Jülicher maintains that "it was only in the later stages of Hellenic Judaism that obscurity and difficulties were regarded as essential to a parable." This is not in accordance with the Sacred Scriptures. Not only in Ecclesiasticus, but also in the Proverbs, in Ps. 77 (78), and in Ezechiel "the learning contained in the *Maschal* is completely disguised as a riddle," and indeed. Balaam's utterances, which are the first expressly described in the Old Testament as *Maschal*, afford sufficient evidence of the "Dunkle und Schwierige."

In the New Testament we find the word παραβολή forty-eight times in the three Synoptic Gospels and twice in the Epistle to the Hebrews (Heb. 9 9; 11, 19). We need not here examine further into the two latter passages, as in them the term is applied to persons and things in a metaphorical sense; still, its use, at least in the first passages, has refer-

[1] Cf. for instance S. Joh. Chrys. in Ps. 48 [49], 5; Theodoret in Ps. 77 [78], 2. *M.*, P. G. 55, 225; 80, 1484 B.

ence to the primary signification of comparison and similarity; some interpret the second text in the same sense, whilst others, on the contrary, adopt as the meaning "to stake (one's life)," "to sacrifice."

In the Vulgate we find *parabola* everywhere in St. Matthew and St. Mark; on the other hand, in eight passages in St. Luke we have the Latin equivalent *similitudo*, although in some manuscripts in six of these texts we also find *parabola:* Lc. 4, 23; 5, 36 (cod. brixianus *parabola*); 6, 39 (cod. vercellensis et colbertinus *parabola*); 8, 4; 12, 16 (cod. vercell., colbert., cantabrig. *parabola*); 13, 6 (cod vercell., cantabr. *parabola*); 20, 19 (cod. brix., vercell., cantabr., vindobon. *parabola*); 21, 29 (cod. vercell., cantabr., monacensis *parabola*). Cf. Wordsworth, N. T. D. N. J. Christi, with the passages referred to.

The old Syriac version and also the Sinai Palimpsest generally use the term ܡܬܠܐ, corresponding with the Hebrew מָשָׁל, sometimes also ܦܪܐܬܐ (Mt. 13, 3, 10, 13, etc.). The Ethiopian, Arabic, and Persian versions, as a rule, also use a word equivalent to the Hebrew term.

In particular, we find in St. Matthew eight speeches or discourses recorded expressly as *parabolae*, namely, the similes of the Sower (13, 3–9, 18–23); of the Tares (13, 24–30, 36–42); of the Mustard-seed (13–31 *et seq.*); of the Leaven (13, 33); further, of the Wicked Husbandmen (21, 33–45); of the Marriage Feast (22, 1–14); of the Signs of Summer (24, 34); and finally, the instruction on what constitutes real defilement (15, 10–20). St. Mark, also, records five of these parables, to which he, likewise, expressly gives this name; they are: the Sower (4, 2–20), the Mustard-seed (4, 30–32), the Husbandmen (12, 1–12), the Signs of Summer (13, 28), and the instruction on real defilement (7, 14–23). St. Mark also calls our Lord's figurative instructions on the impossibility of driving out the devils by means of Beelzebub, *parabolae* (3, 23–27). St. Luke again records as parables the simile of the Sower (8, 4–15), of the Husbandmen (20, 9–19), and of the Signs of Summer (21, 29–31). He

adds to these ten new utterances and discourses under the same designation: the adage, "Physician, heal thyself" (4, 23), the lesson on Putting a New Piece of Cloth on an Old Garment (5, 36), the Foolish Rich Man (12, 16–21), the Thief in the Night (12, 39–41), the Barren Fig-tree (13, 6.9), the Choosing of the Lowest Seat at the Marriage Feast (14, 7–11), the Lost Sheep (15, 3–7), the Widow and the Unjust Judge (18, 1–8), the Pharisee and the Publican (18, 9–14), and lastly, the Ten Pounds (19, 11–27).

Even if, strictly speaking, only these nineteen passages are expressly designated as parables, still it would be certainly incorrect to reckon these alone amongst the Gospel parables. St. Matthew himself, at the conclusion of the figurative discourse in the thirteenth chapter of his Gospel, points out to us that the whole matter of the discourse must be considered parabolic: "Cum consummasset Jesus parabolas istas (*τὰς παραβολὰς ταύτας*), abiit inde" (13, 53). Therefore the four similes immediately preceding, the Treasure Hidden in a Field, the Pearl of Great Price, the Net Cast into the Sea, and the Householder, which were not expressly set down under this title of *parabolae*, still are characterized as belonging to that category. So also the example given of the Two Sons (Mt. 21, 28–32) is recognized as a parable owing to St. Matthew's words, *aliam parabolam* (v. 33) and *parabolas* (v. 45). In like manner the words of St. Mark, "et talibus multis parabolis (*καὶ τοιαύταις παραβολαῖς πολλαῖς*) loquebatur eis verbum" (4, 33), show that the preceding simile of the Seed Cast into the Earth belongs to the parables, although not described as such. Moreover, all three Evangelists are in accord in repeatedly stating that our Lord liked the figurative form of discourse and frequently made use of it (Mt. 13, 3, 34; Mc. 4, 2, 33 *et seq.*; Lc. 8, 10). It was not necessary for them to explain more exactly which of His discourses and instructions in particular were to be regarded as parables, for the nature of such was universally understood.

We do not find the word *παραβολή* in the Gospel of St.

John, but he uses the term παροιμία[1] four times with regard to the discourse on the Good Shepherd and the Hireling (Joh. 10, 6) and to our Lord's mode of instruction in general (16, 25, a, b, 29). This term does not occur in the Synoptists, but it denotes the same things. St. Peter uses it in a passage in which he quotes a Hebrew *Maschal* (2 Pr. 2, 22; cf. Prov. 26, 11), and in the Septuagint it is used for the same Hebrew word (see note 5).

St. Matthew gives us an important clue for the correct definition of the nature of a parable. After he has recorded our Lord's first three parables, he adds the words: "Haec omnia locutus est Jesus in parabolis ad turbas et sine parabolis non loquebatur eis, ut impleretur quod dictum erat per Prophetam *dicentem: Aperiam in parabolis* os meum, eructabo abscondita a constitutione mundi" (Mt. 13, 34), which is a quotation from the Greek version of Psalm 77 (78): ἀνοίξω ἐν παραβολαῖς τὸ στόμα μου, φθέγξομαι προβλήματα ἀπ' ἀρχῆς (Ps. 77, 2). It agrees exactly with the Hebrew text: "I will open my mouth in parables (בְּמָשָׁל); I will utter propositions (hidden) from the beginning."

According to the Evangelist, our Lord's figurative mode of speech, which he describes as παραβολή, and of which he has given three examples in the preceding verses, corresponds to the *Maschal*, or the proverbial language of the Old Testament. The conception which the Israelites, who were familiar with the Old Testament, had formed of this παραβολή of the Septuagint is supposed to be generally known and is applied to the figurative discourse of our Saviour.

We may therefore apply our observations on the figurative language of the Old Testament to our Lord's parables also.

If we bear in mind at the same time the examples which the Evangelists record expressly as παραβολή, we shall not err in defining the nature of a parable. Keeping before us these examples together with the *Maschal* of the Old Testa-

[1] According to the old commentators, "along the road," "customary in the country"; according to others, "deviating from the road," hence "figurative"; Vulgate *proverbium*.

ment we consider that there are four elements necessary to the parable: (1) The discourse must have a certain internal independence and completeness. (2) It must contain a higher, supernatural truth. (3) This truth must be clothed in figurative language. (4) There must be a comparison between the truth and its image.

The first element does not require elaboration of the thought nor expansion in the expression of it. Thus, for instance, in Ezechiel the two words כְּאִמָּהּ בִּתָּהּ (16, 44: sicut mater, ita et filia eius) suffice for the pronouncing of a *Môschêl*, and our Lord Himself calls the saying *ἰατρέ, θεράπευσον σεαυτόν* (Lc. 4, 23) a *παραβολή*, although he does not propound this as His own teaching, but, so to say, takes it from the lips of the Nazarites. Again, this element requires a thought which is wholly complete in itself, and we find this exemplified in all the examples in the New Testament. The greater or lesser minuteness of detail with which the thought is propounded has no decided effect on the nature of the discourse; "plus vel minus non mutat speciem."

As we are dealing exclusively with our Lord's parables in the Gospel, it follows, as a matter of course, that they are not deficient in the second essential element of a true parable. The figurative language of the parables which are the utterances and the teaching of our Saviour will of necessity lead us into the supernatural domain of the truths of religion and its duties. Therefore we find mentioned continually in these discourses the kingdom of God, the kingdom of Heaven, the *βασιλεία τοῦ θεοῦ* or *τῶν οὐρανῶν*, to which our Lord directs our attention and which is the centre whence the parables send forth their various rays of light and in which they are again concentrated as in a common focus.

Our divine Lord presents this supernatural substance, these truths of religion respecting the kingdom of Heaven, in the parables of the Gospel under the most varied images. Even if the proverbial language of the Old Testament did not originally require a comparison, a simile, yet this figurative dress is never wanting in the Gospel parables, although

it may not be always expressly pointed out by a word expressing comparison. It is so indissolubly connected with this manner of speaking, that in ordinary language, parable, simile, and figurative discourse may be regarded as synonymous.

Finally, in a real parable the image is placed in comparison with the truth to be demonstrated; not merely shown forth for this purpose by itself alone. Hence the usual introduction to a parable: The kingdom of Heaven is like unto a grain of mustard-seed, etc. If this introduction and the express comparison are wanting sometimes, as for instance in the parable of the Sower, still, as we learn from the explanation which our Lord adds, such a juxtaposition of the image and its antitype is, as a matter of fact, present. The auditor must first bring the image vividly before his mind so as to realize what happens to the seed in the ground; then, when he compares the fate of the Word of God with this image, he will grasp the supernatural truth underlying our Lord's lesson.

It follows from what has been said that the Gospel parable is *the illustration of a supernatural truth by means of a simile given in a complete self-dependent discourse.*

The form, that is to say, the completeness of the proposition or discourse, the substance, which is the supernatural truth, the Image or simile from the order of Nature or man's life, and the comparison of the truth with the image:— these sufficiently distinguish the parables from other discourses of a similar kind.

Owing to the want of completeness of *form*, figurative phrases or comparisons which are used in a proposition or a discourse are not to be classed as parables, as for instance when our Lord says: "I saw Satan like lightning falling from Heaven" (Lc. 10, 18), or when it is said of the people: "They were distressed, and lying like sheep that have no shepherd" (Mt. 9, 36). Yet it would not be quite consistent with the Gospel usage to limit the proper use of the term 'parable" to complete narratives of occurrences from Nature

or from human life. "Parables in the stricter sense" these may well be called; but the application of the words in the more comprehensive signification which we have explained is more in accordance with the usage of the Evangelists.

The Gospel parable is distinguished from the *fable*, especially by its supernatural *substance*. According to the usually conceived idea of a fable, it only embodies some purely natural truth. Lessons of practical personal experience and of natural morality are vividly illustrated by means of fictitious narratives or descriptions. The fable is of a profane nature, whilst the parable on the sacred lips of our Lord is wholly religious.

It is repugnant to the Christian *sensus communis* to compare, as Jülicher (I, 94) has done, a whole series of our Lord's parables to fables, although, in the end, having regard to the tone of both modes of speech, he does not venture to give the name of "fable" to those narrative παραβολαί, but describes them as "parables" in a narrower sense (I, 201). Notwithstanding, he occasionally speaks of the "Fabeln Jesu" (I, 160). Loisy in his essay "Les Paraboles de l'Évangile" ("Études Évangeliques" [Paris, 1902], pp. 1–21), on this point as on most others, has faithfully followed his German master (§ II "Nature des parables," pp. 35–71).

Our Lord's parables in the Gospel owe their special character to the *image* or simile, because by means of it they are elevated above the ordinary discourse. The figurative illustration of a truth of religion can be accomplished in different ways: sometimes by a simple comparison, as with a fruit-tree and its fruit, or with a house set on a hill, and so on; and again by the presentment of a simile from Nature or from the life of man, such as the Mustard-seed, the Sower, the Fig-tree, the Vineyard, etc.; at other times by the relation of examples, such as the Good Samaritan, the Pharisee and the Publican, and so forth. The divine Master, by this alternation of the images, knew how to invest His parables with their manifold diversity and their special charm.

The final distinction of a parable from a metaphor and an allegory is the *comparison* between the image and its antitype. St. Augustine explains the metaphor briefly and

pertinently: "de re propria ad rem non propriam verbi alicuius usurpata translatio"; and he adds as an example: "fluctuare segetes, gemmare vites, floridam juventutem, niveam canitiem" (Contra mendacium, 10, 24, Corpus script. eccl. lat. 41, p. 449, 15 ss). In the metaphor the word used in its figurative meaning is set down directly as the image for the intended truth; there is no juxtaposition nor comparison of the image with its antitype, although such comparison and presumed similarity are to be regarded as the groundwork of every metaphor. Therefore Aristotle says (Rhet. 3, 4, p. 1406 b) that the image (εἰκών) used by Achilles, "ὡς δὲ λέων ἐπόρουσεν," changed by omission of the word expressing comparison, becomes a μετάφορα. If several such metaphors are joined together so that a proposition or a number of propositions are formed of expressions used in a purely figurative sense, then we have a genuine allegory.

Our Lord in His figurative language, besides comparisons, often makes use of various metaphors and allegories, as in His warning against the leaven of the Pharisees (Mt. 16, 1; Mc. 8, 15; Lc. 12, 1), in the describing of Herod as a fox, in His portraiture of the Pharisaical nature: "alligant enim onera gravia et importabilia et imponunt in humeros hominum, digito autem suo nolunt ea movere" (Mt. 23, 4), and of His own mildness: "jugum meum suave est et onus meum leve" (Mt. 11, 30), etc.

Of course, this distinction is not practically observed, because both forms of speech are often intermingled, and the theory is not strictly carried out in practice. Hence it seems doubtful to many commentators if the figure of the Vineyard and the Vine in Ps. 79, 9 *et seq.*; in Is. 5, 1 *et seq.*; Jer. 2, 21; Ez. 19, 10 *et seq.*; Os. 10, 1; and in John 15, 1 and the following, are to be regarded in the various passages as parables or allegories.

But although we may describe such passages as "allegorical parables," or may exclude them generally from the class of parables and treat them as allegories, because in them the figure and the antitype are not kept distinct from each other,

at the same time we must not pass them over unnoticed, on account of their close affinity to those parables of our Lord which are universally acknowledged as such.

The old ecclesiastical writers give especial prominence to the figurative character of the parables, whilst at the same time they emphasize the abstruse and enigmatical nature which is peculiar to many of them owing to their figurative wording.

We cannot here enter into the various individual explanations. Cf. Clemens Alexandr., Strom. 6, 15; Origenes in Prov. 1, 6; in Mt. 13, 44; S. Chrysostomus in Ps. 48 [49], 5; Theodoret in Ps. 77 [78], 2 (Migne, P. G. 9, 349 C; 13, 20 C. 844 C; 55, 225; 80, 1484 B); S. Hieronymus, Epist. 121 ad Algasiam n. 6; in Ez. 11, 1 (M., P. L. 22, 1019; 25, 168 A), etc.

CHAPTER II

THE OBJECT OF OUR LORD'S PARABLES

IN determining the object of our Lord's parables, we must bear in mind that, according to the Gospel, His auditors were divided into two classes: one comprising the Apostles and all the other disciples who were loyal to their divine Master and faithfully accepted His teaching, whilst the second class was composed of unbelievers whose minds were wholly fixed on earthly things, who rejected the exhortations of our Saviour and daily more and more turned away from Him in avowed unbelief.

Our Lord's object in the parables in general, as far as His faithful disciples were concerned, was obviously, having regard to the generally conceived idea and the nature of this form of discourse, the immediate one of illustrating for them, by means of a simile, some supernatural truth. The sublime truths and lessons which the Son of God wished to impart to them from the boundless treasures of His divine wisdom were to be brought home to them by means of images from the world of nature and human life. Their understanding would thus more easily and clearly recognize these truths, their will would embrace them with greater firmness and decision, and their memory would retain a deeper and more lasting impression of them. "Res per exempla sensibilia jucundius irrepunt animis hominum, movent efficacius, haerent tenacius" (Jansenius Yprens. in Mt. 13, 3).

It must be clear to every one on serious reflection how deeply the foundation of this primary aim or object of the figurative discourses is grounded on the nature of the human mind and on the order of Creation as willed by God. The activity of the powers of our soul, owing to its union with

the body, is naturally dependent on the capabilities of our sensitive faculties: "cognitio incipit a sensibus." This dependence makes itself most felt precisely with regard to the most exalted and sublime truths, for in this the saying of Aristotle[1] holds good: "As the eyes of night-birds are blinded by the clear daylight, so it is with our understanding regarding the things which of themselves are clearest of all." Precisely, then, with respect to these truths does the understanding need the help of thought-inspiring images by means of which it can by the comparison of points of resemblance and of contrast form a conception of those supernatural things which are beyond its unaided comprehension. The more vivid the conception formed by the intellect, the deeper will be the impression on the will and the memory.

That such images and comparisons for the illustration of the supernatural order exist everywhere in the natural world is in accordance with the relation which the divine Creator willed should exist between the visible and the invisible world; "for the invisible things of him, from the creation of the world, are clearly seen, being understood by the things that are made . . ." (Rom. 1, 20). The school of Socrates, indeed, had already recognized this fundamental law of the Creation and had learned to regard the visible world as an image of the invisible.[2]

To the all-seeing Eye of Him Who beholds all things from end to end and Who searches equally the visible and the invisible world a wealth of manifold images offered itself, quite spontaneously, by means of which He could illustrate and bring home to His disciples the lessons of His eternal wisdom. To attain this end was the supreme object of our Lord's figurative discourses: "Homines rudes, quando divina sub similitudinibus explicantur, melius capiunt et retinent" (St. Thomas in Mt. 13).

That our Lord in some parables was obliged to explain

[1] *ὥσπερ γὰρ καὶ τὰ νυκτερίδων ὄμματα πρὸς τὸ φέγγος ἔχει τὸ μεθ' ἡμέραν, οὕτω καὶ τῆς ἡμετέρας ψυχῆς ὁ νοῦς πρὸς τὰ τῇ φύσει φανερώτατα πάντων.* Metaphys. II 1 al. α 1.

[2] Plato, Timaeus ed. Steph. p. 20 B: *πᾶσα ἀνάγκη τόνδε τὸν κόσμον εἰκόνα τινὸς εἶναι.*

the image in order to lead His disciples to a knowledge of the truth of which it was the type is not inconsistent with this object. Even if the chosen simile was, in itself, clear and intelligible to all, and if it also bore a striking resemblance to a supernatural truth and so was excellently adapted to illustrate the same, still it was not necessary that this resemblance should be perceptible at once everywhere, nor that this relation of the image taken from the natural order should be clearly conceived on the instant by every one as bearing on the supernatural lesson. In such cases the elucidation had to come from the Teacher Himself. He had to reveal the relation which existed between the truth and its image, and so only by means of His explanation was the object of His figurative lesson attained.

The parables did not, by any means, all require this explanation; for instance, the example, taken from life, of the Good Samaritan did not need it, and certainly the simile of the Fig-tree, which is expressly described as a "parable," did not require any explanation on our Lord's part to lead the disciples to the understanding of the truth it contained. Similarly, many other images must certainly have been clear and intelligible to the disciples without further explanation, despite the fact that our Lord very often had reason to complain of their slowness and difficulty in understanding His instructions.

This proves, moreover, that the necessity for explanation arose, in most instances, from the want of intelligence on the part of the hearers. The band of believing disciples had been accustomed from childhood to share in the earthly expectations which their Jewish compatriots had formed regarding the coming of the Messiah. Hence the sublime lessons on the true nature and the real value of His kingdom and His claims on mankind did not readily come home to them. Many of the parables, therefore, held what were for them obscure and unsolved riddles, although they were in themselves calculated to bring home to them in the clearest manner the truths of the kingdom of Heaven.

Hence, although the divine Master was obliged to explain some of His figurative discourses to His disciples in order to attain the object for which they were delivered, this is by no means a proof of any imperfection in the Teacher, much less does it prove that He did not seek by means of these parables to attain His object, which was the illustration of the divine truths to His disciples.

We can very well understand from some of the parables that our Lord's specific object in employing the figurative mode of speech was to adapt Himself to the capacity of His disciples. He had, indeed, many sublime truths to communicate to them, but truly, on more than one occasion He might have applied those words to them: "You cannot bear them now" (Joh., 16, 12). For this reason, the parable was a very suitable means of bringing home to them, according to the measure of their capacity, His sublime lessons. Even if they could not grasp the truth in its full significance they could at least recognize, more or less clearly, certain outlines or features of a mystery.

Thus it is that we find our Lord so frequently speaking in parables to His own particular disciples. Even in His farewell discourse He thus recapitulates a portion of His former instructions: "These things I have spoken to you in proverbs (*ἐν παροιμίαις*)," and He contrasts this method of teaching with the undisguised communication of His mysteries: "The hour is coming when I will no more speak to you in proverbs (*οὐκέτι ἐν παροιμίαις*), but will show you plainly (*παρρησίᾳ*) of the Father" (Joh., 16, 25). And on account of the unmistakable announcement of His going away to the Father, which He at once added, the Apostles said to Him: "Behold now you speak plainly, and speak no proverbs" (Joh., 16, 29). Even if we here regard the *παροιμία* as referring only to the words "modicum et jam non videbitis me" in the sixteenth chapter, still the contrast of *ἐν παροιμίαις λαλεῖν* before and *παρρησίᾳ λαλεῖν* after the Resurrection shows us that the divine Master wished to adapt Himself by means of His parables to the capacity of His

disciples. However, the word is applied otherwise in the following: "multis parabolis loquebatur eis verbum, prout poterant audire" (Mc. 4, 33).

At the same time, the regards of the Son of God certainly went out beyond the narrow circle of His immediate hearers to the Faithful who in His Church throughout the ages to the end of time would hearken to the words of His divine wisdom. He had entrusted the secrets of the kingdom of Heaven to His apostles for them all; for them all it was fitting that He should make use of parables in order to communicate to them His divine truths. Just because this method of teaching was wonderfully adapted to the unchanging nature of man's mind and the eternal harmony of the visible and invisible creation, so it was suited to bring home the eternal truths to all nations in all ages, to the great and to the lowly, to the wise and to the simple, according to their individual capacity.

We shall not err if we regard the attainment of this end also as included in the object aimed at by our Lord in His parables addressed to believers.

Respecting the unconverted multitude to whom He propounded His parables, we may say that in a portion of these similes our Lord had the same end in view as He had when He addressed parables to His disciples. For if we accept the parables according to the meaning of the Evangelists as figurative illustrations of supernatural truths, we must also admit with reference to the people that in many of His similes our Lord intended this precious benefaction for all His hearers. He would attain in their regard the selfsame object which was the underlying motive of the figurative mode of speech. Thus, for instance, if we take into consideration the parable of the Fig-tree, we must include the simile in the Sermon on the Mount of the Fig-tree and its Fruit (Mt. 7, 16–20) amongst the parables, and in like manner, keeping in view the " parables " of the New Piece on the Old Garment and the New Wine in Old Bottles (Lc. 5, 36–39), we must include the comparison between the House built on the Rock

and the one built on sand (Mt. 7, 34, 27) amongst the number also. Certainly, in these and other figurative discourses the comparison between the truth and its image which our Lord drew for His hearers was sufficient to render His lesson clear, intelligible, and interesting to all. There is no necessity for us to exclude the direct object of similar parables and to substitute another.

Besides, we must not, right off, regard all our Lord's hearers, with the exception of His disciples, as unbelievers. Even if the greater number of the people daily turned away from our Redeemer in ever-increasing stiff-necked obduracy, still, surely, there were, apart from the twelve Apostles and the seventy-two disciples, many good people amongst the crowd who were not adverse to further instruction. Perhaps St. Mark in the expression *οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα* (Mc. 4, 10) does not refer to the disciples alone, but may also include the better disposed amongst the people. In any case, our Lord had, with reference to these well-disposed hearers, the same object in view in His parables as He had regarding His disciples.

Still, the fact that the greater number of the people would not acknowledge their Messiah and that they continued in their unbelief notwithstanding all warnings and all miracles, became precisely a reason for our Lord to make known that He had a further object in His parables.

It was on the lovely shore of the Lake of Gennesareth. The divine Master had just delivered a long discourse which he closed with the simile of the Sower recorded by the Evangelists. Then the disciples, drawing near their Master, asked Him the meaning of this simile and His motive for the long figurative discourse which He had given to the people without any explanation.

The three Evangelists record the incident in the following passages:

Mt. 13, 10–15:	Mc. 4, 10–12:	Lc. 8, 9 s:
10. Καὶ προσελθόντες οἱ μαθηταὶ εἶπαν αὐτῷ· Διὰ τί ἐν παραβολαῖς λαλεῖς αὐτοῖς;	10. Καὶ ὅτε ἐγένετο κατὰ μόνας, ἠρώτων αὐτὸν οἱ περὶ αὐτὸν σὺν τοῖς δώδεκα τὰς παραβολάς.	9. Ἐπηρώτων δὲ αὐτὸν οἱ μαθηταὶ αὐτοῦ, τίς αὕτη εἴη ἡ παραβολή.
11. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὅτι ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τῶν οὐρανῶν, ἐκείνοις δὲ οὐ δέδοται.	11. Καὶ ἔλεγεν αὐτοῖς· Ὑμῖν τὸ μυστήριον δέδοται τῆς βασιλείας τοῦ θεοῦ· ἐκείνοις δὲ τοῖς ἔξω	10. Ὁ δὲ εἶπεν· Ὑμῖν δέδοται γνῶναι τὰ μυστήρια τῆς βασιλείας τοῦ θεοῦ, τοῖς δὲ λοιποῖς
12. Ὅστις γὰρ ἔχει, δοθήσεται αὐτῷ καὶ περισσευθήσεται· ὅστις δὲ οὐκ ἔχει, ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ:		
13. Διὰ τοῦτο ἐν παραβολαῖς αὐτοῖς λαλῶ, ὅτι βλέποντες οὐ βλέπουσιν καὶ ἀκούοντες οὐκ ἀκούουσιν οὐδὲ συνιοῦσιν.	ἐν παραβολαῖς τὰ πάντα γίνεται,	ἐν παραβολαῖς,
	12. ἵνα βλέποντες βλέπωσιν καὶ μὴ ἴδωσιν, καὶ ἀκούοντες ἀκούωσιν καὶ μὴ συνιῶσιν,	ἵνα βλέποντες μὴ βλέπωσιν καὶ ἀκούοντες μὴ συνιῶσιν.
14. Καὶ ἀναπληροῦται αὐτοῖς ἡ προφητεία Ἡσαΐου ἡ λέγουσα· Ἀκοῇ ἀκούσετε καὶ οὐ μὴ συνῆτε, καὶ βλέποντες βλέψετε καὶ οὐ μὴ ἴδητε.		
15. Ἐπαχύνθη γὰρ ἡ καρδία τοῦ λαοῦ τούτου, καὶ τοῖς ὠσὶν βαρέως ἤκουσαν, καὶ τοὺς ὀφθαλμοὺς αὐτῶν ἐκάμμυσαν, μή ποτε ἴδωσιν τοῖς ὀφθαλμοῖς καὶ τοῖς ὠσὶν ἀκούσωσιν καὶ τῇ καρδίᾳ συνῶσιν καὶ ἐπιστρέψωσιν καὶ ἰάσομαι αὐτούς.	μή ποτε ἐπιστρέψωσιν καὶ ἀφεθῇ αὐτοῖς.	

Mt. 13:	Mc. 4:	Lc. 8:
10. Et accedentes discipuli, dixerunt ei: Quare in parabolis loqueris eis?	10. Et cum esset singularis, interrogaverunt eum hi, qui cum eo erant duodecim, parabolam.	9. Interrogabant autem eum discipuli eius quae esset haec parabola.

11. Qui respondens, ait illis: Quia vobis datum est nosse mysteria regni caelorum, illis autem non est datum.

12. Qui enim habet, dabitur ei et abundabit; qui autem non habet, et quod habet, auferetur ab eo.

13. Ideo in parabolis loquor eis, quia videntes non vident et audientes non audiunt neque intellegunt.

14. Et adimpletur in eis prophetia Isaiae dicentis: Auditu audietis et non intellegetis et videntes videbitis et non videbitis.

15. Incrassatum est enim cor populi huius, et auribus graviter audierunt et oculos suos clauserunt, ne quando videant oculis et auribus audiant et corde intellegant et convertantur et sanem eos.

11. Et dicebat eis: Vobis datum est nosse mysterium regni Dei; illis autem qui foris sunt,

in parabolis omnia fiunt,

12. ut videntes videant et non videant et audientes audiant et non intellegant,

ne quando convertantur et dimittantur eis peccata.

10. Quibus ipse dixit: Vobis datum est nosse mysterium regni Dei, ceteris autem

in parabolis,

ut videntes non videant et audientes non intellegant.

Mt. 13:

10. And his disciples came and said to him: Why do you speak to them in parables?

11. He answered and said to them: Because to you it is given to know the mysteries of the kingdom of heaven: but to them it is not given.

Mc. 4:

10. And when he was alone, the twelve that were with him asked him the parable.

11. And he said to them: To you it is given to know the mystery of the kingdom of God: but to them that are without, all things are done in parables:

Lc. 8:

9. And his disciples asked him what this parable might be.

10. To whom he said: To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that seeing they may not see, and hear-

12. For he that has, to him shall be given, and he shall abound: but he that has not, from him shall be taken away that also which he has.

13. Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand.

14. And the prophecy of Isaias is fulfilled in them, who says: *By hearing you shall hear, and shall not understand: and seeing you shall see, and shall not perceive.*

15. *For the heart of this people is grown gross, and with their ears they have been dull of hearing, and their eyes they have shut, lest at any time they should see with their eyes, and hear with their ears, and understand with their heart, and be converted, and I should heal them.*

12. that seeing they may see, and not perceive; and hearing they may hear, and not understand: lest at any time they should be converted, and their sins should be forgiven them.

ing may not understand.

We see from the context in the three Evangelists that the people's unbelief in our Lord's previous lessons and miracles had manifested itself in the saddest manner. According to St. Matthew and St. Mark, the leaders of the people in the case of the man with the withered hand had set a trap for Jesus "that they might accuse Him" (Mt. 12, 10; Mc. 3, 2).

"They had made a consultation against him, how they might destroy him" (Mt. 12, 14; Mc. 3, 6). When He healed the man who was blind and dumb and possessed with a devil, they said: "This man casts not out devils but by Beelzebub the prince of the devils" (Mt. 12, 24; Mc. 3, 22), and they also said: "He has an unclean spirit" (Mc. 3, 30). After He had worked countless miracles before them, they wanted a sign from Him (Mt. 12, 38).

Furthermore, from our Lord's lament over the want of faith in Israel (Lc. 7, 9); over the impenitence of the cities in the neighborhood of the Sea of Galilee (Mt. 11, 20–24); over the wicked generation which on the day of Judgment shall be condemned by the people of Niniveh and the Queen of Sheba for their unbelief (Mt. 12, 40–45)—the generation which said of the Son of Man: "Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners" (Lc. 7, 34), — from these lamentations, we see that not only the leaders, but a great part of the people also remained unbelievers.

Even His "friends . . . went out to lay hold of him. For they said: he is become mad" (Mc. 3, 21). Even if one or other of the details should be given another place in the historical sequence of events, still the picture of the situation would remain unchanged in its principal features.

Thus it became more and more clearly manifest that the people of Israel were unworthy of their destiny as God's chosen people. They had brought upon themselves the sentence of reprobation pronounced against them by the justice of their offended God. Therefore, only to a few chosen witnesses from amongst them should the decrees of the eternal Wisdom and Love regarding the new kingdom of God amongst men be made known. Not through the people as a nation, but only by means of these chosen instruments was the realization of those eternal decrees to be accomplished.

Our Lord in the words referring to His figurative mode of instruction, which we have quoted, announced to His disciples

this sentence of reprobation decreed by divine Justice. As a comparison of the three Evangelists reveals, they had a two-fold object in their question: They wished to know why our Lord spoke thus in parables to the people, and, secondly, they wanted to know the meaning of the parable of the Sower.

The first part of their question, which alone concerns us, did not by any means refer to all the parables in our Lord's discourses. He had used this figurative mode of speaking before the instruction given on the shore of the lake, and the Evangelists expressly describe some at least of the earlier similes as παραβολή (Mc. 3, 23; Lc. 5, 36; 6, 39. Cf. 4, 23). But we do not read of any such question as the "Wherefore?" on these earlier occasions. Besides, such a question would have been out of place, for the obviousness of such similes as the driving out of Satan (Mc. 3, 23–27), or the house built on a rock and the one built on sand, which were spoken at the close of the Sermon on the Mount, left no doubt as to the object of such a mode of speech.

But it is otherwise with the figurative discourses which our Lord spoke from the ship. Here we have not mere incidental figures and similes casually brought into the discourse for the illustration of a truth, but an instruction of which the greater part, or rather the whole, consisted exclusively of parables (Mt. 13, 34; Mc. 4, 34). Even if we set aside the question whether the seven similes recorded by St. Matthew were spoken one after the other in the same instruction or not, still on account of the preliminary remark ἐλάλησεν αὐτοῖς πολλὰ ἐν παραβολαῖς (Mt. 13, 3; Mc. 4, 2) and of the ἠρώτων τὰς παραβολάς (Mc. 4, 10) at the end of the example of the Sower, we must necessarily admit that our Lord, in addition to this parable, also proposed a series of others in sequence.

These parables according to their nature were to serve the great object of bringing the divine truths by means of earthly images within the grasp of man's feeble understanding. Nay, more, in these similes our Lord did indeed choose

the greatest and most sublime truths which He had to communicate to mankind: "the secrets of the kingdom of Heaven," the vicissitudes of His kingdom on earth in its foundation and its extension, its all-conquering might and its divine dignity. But He so chose the images and similes that without a special explanation they were unintelligible to the hearers. They heard the words and saw the earthly image, but they were unable to penetrate through the veil of this image to the eternal truth. The explanation was then given, not to the people, but to the faithful disciples only; indeed, our Lord acted similarly with regard to all the parables which He spoke on this occasion (Mc. 4, 34).

Hence we can and, in fact, we must say that our Lord had a special object in these parables regarding the unbelieving people. The clear and concurring words of the three Evangelists leave no room for the least doubt on this point. Our Lord in His answer to the disciples' question emphasizes this clearly: "To you it is given to know the mystery of the kingdom of God; but to the rest in parables, that (ἵνα) seeing they may not see, and hearing may not understand" (Lc. 8, 10). The word ἵνα, which we find in St. Luke as well as in St. Mark, does not merely express a simple effect, as some commentators on these words (Jansenius Gand., Corn. a Lap., etc.) have maintained, and still less does it imply only "because" (ὅτι). On the contrary, it means the special aim and object which our Lord had in view when He spoke to the people in these parables. This object was: That the Jews might see the image and not recognize the truth; might hear the words and not understand their deeper import. The instruction on the mysteries, the true nature and the value of the new kingdom of the Messiah, was to remain disguised to them.

We can rightly understand those seemingly hard words of the divine Master only by means of the connection which we have explained. They imply the professed unbelief of the leaders and of a great part of the people. The just punishments of God necessarily followed this wilful guilt.

His justice must execute the sentence which men by their own deliberate sin have merited.

Ages before, the Lord by means of His Prophets had admonished the people of Israel, and had called upon them to repent and to amend, but, again and again, He found only defiant insubordination and stiff-necked impenitence. Now the only Son of God had come upon earth and had exhausted every means in the effort to bring His people to believe. He had continually admonished and instructed them. He had proved by countless undeniable miracles that He was the Messiah. And yet avowed unbelief and defiant desertion were manifested more and more in Israel. Thus it was that the rejection of the people followed, and according to the measure of each one's guilt each individual had to bear the just punishment. Inasmuch as they had been deaf to the clear, plain admonition of their Messiah and, at most, had only manifested barren admiration but no real amendment, so now the understanding of the clear and undisguised Word of God concerning the kingdom of the Messiah was withheld from them. The grace of the instruction was withdrawn from them, and they had now to experience the punishment of their hard-heartedness.

If, therefore, we find our Lord's words recorded in St. Matthew in the milder form: "Therefore do I speak to them in parables: because seeing they see not, and hearing they hear not, neither do they understand" (13, 13), we are here introduced to the explanation which underlies the form of words recorded in St. Mark and St. Luke. That St. Matthew was glad to bring into prominence this presupposed fact of the unbelief to which our Lord on this occasion certainly referred is explained to us by the fact that his Gospel was intended for the Jewish Christians in Palestine. It is with regard to these latter that he adds, according to his wont, the reference to a prophetic utterance in the Old Testament. "And the prophecy of Isaias was fulfilled in them" (Mt. 13, 14). What Isaias said of his contemporaries is now once more fulfilled in Israel in the days of the Messiah. St.

Mark does not, indeed, quote the whole of this prophecy (Is. 6, 9), but has it in view whilst repeating rather the substance than the literal text of its beginning and the end (Mc. 4, 12).

The Fathers of the Church interpret the words quoted concerning the object of the parables in this sense of a just punishment of God. They rightly point out that the Jews by their non-observance of the Old Law rendered themselves unworthy of the New and so, by their own sin, lost both, according to our Lord's words in St. Matthew: "For he that has, to him shall be given, and he shall abound; but he that has not, from him shall be taken away that also which he has" (Mt. 13, 12).

Cf. S. Cyrillus Alexandr. (or Victor Antioch.) in Mc. 4, 12 (in Cramer, Cat. I, 305); St. John Chrysostom, Hom. 45, 46 in Mt. (M. 58, 471, s); *Opus imperf.* in Mt. Hom. 31 (M. 56, 796 s); Theophylact in Mc. Lc. ll. cit. (M. 123, 280, s 529, s 800); Euthym. in Mt. (M. 129, 400 s); S. Augustin. Qu. 17 in Mt. N. 14 (M. 35, 1372 s); S. Beda in Mt. (M. 92, 66); Druthmar c. 35 in Mt. (M. 106, 1372 s); S. Thom. in Mt. 13 (p. 110), etc.

Some commentators, together with the argument of the justice of God, also bring forward the merciful goodness of our Lord, who by means of the disguise of the parable would not only humble the proud unbelief of the Jews, but would also at the same time save them from still heavier punishment, for if they heard the undisguised Truth and still contradicted it, they would only incur still greater guilt and punishment.

Hence it was, Euthymius believed, that the Lord spoke to the people in parables *δικαίως καὶ οἰκονομικῶς*.

Besides, mercy had its part in the object of these parables, even with regard to the people. One or another of the exhortations could be understood by all, and the obscure, figurative discourse contained, at least, an invitation to seek and inquire further after the Truth. Thus our Lord spoke. "And with many such parables He spoke to them the word,

according as they were able to hear" (Mc. 4, 33), because they were no longer capable of being instructed by any other method in the nature and the dignity of the kingdom of the Messiah.

The commentaries must be compared for further explanation of the texts quoted. On account of its twofold object, the parables have been well compared to "the husk which preserves the precious grain as much *for* the industrious as *from* the idle" (Gerlach *ap.* Schanz, Mt. p. 338). The analogous example of the gift of tongues has been not inaptly referred to, in explanation of the object of the parables concerning the people. According to St. Paul, this gift was a sign for the unbelievers, but at the same time did not lead them to repentance, for the Glossolalia was likewise a discourse which without explanation and of itself was unintelligible to the hearers (v. 21 to 23; compare R. Cornely, Comment. in 1 Cor. pp. 432–5).

The foregoing explanation of the object of the parables as far as unbelievers were concerned, which is adhered to by nearly all non-Catholic as well as Catholic commentators, has been most violently opposed by Professors Jülicher and Loisy. Jülicher indeed admits that this interpretation is in keeping with the words of the Evangelist and also that "the critic's pruning-knife is here of no avail" (I, 134). But he finds that this theory of the object being to disguise the truth and to harden hearts is "in irreconcilable contradiction to all historical possibility" and reaches "the climax of unnaturalness" (I, 127, 144).

We can easily recognize the principal reason for this opposition to the words of the Evangelists and the unanimous tradition of the past. Jülicher in union with modern rationalism regards our divine Lord as a mere "son of Galilee" and not as the Son of God; therefore a sentence of divine justice from His lips, as well as a foreknowledge of the definite destruction of the majority in Israel and the fate of His own kingdom "is in irreconcilable contradiction to all historical possibility."

V. Rose also, strange to say, believes that this object of some of the parables, so clearly expressed in the words of the Evangelist which we have quoted, must be "nettement" rejected (*Revue biblique*, VIII [1899] 360, 2, 2 — "Études sur les Évangiles" [Paris, 1902] p. 111). Whilst he thus subscribes to the thesis of Weiss, Jülicher, and others, naturally he cannot admit its presumption nor its inference. Unfortunately, he does not tell us how he would explain the *ἵνα μὴ βλέπωσιν* on our Lord's lips. Nor can the reference to the words and the context in Isaias (6, 9 *et seq*), nor to the Oriental "appareil dramatique" and "génie hébreu" ("Évangile selon S. Marc," Paris, 1904, 39) serve to support his view. The Prophet's words declare quite clearly the *intention*, and not merely the consequences; and the obstinate unbelief and impenitence of the people are plainly enough pointed out in the context as the hypothesis for the penal judgment of God.

For this reason St. Jerome had already rejected this weakening interpretation of the passage which Rose has again propounded (cf. Knabenbauer, Is. I, 138–42). On the other hand, the Danish savant Bugge, in the introduction to his excellent work "Die Hauptparabeln Jesu" (pp. 35–55), holds firmly to the twofold object which all the Evangelists require, some of the parables excepted. He finds a fourfold argument for this double object: "(1) the special nature of our Lord's ideal of the kingdom of the Messiah and of God; (2) consideration for the unintelligent mass of the people; (3) consideration for the disciples; (4) consideration for our Lord's revelation of Himself, or the necessity of a slow development of His claims as the Messiah" (p. 40 *et seq*).

As to Loisy's exposition cf. *Zeitschrift für kath. Theol.* XXVII (1903), 502–8, and my essay "Der Kampf um die Wahrheit der hl. Schrift" (Innsbruck, 1905), 92–4.

CHAPTER III

FUNDAMENTAL PRINCIPLES FOR THE INTERPRETATION OF THE PARABLES

A GLANCE at the history of the exegesis of the parables shows us into what manifold errors both ancient and modern commentators have fallen in this particular domain. Some thought that every feature of the image must indicate a higher truth, and hence they were ever discovering fresh mysteries in the parable details. Others maintained on the contrary that we should be satisfied with one essential truth in the parable, and they derided any interpretation of the details as contrary to our Lord's intention. In more recent times, even the interpretations of some of the parables given to us by the Evangelists themselves have been rejected as later inventions, misconceptions of our Lord's words, "well-meant but more or less complete blunders," whilst every explanation of a simile is declared to be "nonsense" (Jülicher I, 49, 56, 73, 81, 107, etc.).

The nature and the object of the parables, as well as of our Lord's explanations, as set forth in the Gospel, afford us important clues to the correct method which, as usual, lies between the two extremes. It is not necessary for us here to go further into the question of the genuineness of these interpretations; for their opponents have brought forward no proof to the contrary beyond gratuitous assertions, which proceed from misconception and prejudice.

The nature of the parables as vivid illustrations of supernatural truths by means of images from the natural world and man's life shows us that our interpretation must in the first place concern itself with that truth which our Lord willed to teach in the similitude. And that truth must not be re-

garded as a figurative sense of the words of Scripture, but as the actual literal meaning of the parabolic mode of speaking. Cf. S. Thomas, Summa 1 q. 1 a. 10 ad 3: "Sensus parabolicus sub litterali continetur: nam per voces significatur aliquid proprie et aliquid figurative. Nec est litteralis sensus ipsa figura, sed id quod est figuratum:" Fr. X. Patritii, Institutio de interpret. Bibliorum (Romae 1862) 8 s; R. Cornely Introductio I (² Parisiis 1894) n. 196 p. 541.

The explanations which our Lord appended to certain parables prove that, very often at least, the relation of the image to the truth was not limited to one point merely, but could be extended in manifold ways to different parts of the parable. Besides these general indications we have to consider in our interpretations some special instructions, many of which have been given to us by the Fathers of the Church. With the help of these we can try to fathom our Lord's teaching in His similes, "just as gold is sought for in the earth, the kernel in the nut, and the hidden fruit beneath the prickly husk of the chestnut" (St. Jerome in Eccl. 12 M. 33, 1169 C.).

In the first place, naturally, those rules which are observed in the explanation of every text hold good with regard to the parables. It will therefore be useful to recall them briefly.

The first condition *sine qua non* for a correct interpretation is knowledge and right comprehension of the text and its various words. Such knowledge and such understanding must form the foundation of the whole edifice unless it is to be raised on sand or rubbish.

It will not suffice for this necessary knowledge of our Lord's words merely to read them in one or the other translation. Let us rather, in accordance with the exhortation of Leo XIII, have recourse, in addition to the Vulgate, to the other ancient versions and witnesses to the text, and especially to the original Greek.[1]

[1] Encycl. "Providentissimus Deus" n. 14: "sua habenda erit ratio reliquarum versionum, quas christiana laudavit usurpavitque antiquitas, maxime codicum primigeniorum."

As many of the parables have been recorded by two or three Evangelists, we must compare these with one another in order to arrive at a knowledge of the whole text. Further, in each separate text we must especially consider the concordance and particulars of the time, the place, the occasion, etc. In this way we shall sometimes find that in what is apparently one and the same parable these particulars refer to wholly different circumstances. From this we see that our Lord, for some special object, at times repeated a simile under different circumstances. In saying this we are not giving Him a "certificate of poverty," nor are we supposing that He repeated "every eight days" instructions which were above the heads and the hearts of His hearers (Jülicher I, 111). In case of repeated parables it would be absurd to employ offhand the exposition which suits one situation for another quite different in its circumstances.

A comparison with similar images and forms of speech in Holy Scripture will help very much to the understanding of our Lord's words. Apart from the general usefulness of such a comparison, the choice of many parables was certainly influenced through the use of the same or similar images in the sacred writings of the Prophets, in the Psalms, and in other parts of the Old Testament. Hence, very often such utterances will throw more light on a similitude. Similar examples and comparisons found in profane writings, though of less value, are not to be passed over wholly. Oriental writings in particular, as we have already remarked, are very rich in such figurative forms of expression.

Besides these specified means, which are of more or less importance for the interpretation of every text, there are some particular points in connection with the explanation of the parables which can help us to a right understanding of their meaning.

The parable is intended to illustrate a supernatural truth by means of contrast with an image or simile; therefore in our interpretation we must, in the first place, keep this image in view. The more closely we realize it with all its various

features, the more it will help us to understand the words of our Lord.

Now the images in the Gospel parables are taken partly from the natural world and partly from man's life, both, furthermore, being given in that particular form under which they appeared to our Lord's hearers in Palestine. Although the world of nature and the life of man are in all places and in all ages governed by the same laws, yet their exterior forms present great diversity. It is not right to pass over this diversity of appearances altogether, and to fix our attention solely on what is common and general. Fields and seed and sowers are indeed to be seen everywhere, but it was not everywhere that there could be seen a field such as that which our Lord pointed out to His auditors, nor a sower similar to the one who at that moment was striding before their eyes through the fields, nor yet seed like that which he was scattering.

In considering the words of the parable in the Gospel we must by no means regard it as a matter of indifference how we represent to ourselves the different parts of the image. Of this we shall meet evidence at every step of our interpretation of the parables. We must therefore strive to reproduce for ourselves, as exactly as possible, the image in that form under which it represented itself to our Lord and His hearers, in Galilee, or Samaria, or Judea.

Hence it is necessary for the similes taken from the world of Nature that we should keep in view the physical features of the Holy Land in the time of our Lord, and also turn our attention to its flora and fauna. St. Augustine, indeed, held that the contemptuous neglect for such apparently small matters was the cause of the figurative language of the Sacred Text being so badly understood: "Rerum ignorantia facit obscuras figuratas locutiones, cum ignoramus vel animantium vel lapidum vel herbarum naturas aliarumve rerum, quae plerumque in Scripturis similitudinis alicuius gratia ponuntur" (De doctr. christ. II, 16, 24; cf. 29, 45; 39, 59. *M.* 34, 37, 56, 62).

Salmeron also requires this knowledge as essential for the understanding of the parables: "Ad parabolarum intellegentiam non tantum vocum ipsarum, sed etiam rerum naturalium et artium sensibilium, quae tamquam alphabetum quoddam et paedagogia sunt ad intellegenda spiritualia, necessaria est comprehensio" (Tract. 3, p. 17). Perhaps this advice upon a point so perfectly obvious will be considered unnecessary. And yet, not only the commentaries of ancient and modern scholiasts, but even the latest work in two volumes by a specialist on "die Gleichnisreden Jesu" leaves a great deal to be desired on this very point, even though the writer of the last named book may, according to an admiring critic, have "done his work thoroughly and solidly" and "have performed his task in a complete and exhaustive manner" (Weiss reviewing Jülicher in *Theol. Rundschau*, IV, 1901, p. 1 *et seq.*).

A knowledge of the social and political aspects of the Holy Land and the usages and customs of its inhabitants in the time of our Lord is equally necessary for the images taken from man's life, in order to understand properly the features chosen for the comparison in the different parables.

But the image in the simile is always only the husk. If we would find the kernel, we must seek the truth which our Lord wishes to teach us by means of the image. We can discover this truth without much difficulty, as a rule, from our Lord's words and from the context.

But with regard to the interpretation the question arises, how far we may go in the application of the image to the truth. The answer is easy in those instances where our Lord Himself gives us the explanation. But where, as in most of the parables, this is not the case, we must provide ourselves with some rule by which we can apportion correctly what belongs solely to the image and what to the truth pointed out to us by the image.

The principal rule laid down for us by the Fathers of the Church is precisely the one which arises most naturally from the essence of the parable. This rule requires that we

should keep in view, above all, in every simile our Lord's principal intention and fundamental idea. That is, we should reflect upon the motive which He had in bringing a truth into relation with an image, but we are not to seek after such explanations of the incidental features of this image as would divert us from the principal matter at issue.

The basis for this rule and its justification are not hard to find. If the chief purpose of the parable is to illustrate for us a supernatural truth by the image taken from the natural order, then the principle which is to be adhered to in every comparison holds good in this also; namely, in a comparison the question hinges before all on the point of comparison, the *tertium comparationis*. Above all things we must keep in view the motive for setting before us the image and its antitype, the point of comparison. This is decisive for the interpretation of the comparison. It is the centre whence the rays spread equally over the whole image. This *tertium comparationis* in the parables we find to be the principal intention and fundamental idea which our Lord in each case had; these give us the key to the interpretation of the simile.

St. Irenaeus referred indirectly to this rule when he was combating the false Gnostic interpretations of the parables. He said that these heretics wanted to make ropes out of sand when they sought to make our Lord's parables and other parts of the Scriptures agree with their propositions (*προσαρμόζειν πειρῶνται*), — with propositions which contradicted the teaching of Christ as it was transmitted by the Apostles (Adv. haer. I, 8, 1; cf. 16, 1; II, 10, 1 *seq.*; 27, 1, M. 7, 520 *seq.*; 628, 735, 802).

Origen also had this rule in view when, after a comparison to pictures and statues, he continues: "Let it be observed in the Gospel parables that the kingdom of Heaven is not compared with the image in all its parts, but only with some features, according to the matter concerned" (in Mt. 13, 47, tom. 10, 11, M. 13, 357, s). Notwithstanding this declaration, it must be admitted that after the fashion of the School of Alexandria he laid much stress on the allegorical interpretations of incidental features.

The words of St. Basil are more explicit still regarding this essential requirement. Unger (p. 96) and Jülicher (I, 230) both quote his words, but do not specify further the source of their information. "The para-

bles do not correspond to the exterior image in all parts of the subject to be considered, but direct the attention to the principal truth" (*αἱ παραβολαὶ οὐκ ἐπὶ εἴδους τὰ θεωρήματα πληροῦσι, πρὸς δὲ τὴν ὑπόθεσιν τὸν νοῦν ὁδηγοῦσιν*).

St. John Chrysostom lays down the same principle repeatedly. "We must not interpret the parables word for word. We must much rather seek to discover the reason why they were propounded and keep to this without troubling ourselves much about anything else" (*διόπερ οὐδὲ χρὴ πάντα τὰ ἐν ταῖς παραβολαῖς κατὰ λέξιν περιεργάζεσθαι, ἀλλὰ τὸν σκοπὸν μαθόντας, δι' ὃν συνετέθη, τοῦτον δρέπεσθαι καὶ μηδὲν πολυπραγμονεῖν περαιτέρω.* In Mt. 20, 11 ss. hom. 64 al. 65, 3. *M.* 58, 613). We see from another passage how this is to be understood: "As I have always said, we must not interpret the parables word for word, for, if we did, *many* inconsistencies would result" (*πολλὰ τὰ ἄτοπα ἕψεται*). In proof of the correctness of his rule he adduces our Lord's own method. "He wanted to teach us this, and therefore He thus explains the parable (of the Cockle). He does not tell us who the servants are who appear on the scene, but passes over this part to show us that He has only brought them forward for the sake of consistency, and to amplify the image (*ἀκολουθίας τινὸς ἕνεκεν αὐτοὺς παρείληφεν καὶ τοῦ διαπλάσαι τὴν εἰκόνα*). On the other hand He explains the principal and most important points by showing that He is the Lord and Judge of all which was His motive in proposing the parable" (in Mt. 13, 36 hom. 47, al. 48, 1. M. 58, 482. Cf. in Rom. hom. 16. M. 60, 559).

These precise instructions of St. John Chrysostom, in which it is so emphatically laid down that in every parable we are to fix our attention upon the main point and in which we are so decidedly warned against making too much of the incidental or secondary features, are frequently repeated in the letters of his pupil, Isidore of Pelusium. The latter, following in general the example of his teacher, defends throughout the sound principles of the Antiochian School of exegesis. He very often lays down the following axiom, which, of course, must be taken *cum grano salis:* A comparison cannot be applied to all parts of the parable, for if this were possible, then it would no longer be a comparison but an identity, and it might also take the place of the fundamental idea in one's consideration (Epist. II, 175; III, 267. *M.* 78, 625 D. 948 B). We find the teaching of St. John Chrysostom repeated later in Theophylactus (in Lc. 16, 1–9; in Joh. 16, 21, etc.), in Euthymius Zigabenus (in Mt. 13, 39; 20, 1, etc.), and elsewhere.

The Latin Fathers of the Church also enjoined the same rule for the interpretation of the parables. Thus Tertullian strongly condemned the mania for explaining every detail (De pudicitia, 8 *seq.* M. 2, 1048 B. 1049 A). St. Jerome lays down as the first principle for the interpreta-

tion of a simile: "Itaque, sicut in ceteris parabolis quae non sunt a Salvatore dissertae, *quam ob causam dictae sint*, solemus inquirere, ita et in hac facere debemus" (Epist. 21 ad Damasum n. 2. M. 22, 380). The words of St. Augustine on the Sacred Scriptures in general are also valuable for the parables: "Non sane omnia, quae gesta narrantur, aliquid etiam significare putanda sunt; sed propter illa quae aliquid significant, etiam ea quae nihil significant, adtexuntur. Solo enim vomere terra proscinditur: sed ut hoc fieri possit, etiam cetera aratri membra sunt necessaria: et soli nervi in citharis atque huiusmodi vasis musicis aptantur ad cantum; sed ut aptari possint, insunt et cetera in compagibus organorum, quae non percutiuntur a canentibus, sed ea, quae percussa sonant, his connectuntur. Ita in prophetica historia dicuntur et aliqua, quae nihil significant, sed quibus adhaereant, quae significant, et quodam modo religentur" (De civ. Dei XVI 2, 3. *Corp. script. eccl. lat.* XL 2, 127. Similarly contra Faust. 22, 94).

In order to apply correctly this rule to discover the fundamental idea of a parable, we shall have to take into special consideration the introduction and the conclusion of the Gospel account as well as the general context. These commonly give us a clear intimation of our Lord's intention. If we add to these the interpretations which he Himself gave of some of the parables, we shall be able to say with Tertullian: "Nullam parabolam non aut ab ipso [Christo] invenias edissertatam, ut de seminatore in verbi administratione, aut a commentatore Evangelii praeluminatam, ut judicis superbi et viduae instantis ad perseverantiam orationis, aut ultro conjectandam, ut arboris fici dilatae in spem, ad instar judaicae infructuositatis" (De resurr. carnis 33. *M.* 2, 888 B).

Very often the application of this rule will result in the discovery that the motive for which the truth and its image were contrasted does not merely concern one isolated point, but extends to many features of the image. Our Lord Himself teaches us, as we have already pointed out, in His explanation of the parable of the Sower, and of the Tares, to pay attention to the various parts of the simile, and even to learn salutary lessons from the stones and the thorns. And so in other cases also we shall have to examine every

word of the divine Teacher in order to overlook none of His lessons. We must seek to discover these lessons, not by searching after the allegorical explanation of all the features of the image, but by carefully considering which of the features of the simile, according to our Lord's intention, had reference to the truth which it is intended to illustrate.

Even if the interpretation of many of the Fathers of the Church and other ecclesiastical writers lighten the labor for us, still, in individual cases, it is often difficult to come to a right decision upon all points. Hard and fast rules cannot be laid down. But it certainly would be injudicious to reject an interpretation which, without straining, finds in any one feature of a simile a relation to our Lord's fundamental idea and to the truth which He taught, more particularly if this interpretation has been already given by the masters of the early Christian ages.

St. Augustine, and, following his example, St. Bede and St. Bonaventure with others, remark that at times it was not so much the similarity as the dissimilarity that our Lord wished to set forth and that occasionally He desired to draw a conclusion from the lesser to the greater.

St. Augustine observes: "Parabolas Dominus aut secundum similitudinem aliquam ponit . . ., de his enim, in quantum similia sunt, ducitur intellectus eius rei, cui adhibentur, insinuandae aut requirendae; aut ex ipsa dissimilitudine aliquid probat, veluti est illud: Quod si foenum agri, quod hodie est et cras in clibanum mittitur, Deus sic vestit, quanto magis vos, modicae fidei?" (Mt. 6, 30.)

He then quotes as examples of such parables *ex dissimilitudine* the Unjust Steward (Lc. 16, 1), the Troublesome Friend who comes knocking in the night (Lc. 11, 5 ss), and the Unjust Judge (Lc. 18, 2 ss) (Quaest. Evang. II, 45 *M.* 35, 1358. Cf. S. Bonaventura in Lc. 18, 1. Opera, VII, 448 s).

Still, a real similitude of analogy exists in these examples, which will be made clear to us if we rightly determine the point of comparison. The dissimilitude which reveals itself in other parts, in the motives of the course of action, etc., can only make the argument *a minore ad maius* more effective.

We have seen that "in the early Christian ages the strict limitation to one fundamental idea" was regarded as an important rule for the interpretation of the parables. It is

by no means due to modern exegetists, as some would have us believe, that this principle has come into honor in the interpretation of the similes of our Lord. But when it was a question of the practical utilization of the parables, that is to say, in the homiletical instruction of the Faithful, then the early Doctors of the Church did not confine themselves to the tracing out of one fundamental idea. In all our Lord's utterances, but especially in His figurative discourses, they found, apart from the fundamental idea, very many characteristics which they employed in a most beautiful manner in the teaching of faith and morals. Can we blame them because they did not heedlessly pass over these points? We may refrain from doing so, and yet not approve of all the fantastic explanations of details which were permitted by the fashion of allegorizing, especially in the school of Alexandria.

If we hold fast to the necessary distinction between the exact interpretation of the literal meaning of our Lord's similes and the allegorical explanations which simply serve for edification, we shall surely not venture to reject contemptuously those mystical applications to the truths of religion and the life of a Christian. Even though the rationalists may smile contemptuously at such applications, it seems quite reasonable, as Salmeron maintains, that we should keep them in view, just as the Fathers of the Church and the Doctors of the early ages did not despise them.[1]

How far, however, we may agree with such interpreters in regarding the allegorical interpretations as coming within the scope of our Lord's intention is a question hard to answer. We, therefore, in order to be on the safe side, will not try to find in them evidence of any truth, nor to make them serve for the proper explanation of the parables; but we shall rather seek to pay due attention to them in respect to their homiletic value.

It is not necessary to remark here expressly that in many of the parables the relation to the teaching of Christian

[1] Tract 3, p. 19.

faith and morals is rendered a necessary one by the fundamental idea and the intention of our Lord. In such cases the explanation of the literal meaning naturally includes the exposition of these relations and thus affords us very convincing arguments for the truth of our religion.

CHAPTER IV

THE KINGDOM OF GOD IN THE PARABLES

The Jewish teaching in the time of our Lord concerning the kingdom of God.

THE kingdom of God, or the kingdom of Heaven, formed the real center-point of our Lord's teaching in general, but most especially in His parables. A short inquiry, therefore, into that central truth is indispensable for the right comprehension of those figurative discourses. For this purpose we shall consider the Jewish ideas regarding the kingdom of God. They afford us a suitable background for the admirable picture which our Lord's words concerning the kingdom of Heaven delineate for us.

The Old Testament, the Judaic Apocrypha and other writings of the time immediately before or after the birth of Christ, and lastly the allusions which we meet with occasionally in the New Testament show us what was the belief in Israel at the time of our Lord concerning the kingdom of God.

The Old Testament was the primary source whence the Israelite believers derived their ideas. It is true that we seek vainly in it for the term "kingdom of Heaven," and "kingdom of God" occurs only once in the Book of Wisdom, where it is recorded of the fugitive Jacob that wisdom showed him the "kingdom of God" (ἔδειξεν αὐτῷ βασιλείαν θεοῦ Sap. 10, 10). It also occurs once in Tobias (13, 1 βασιλεία αὐτοῦ, scil. θεοῦ). However, we may refer for the latter term to the passages in which the kingdom or the dominion of Jehovah is mentioned: 1 Par. 28, 5 (מַלְכוּת יְהוָה); 2 Par. 13, 8 (מַמְלֶכֶת יי). Cf. Ps. 21, 29 (hebr. 22, 29 מְלוּכָה); 44 (hebr. 45), 6; 102 (103), 19; 144 (145), 11, 12, 13; Abd. v. 21.

But, if we keep in view the idea which underlies this term, we shall find it in all parts of the Old Testament. Jehovah, our God, is Eternal King and Lord for ever and ever:— we meet with such words continually both in the Sacred Canticles and in the exhortations and the predictions of the Prophets (Ex. 15, 18; Ps. 9, 37 [hebr. 10, 16]; 46 [47], 8; 92 [93], 1; 95 [96], 10; 96 [97], 1; 98 [99], 1; 145 [146], 10; Ez. 20, 33 s; Dan. 4, 31–34). This dominion of God extends over all, for He is "the God of all the kingdoms of the earth, and has made heaven and earth" (Is. 37, 16). According to this conception the whole world is God's kingdom.

But His chosen people are, in an especial manner, the kingdom of this God. After the Lord had made a special covenant with the Patriarch for himself and his descendants, He caused it to be declared to the children of Israel who dwelt in Egypt: "And I will take you to myself for my people, I will be your God and you shall be my people" (Ex. 6, 7). And again, after the covenant, He repeatedly reminds His people of their special position: "I will be your God and you shall be my people" (Lev. 26, 12). "The Lord thy God hath chosen thee to be his peculiar people of all the peoples that are upon the earth" (Deut. 7, 6; cf. 32, 9, etc.). The Lord, indeed, regarded Israel as His own especial kingdom. He gave to it the Commandments and the regulations by which its moral and religious life should be ruled. But He did still more. The whole constitution and all the laws of social and political life were due to Him, the Almighty God Who, through His representative on earth, exercised His royal prerogatives over His people. Rebellion against His ministers was indeed high treason against His royal authority, as we learn from His words to Samuel: "For they have not rejected thee, but me, that I should not reign over them" (1 Reg. 6, 7).

The ideal of a kingdom of God to which Jehovah wished to attain in this theocracy of the old covenant was never realized owing to the obstinacy and wickedness of Israel. But the Lord from the days of the Patriarchs had destined

another kingdom for His people, of which this first should be but as a faint shadow.

The Redeemer, already promised to our first parents in Paradise, who would redeem us from sin and all its burden, had been continually and more and more definitely announced to them. And His kingly rank and the kingdom which should include all nations over which this Messiah should rule were likewise more and more clearly made known. Balaam beheld from afar how a star should rise out of Jacob, and a scepter spring up from Israel (Num. 24, 17–19), and how a ruler should come forth from Jacob (2 Reg. 7, 12–16; Ps. 88 [89]; (Is. 9, 6 f; 11, 1; Jer. 23, 5; Ez. 34, 23; Os. 3, 5). This ruler in Israel, being a descendant of David, would be born in Bethlehem and yet "his going forth is from the beginning, from the day of eternity" (Mich. 5, 2). In the same manner the divinity of this Prince was clearly pointed out and His kingdom plainly described as the kingdom of God. It is precisely of this kingdom of the Messiah or of God that we find it so often said by the Prophets: "Jehovah shall reign and be king in Sion" (Is. 24, 23; 52, 7; Mich. 4, 7; Soph. 3, 15. Cf. Is. 2, 2–4; Jer. 30–33; Mich. 4, 1 *seq.;* Zach. 9, 9; Mal. 3, 1).

What though Sion appears as the center and the starting point of this kingdom, yet shall it embrace all nations. From east to west and from north to south, the whole earth shall be included within its boundaries. Besides this universality, which all the prophecies emphasize as the distinguishing characteristic of the future kingdom of God, the Prophets also point out the spiritual nature of this kingdom; when they are in need of thought-inspiring images with which to describe its riches and its joys, they, before all, set forth clearly that the coming ruler will convert all nations to the true God, and will lead them to the fear of God and of His justice (Is. 2, 2; 4, 2; Jer. 23, 5; 33, 15; Mich. 4, 2, etc.).

The Prophets repeatedly and emphatically declared that this kingdom of the Messiah should take the place of the ancient theocracy. We find this already foreshown in

Jacob's words when he blessed Juda, that the scepter should be taken from Juda at the coming of Him for whom it was intended and who was expected by the nations (Gen. 49, 10). Ezechiel emphatically points this out later, first in the parable of the Cedar and the Vine Shoot (Ez. 17, 22–24), and then again more plainly in his denunciation of Jerusalem (Ez. 21, 25–27 [Hebr. v. 30–32]. Cf. Knabenbauer *in loc.*). Malachias, the last of the Prophets, especially announced the rejection of the ancient sacrifices and the offering of a clean oblation in the new kingdom of God (Mal. 1, 10 *et seq.*).

Daniel, the last of the greater Prophets, spoke with most particular clearness and solemnity of the coming Ruler and His kingdom. After he had explained the four great kingdoms to the king of Babylon, he added: "But in the day of those kingdoms the God of heaven will set up a kingdom that shall never be destroyed, and his kingdom shall not be delivered up to another people, and it shall break in pieces and shall consume all those kingdoms and itself shall stand for ever: according as thou sawest that the stone was cut out of the mountain without hands, and broke in pieces the clay, and the iron, and the brass, and the silver, and the gold" (Dan. 2, 44 *et seq.*). Later, he returns to the subject of the four kingdoms and describes still more clearly the personality of the Ruler in the new kingdom of the Messiah, the kingdom of God: "I beheld therefore in the vision of the night, and lo, one like a son of man came with the clouds of heaven, and he came even to the Ancient of days: and they presented him before him. And there was given to him power, and glory, and a kingdom: and all peoples, tribes, and tongues shall serve him: his power is an everlasting power that shall not be taken away: and his kingdom shall not be destroyed" (Dan. 7, 13). Finally, he announces the time of the coming of this "anointed one who is the ruler," who shall come "that transgression may be finished, and sin may have an end, and iniquity may be abolished, and everlasting justice may be brought, and vision and prophecy may be fulfilled, and the holy of holies may be anointed" (Dan.

9, 24). Whilst the holy city and the sanctuary of the ancient covenant shall be for ever laid waste, and the ancient sacrifices and oblations shall be abolished for ever, this new *sanctum sanctorum*, the kingdom of God, the kingdom of the new covenant, with its spiritual riches shall take the place of the ancient one to all eternity (Dan. 9, 24–27).

Thus the idea of a heavenly kingdom to be established on earth by the Messiah could not be new or strange to the Israelite who was familiar with the writings of the Patriarchs and the Prophets. And that in reality it was not we know from the numerous Jewish apocrypha of the time immediately before or after the birth of Christ.

The so-called third Book of the Sibylline Oracles, the greater part of which probably belongs to the year 140 B.C., must be regarded as one of the oldest of these remarkable documents (cf. F. Blass in E. Kautzsch, "Apochryphen," II, 180). Amongst other things we find in it the following: "When Rome shall rule even over Egypt, for a set purpose so arranged (?), then will the greatest kingdom of the immortal king of men appear. Then will come the holy Lord who will wield the scepter over the whole earth, to all eternity, unto this is time hastening" (Sibyll. 3, v. 46–50. Blass, *ibid.* p. 186). The same is repeated further on: "For God will send thither a king from the sunrise who will put an end to wicked wars all over the earth" (*idem*, v. 652 *et seq.*, p. 197), "and then he will establish his reign for all time over all men" (v. 766 *et seq.*, p. 200).

In the so-called "figurative discourses" of the Book of Enoch, of which mention has been made already and which probably belongs to the years 104–78 B.C., we find described, quite in harmony with Daniel, the future kingdom and its sovereign, the Son of Man or Man's Son,[1] the anointed of the Lord who sits beside the "source of light" on the throne of His royalty and rules His heavenly kingdom (Enoch 38, 1, 2, 5; 39, 6; 45, 3, 4; 46, 2; 48, 2, 7, 10; 61, 8; 62, 2, 5; 69, 29).

[1] The "Son of Woman" in 62, 5 and 69, 29 is a doubtful rendering.

The apocryphal "Psalms of Solomon" belong to a not much later date, probably to the last century before Christ. In these canticles there is also repeated mention of the great and just king who judges the world (Ps. Sal. 2, 36 al. 32) and of the coming Messiah and his kingdom, which is described in the two last psalms (17 and 18). They give expression in a touching manner to the longing for the coming of this kingdom and of its just and sinless sovereign (Ps. 17, 41 al. 36) who "is the anointed of the Lord" (*χριστὸς κύριος*, not *χρ. κυρίου*, Ps. 17, 36 al. 32; cf. Ps. 18, 6 al. 5).

The "Ascension of Moses" into Heaven was probably written soon after the death of the first Herod (cf. C. Clemen in E. Kautzsch, II, 313 *et seq.*). In it there is also mention of the time when "his sovereignty over all His creatures will appear," that is to say, when "the divine Power shall rise from his throne and go forth from his holy habitation (10, 1, 3).

In the Aramaic paraphrases of the Old Testament, which came into general use from the time of the captivity and which very often complete the ancient rendering of a Scripture text, we learn from numerous passages how very familiar the Jews were with the idea of God's sovereignty and of the kingdom of the Messiah. A series of texts in Onkelos and Jonathan are interpreted of the "king Messiah," even though frequently the words themselves do not suggest this obviously. The abstract term "God's sovereignty" is very often used where in the Hebrew there is question of Jehovah in person (Targum Is. 31, 4; 40, 9; 52, 7; Ez. 7, 7, 10; Abd. 21; Mich. 4, 7; Zach. 14, 9).

Instead of the usual מַלְכוּתָא דְיְ we find also, at least in one passage in Midrash, Cant., 2, 12, with the same meaning מַלכוּת שָׁמַיִם, *divine sovereignty*, that is, God's sovereignty, which was destined to take the place of the "godless sovereignty" of the Romans (G. Dalman, "Die Worte Jesu," I, 83. Cf. D. B. Haneberg, "Gesch. der bibl. Offenb."[4] pp. 574–6).

As this paraphrase in its present form probably belongs to the first century after our Lord, a mere reference to it may be sufficient, although the ideas as to the kingdom of the Messiah certainly belong to the traditions of the time before the Christian era. In the same way we shall just refer to the Jewish ritual prayers, the greater number of which are

very old, especially the "eighteenth prayer" (Schmone Esre), which in its present form belongs to the first decade after the destruction of Jerusalem, but which includes sentiments very much older. The ardent desire for the Messiah and for the kingdom of mercy and grace which shall be made manifest through Him finds touching expression in these prayers and through them was kept continually in the hearts of the congregation of the synagogue (Haneberg, *ibid.* pp. 442–4; Dalman, 1, 81; Schürer, II,[4] 537–44).

The works of Philo (De exsecrationibus, 9; de praemiis et poenis, 16) also show, though perhaps not quite so plainly, how lively was the expectation of the Messiah and His kingdom amongst the Jews at the time of our Lord; whilst the history of Josephus (Ant. X, 10, 4; 11, 7; Bell. VI, 5, 4. Cf. Ant. XX, 5, 1; 8, 6; Bell. II, 13, 4 *seq.*) shows it still more clearly. Cf. J. H. A. Ebrard, "Wiss. Kritik d. evang. Geschichte" [Frankfurt, 1868], pp. 845–9).

We also find it confirmed in many passages of the New Testament. The magnificent hymns of thanksgiving of Zacharias and Simeon express aloud the views of devout persons in Israel who waited patiently for the deliverance of their nation. The coming Messiah was raised up by the Lord God of Israel as "a horn of salvation" in the house of David his servant, as "salvation from all enemies, and all that hate us," so that all might serve Him in holiness and justice in the way of peace (Lc. 1, 68–79). The Lord had prepared this salvation as a light to the enlightenment of the Gentiles and the glory of His people of Israel (Lc. 2, 29–32). The aged prophetess Anna also spoke of the child Jesus in the temple to all that looked for the redemption of Israel (Lc. 2, 28).

But this "day-spring from on high," who visits His people in the deepest mercy of God, is expected to come as a mighty king in Israel. The wise men from the East, when they inquired for the newborn king of the Jews, were directed by the unanimous voice of the high priests and the scribes of the Jewish nation to Bethlehem (Mt. 2, 2 *et seq.*). When Christ at His first meeting with Nathaniel permitted a ray of His almighty wisdom to enlighten him, the latter, quite overwhelmed, exclaimed: "Rabbi, thou art the Son of God, thou art the king of Israel" (Jno. 1, 49). After our

Lord had so wonderfully revealed His divine power in the multiplication of the loaves, the people wanted to make Him a king by force (Joh. 6, 15). The disciples strove with one another as to which should be the greatest in the "kingdom of Heaven" (Mt. 18, 1), and the sons of Zebedee sought through their mother's intercession to secure for themselves the place of honor on the right and on the left of their sovereign's throne (Mt. 20, 20 *et seq.*). At our Lord's triumphant entry into Jerusalem, the jubilant inhabitants met him with cries of Hosanna: "Blessed be the king who comes in the name of the Lord — the king of Israel" (Lc. 19, 38; Joh. 12, 13. Cf. Mc. 11, 10).

Even the history of the Passion shows how deeply rooted in all was this conviction of the royalty of the kingdom of the Messiah. Pilate's question, the soldiers' mockery, the petition of the thief, the blasphemies against the Crucified Victim, — all imply this conviction (Mt. 27, 11, 29, 42; Lc. 23, 42). And from the wood of ignominy the title attached to the Cross proclaimed to all, loudly and solemnly, the royal rank of the Messiah.

The kingdom of this monarch was called by the Israelites "the kingdom of Heaven" (Mt. 18, 1) and the "kingdom of God" (Lc. 14, 15; 17, 20; cf. Mc. 15, 43) or sometimes merely "the kingdom" (Act. 1, 6; Israel is here in the dative case: τῷ Ἰσραήλ).

If we desire to examine more closely into the nature and the characteristics ascribed to that "kingdom of God" of which the people had such a deep conviction in the time of our Lord, we shall find that, on one side, it was regarded and expected as a divine, everlasting, universal, spiritual kingdom. In the Old Testament as well as in the Apocrypha the three first characteristics are brought into special prominence. The kingdom must come from Heaven, from God; it must be founded and guided by God Himself; it must last for ever, no other kingdom must ever take its place (cf. also Jno. 12, 34), and it must include all the nations of the earth.

But the spiritual nature of the kingdom and of its riches

are also repeatedly insisted on, not only in numerous passages of the Old Testament, but also in the apocryphal writings already mentioned. The kingdom itself is called "the assembly of the just" (Enoch, 38, 1) and penance is described as a condition of entrance into it. No injustice will be committed under the King's sovereignty, who is just Himself and free from sin (Ps. Sal. 17, 26, 41 al. 32, 36). Therefore the assembly implore of God: "O God, purify Israel on the day of healing grace, when its anointed of the Lord shall come," and "a good generation shall live in the fear of God and in works of justice" (Ps. Sal. 18, 6 al. 5 *et seq.*).

But these characteristics, and above all the spirituality of the coming kingdom, became more and more transformed according to the carnal ideas of a people who were sunk in earthly things. Its heavenly origin and its eternal duration gave occasion for confounding the kingdom of the Messiah to be established on earth with the circumstances of the consummation at the end of the ages, and for transferring the Prophets' descriptions of this glorious and perfect sovereignty of God when time had ended to the rule and the people of the Messiah. Further, all people should indeed belong to this kingdom, but, according to the Jewish idea, they should first become Israelites in all things and should take upon themselves the whole burden of the Law. And in the observance of this Law, supreme importance was more and more attached to the letter and to the external, ceremonial directions then prevailing.

The spiritual nature of the kingdom having thus lost its special significance, the Jewish writings in their descriptions of the sovereignty of the Messiah show how much the hopes and expectations of the people were founded on carnal and earthly things. The execution of vengeance on all enemies and oppressors and political freedom through the foundation of a great earthly kingdom were to signalize the beginning of this sovereignty. . Then "shall the temple of the great God be filled to overflowing with splendid wealth, with gold and silver and purple decorations, and the earth shall produce its

fruits, and the sea be full of riches" (Sibyll. 657–9). It will fulfil the promises which the Lord gave to the devout in Israel (the observers of the Law) that He would bestow "upon them the whole earth, and would open to them the gates and the world of the blest, and give them all joys and a glad heart and an immortal spirit. From all parts of the earth shall they bring frankincense and gifts to the house of the great God . . . and there shall be upon earth just riches"; and so on (Sibyll. 3, 769–73, 783).

In later writings this hope of earthly joys in the kingdom of the Messiah is still more strongly expressed. In the Syriac Apocalypse of Baruch, which dates from after the fall of Jerusalem, the "flashing lightnings" are thus explained: "And when He has brought the whole world into subjection and has seated Himself in peace on the throne of His kingdom, then will He reveal Himself in great joy, and tranquillity will appear. And then will health descend in the dew, and sickness will disappear. And care and trouble, and groaning amongst men will pass away, joy will spread over the whole earth. Women will bring forth their children without pain," etc. (Apoc. Baruch, c. 73).

The same tendency to look for external and earthly things is met with in the Rabbinical sayings and teachings even of the most remote time. They distinguish between the kingdom of God and the kingdom of the Messiah. Whilst, with reference to the latter, the descriptions of the Apocrypha are surpassed in sensual realism, by the former they understand God's supremacy and its recognition on the part of mankind. The sovereignty of God is usually described by the name "kingdom of Heaven" (מַלְכוּת שָׁמַיִם without the article). But we see how much even this designation had lost its spiritual significance by the fact that the mechanical repetition of the Prayer of the Schama was frequently termed "taking upon oneself the kingdom of Heaven" or "the yoke of the kingdom of Heaven." In the same way, people were to take upon themselves "the yoke of the kingdom of Heaven" by wearing the phylacteries and washing their

hands and other external observances (cf. the passages from the Mishnah in Schoettgen, Lightfoot, and Wetstein).

Many passages of the Gospel, also, clearly afford sufficient evidence that a similar material and extrinsic conception of the kingdom of Heaven was wide-spread in the time of our Lord (cf. Mt. 18, 1 *et seq.*; 20, 20 *et seq.*; Joh. 6, 15, etc.). In opposition to such earthly ideas the divine Teacher set up the heavenly image of the true kingdom of God.

CHAPTER V

THE DOCTRINE OF THE KINGDOM OF HEAVEN IN THE PARABLES

ST. MARK announces to us the beginning of the public life of our Lord in these words: "And after John was delivered up, Jesus came into Galilee, preaching the gospel of the kingdom of God (or the gospel of God) and saying: The time is completed, and the kingdom of God is at hand: repent, and believe in the gospel" (Mc. 1, 14 *et seq.*). St. Matthew says somewhat more briefly: "From that time Jesus began to preach and to say: Do penance, for the kingdom of heaven is at hand" (Mt. 4, 17). St. John the Baptist also proclaimed the coming of the Messiah in the same words: "Do penance, for the kingdom of heaven is at hand" (Mt. 3, 2). St. Matthew sums up the whole of our Lord's teaching in the words: "preaching the gospel of the kingdom" (Mt. 4, 23), and our Lord Himself, according to St. Luke, describes this as the object of His mission: "To other cities also I must preach the kingdom of God: for I am sent for this purpose" (Lc. 4, 43).

The glad tidings of the kingdom of God was the starting point and the center of our Lord's whole public life. He was sent to announce this kingdom, to induce men by means of His miracles to believe in His gospel, and to unite all the Faithful in this new kingdom.

The usual terms for this kingdom are "kingdom of heaven," ἡ βασιλεία τῶν οὐρανῶν, and "kingdom of God," ἡ β. τοῦ θεοῦ (more rarely β. θεοῦ). We find the first term repeated thirty-two times in St. Matthew (or thirty-three times if with Tischendorf and Brandscheid we

prefer for Matthew 19, 24 this reading, suggested by some ancient translations to the βασιλεία τοῦ θεοῦ of the MSS.). Outside Matthew, it occurs only in a variant of the Codex Sinaiticus in John, 3, 5, where in most MSS., translations and editions we read βασιλεία τοῦ θεοῦ. This latter expression is employed only four or five times by St. Matthew (Mt. 6, 33; 12, 28; 19, 24 with ℵ B C D etc.; 21, 31, 43), whilst it continually occurs in Mark and Luke to the exclusion of the first expression used by St. Matthew (thirty-three times in St. Luke, and either fourteen or fifteen times in St. Mark, according as at 1, 14 we read εὐαγγέλιον τῆς βασιλείας τοῦ θεοῦ A D T etc. or εὐαγγέλιον τοῦ θεοῦ ℵ B L etc). This "kingdom of Heaven" is also called simply the "kingdom," ἡ βασιλεία (Mt. 4, 23; 8, 12; 9, 35; 13, 19, 38; 24, 14. Cf. Lc. 12, 32; Act. 1, 6; 1 Cor. 15, 24), the "kingdom of the Father," ἡ β. τοῦ πατρός (Mt. 13, 43; 26, 28. Cf. 6, 10), the "kingdom of the Son," or "of the Son of Man," or "of Christ" (Col. 1, 13; Mt. 13, 41; 16, 28 [al. δόξῃ]; 20, 21; Lc. 1, 33; 22, 29, 30; 23, 42; Joh. 18, 36; Eph. 5, 5; 1 Tim. 4, 1; 2 Pt. 1, 11), and the "kingdom of our Father, David" (Mc. 11, 10. Cf. Lc. 1, 32).

Some have tried to make a distinction between the "kingdom of Heaven" and "kingdom of God," or thought that Christ intended by the former term to express an antithesis to the earthly hopes of the Jews, "quasi dicat: vos terrenum exspectatis regnum, ego caeleste appropinquare confirmo" (Maldonatus in Mt. 3, 2). It has even been suggested that the designation "kingdom of heaven" might be regarded as "first coined by our Evangelist, after every hope of that realization (the kingdom of God on earth) had vanished with the downfall of the Jewish nation" (B. Weiss in Meyer, Mt. 3, 2).

Dalman, however, rightly remarks that such opinions are to be ascribed to "pure ignorance of the Jewish mode of expression."[1] The reverence of the Jews for the name of God caused them in many instances to use the word "heaven" (שָׁמַיִם without the article; cf. Dan. 4, 23) instead of "God." Hence "kingdom of Heaven" was the popular term for the "kingdom of God." It cannot surprise us that our Lord employed a term familiar to the

[1] "Die Worte Jesu," I, 76.

people, nor that the Evangelist who wrote in Aramaic for the Jewish Christians of Palestine should alone have retained the expression whilst the others used "kingdom of God" as more intelligible to the pagans who had become Christians. St. Mark and St. Luke by simply using "kingdom of God" in these passages, where St. Matthew says "kingdom of Heaven," show us at the same time that according to their conception both terms have the same meaning. It is by means of the subject matter, not the name, that our Lord shows us the contrast between His doctrine and the false ideas of the Jews.

Now Christ wished most particularly to illustrate His doctrine regarding the kingdom of Heaven by means of the parables. Therefore, in at least eleven similes He used the introduction "the kingdom of heaven is like" or similar words; but even where this introduction is wanting, the parables still have everywhere a reference more or less clear to the kingdom of God. F. Zorell in his interesting Analecta on "The Kingdom of Heaven, the Kingdom of God" raises the question whether even in some of these introductions, as well as in other passages of the New Testament, instead of "kingdom of Heaven" the rendering should not rather be, "the divine Majesty, God, is like a king, a sower, a householder." We shall refer to this briefly later on. Let it suffice now to remark that even with this not impossible interpretation the substance of the parables must necessarily be referred to the kingdom of God in the sense which we are about to explain more closely.

In order to understand more clearly the meaning of this expression on the lips of our divine Lord, we must bear in mind the idea which the name suggested to the Jews. First of all, they did indeed understand by it, as we said before, the sovereignty, the power of God in general, and especially the realization of this sovereignty in the theocracy of the Old Testament. But in this kingdom of God they saw not merely God's "sovereignty"; it was to them very much more a concrete "kingdom," a community, whose head was

Almighty God and which was governed by Jehovah Himself through His earthly representative, who was invested with the divine authority, and in accordance with His laws and constitution. But this kingdom of God should only attain its full perfection through the Messiah. Thus it was that the more the afflicted people suffered in the present, the more longingly they looked forward to the coming kingdom of the Messiah. It never occurred to them that it would be a spiritual kingdom which should take the place of the synagogue, rejected because of its iniquity. On the contrary, the Jews in the time of our Lord, as we have seen, looked forward to the coming, in the near future, of the kingdom of God as the realization of all their national, earthly dreams. At the same time, in the minds of many, these ideas of the revelation of the kingdom of the Messiah were intermingled with notions of the end of the world and of the kingdom of the Consummation.

It was then to these people that our divine Lord addressed His sermons on the kingdom of Heaven. He used this term in the sense in which it was familiar to the Israelites, but unalloyed by the false earthly ideas introduced therein by the Jews. He came before His people as the Messiah predicted by the Prophets, and, wholly in accordance with their meaning, announced the near approach of His kingdom. Thus in the first place this kingdom is the realization of God's sovereignty over man. For this purpose, the fulfilment of the Will of God is above all things necessary: "Not every one that says to me, Lord, Lord, shall enter into the kingdom of heaven: but he that does the will of My Father who is in heaven" (Mt. 7, 21).

But God's dominion shall not be only over men individually, nor must it be regarded as destined to be realized in these alone. It shall be established in a true and real kingdom, a religious community which shall have as its head the only begotten Son of God, and which shall be governed according to the constitution which He has given and in accordance with His Laws. This is the kingdom of the

Messiah as foretold by the Prophets, and such was the signification attached by all to the name. According to the analogy of the figurative kingdom of God in the Old Testament we may rightly assume that this kingdom of the new covenant shall be ruled by the invisible head through a visible, earthly representative, even if the Gospel afforded us no express information regarding it. How far the visibility of this kingdom appears from the parables themselves will be seen in the explanation of the various similes.

Further, this kingdom has indeed its foundation in heaven, whence its King and Founder has descended from the bosom of the Father, and it will have its final consummation again in heaven in the abode of the Blessed where Jesus Christ will reign for ever with the Saints in glory. It is, in this sense, a true and actual kingdom of heaven, and in many of the utterances of the New Testament writings the term is employed with special reference to this blessed kingdom of glory. But this glorious epoch of the kingdom triumphant is preceded by the preparatory stage of the time of conflict in the kingdom of God on earth. The community of the new covenant shall be founded on earth for man and in man, and it shall, indeed, embrace all nations, as was constantly foretold of the kingdom of the Messiah, and shall last to the end of time. The time of conflict shall be followed by the eternal enjoyment of the reward in the kingdom of glory, which shall be given to each one at the end of his day's labor. For both parts of the kingdom are coexistent from its foundation, and their relations are reciprocal. Both represent the one kingdom of Heaven of which our Lord reveals to us in the parables so many mysteries, whilst at one time He has in view more especially the time of preparation on earth and at another refers to the final consummation in heaven.

In the parables on the kingdom of Heaven we can distinguish three principal points of view. Our Lord shows in the first place to His disciples and partly to the people the true character of the kingdom of the Messiah. He sets before

them, in contrast to the false ideas which prevailed in Israel and amongst the disciples as well, the genesis, the gradual development, the growth, the value, the dignity, the efficiency, and the final consummation of this kingdom. Not earthly treasures, but heavenly are to be hoped for in His kingdom. Therein the conflict will be not with the powers of earth, but with spiritual enemies, above all with the Arch-Enemy of God and man, their adversary from the beginning, and with him his accomplices — the evil passions of man's heart.

Whilst He thus laid stress upon the spiritual nature of His kingdom, He everywhere opposed the false Jewish views and led His disciples to the understanding of God's designs. God did not will that the new kingdom should be suddenly proclaimed, but that it should grow gradually from insignificant beginnings; nor did He will that there should be at once a complete separation from all evil. The final separation of good and evil is not to take place until the end of the day. He pointed out to them the real cause for the resistance which Israel offered to her Messiah, and prepared them for the absolute defection of the people and the exclusion of the greater number from His kingdom, as had been predicted by the Prophets.

He combined these lessons on the characteristics of the kingdom of Heaven with instructions on what should be required from the members of this kingdom. Whenever an opportunity presented itself, He exhorted His hearers in His similes to humble and persevering prayer, to vigilance, to the good use of the gifts and graces which had been lent to them by God. Then He emphatically required of them that they should practise meekness, forgiveness of injuries, mercy; they should have a practical love of their neighbor to be manifested in deeds; they must be detached from earthly things and resolute in the serving of God.

Finally He taught His disciples to know the sovereign of this kingdom, who is indeed Himself; He showed them by most beautiful images His dignity and His sentiments, His

position in this kingdom, His dignity as its head and its heavenly king. But above all, He allowed them to look into His divine Heart, and revealed to them the boundless treasures of His mercy and of the love which caused Him to become a willing victim for them.

Thus do the parables afford us attractive and instructive lessons on the mysteries of the kingdom of Heaven. We shall take each parable separately and try to understand it as it came from the thought and lips of the divine Teacher. If He has not propounded His lessons according to a settled system, still we may in perfect accordance with His words and intentions arrange them, as has been just suggested, in three groups:—

I. Parables of the kingdom in its gradual development, its nature, its working;

II. Parables of the members of the kingdom of Heaven and their obligations;

III. Parables of the Head of the kingdom of Heaven and His position amongst the members.

PART FIRST

PARABLES OF THE KINGDOM OF HEAVEN IN ITS GRADUAL DEVELOPMENT, ITS NATURE, AND ITS WORKING

I. THE SOWER

Matthew, 13, 3b–9, 18–23; Mark, 4, 3–9, 13–21; Luke, 8, 5–8, 11–15

THE parable of the Sower is one of the few recorded concurrently by all three Synoptists. Our Lord's words are as follows:

Mt. 13, 3b–9:	Mc. 4, 3–9:	Lc. 8, 5–8:
3b. Ἰδού, ἐξῆλθεν ὁ σπείρων τοῦ σπείρειν.	3. Ἀκούετε. Ἰδού, ἐξῆλθεν ὁ σπείρων σπεῖραι.	5. Ἐξῆλθεν ὁ σπείρων τοῦ σπεῖραι τὸν σπόρον αὐτοῦ.
4. Καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἐλθόντα τὰ πετεινὰ κατέφαγεν αὐτά.	4. Καὶ ἐγένετο ἐν τῷ σπείρειν ὃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ ἦλθεν τὰ πετεινὰ καὶ κατέφαγεν αὐτό.	Καὶ ἐν τῷ σπείρειν αὐτὸν ἃ μὲν ἔπεσεν παρὰ τὴν ὁδὸν καὶ κατεπατήθη καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατέφαγεν αὐτό.
5. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰ πετρώδη, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθέως ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·	5. Καὶ ἄλλο ἔπεσεν ἐπὶ τὸ πετρῶδες, ὅπου οὐκ εἶχεν γῆν πολλήν, καὶ εὐθὺς ἐξανέτειλεν διὰ τὸ μὴ ἔχειν βάθος γῆς·	6. Καὶ ἕτερον κατέπεσεν ἐπὶ τὴν πέτραν καὶ φυὲν
6. ἡλίου δὲ ἀνατείλαντος ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.	6. καὶ ὅτε ἀνέτειλεν ὁ ἥλιος, ἐκαυματίσθη καὶ διὰ τὸ μὴ ἔχειν ρίζαν ἐξηράνθη.	ἐξηράνθη διὰ τὸ μὴ ἔχειν ἰκμάδα.
7. Ἄλλα δὲ ἔπεσεν ἐπὶ τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι καὶ ἀπέπνιξαν αὐτά.	7. Καὶ ἄλλο ἔπεσεν εἰς τὰς ἀκάνθας καὶ ἀνέβησαν αἱ ἄκανθαι καὶ συνέπνιξαν αὐτό καὶ καρπὸν οὐκ ἔδωκεν.	7. Καὶ ἕτερον ἔπεσεν ἐν μέσῳ τῶν ἀκανθῶν καὶ συνφυεῖσαι αἱ ἄκανθαι ἀπέπνιξαν αὐτό.

8. Ἄλλα δὲ ἔπεσεν ἐπὶ τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπόν, ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.	8. Καὶ ἄλλα ἔπεσεν εἰς τὴν γῆν τὴν καλὴν καὶ ἐδίδου καρπὸν ἀναβαίνοντα καὶ αὐξανόμενα, καὶ ἔφερεν εἰς τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.	8. Καὶ ἕτερον ἔπεσεν εἰς τὴν γῆν τὴν ἀγαθὴν καὶ φυὲν ἐποίησεν καρπὸν ἑκατονταπλασίονα.
9. Ὁ ἔχων ὦτα ἀκουέτω.	9. Καὶ ἔλεγεν· Ὃς ἔχει ὦτα ἀκούειν, ἀκουέτω.	Ταῦτα λέγων ἐφώνει· Ὁ ἔχων ὦτα ἀκούειν, ἀκουέτω.

Mt. 13, 4 ελθοντα . . . κατεφαγεν B, Westcott-Hort, Nestle, etc.; al. ηλθεν (or ηλθον) . . . και κατεφ., as Mc. — 9. ωτα without ακουειν X B etc., which in many MSS. is added from Mark and Luke.

Mc. 4, 5 επι το πετρωδες A B C, etc., επι τα πετρωδη X D Vulg., etc., as Mt. — 8. αυξανομενα X B, αυξανομενον B D (which at the beginning of the verse read αλλο instead of αλλα), etc.;—εις . . . ἐν . . . ἐν E F G, etc.; three times εις X C* Δ, Hetzenauer, etc.; three times ἔν D Vulg. Brandscheid, etc.

Lc. 8, 8 αγαθην: + και καλην D, etc., from Matthew and Mark.

Mt. 13:	Mc. 4:	Lc. 8:
3b. Ecce, exiit qui seminat seminare.	3. Audite: Ecce, exiit seminans ad seminandum.	5. Exiit qui seminat seminare semen suum.
4. Et dum seminat, quaedam ceciderunt secus viam et venerunt volucres caeli et comederunt ea.	4. Et dum seminat, aliud cecidit circa viam et venerunt volucres caeli et comederunt illud.	Et dum seminat, aliud cecidit secus viam et conculcatum est et volucres caeli comederunt illud.
5. Alia autem ceciderunt in petrosa, ubi non habebant terram multam; et continuo exorta sunt, quia non habebant altitudinem terrae.	5. Aliud vero cecidit super petrosa, ubi non habuit terram multam: et statim exortum est, quoniam non habebat altitudinem terrae;	6. Et aliud cecidit supra petram: et natum
6. Sole autem orto aestuaverunt, et quia non habuerunt radicem, aruerunt.	6. et quando exortus est sol, exaestuavit et eo quod non habebat radicem, exaruit.	aruit, quia non habebat humorem.
7. Alia autem ceciderunt in spinas; et creverunt spinae et suffocaverunt ea.	7. Et aliud cecidit in spinas: et ascenderunt spinae et suffocaverunt illud et fructum non dedit.	7. Et aliud cecidit inter spinas: et simul exortae spinae suffocaverunt illud.

8. Alia autem ceciderunt in terram bonam: et dabant fructum, aliud centesimum, aliud sexagesimum, aliud trigesimum.

9. Qui habet aures audiendi, audiat.

8. Et aliud cecidit in terram bonam: et dabat fructum ascendentem et crescentem et afferebat unum triginta, unum sexaginta et unum centum.

9. Et dicebat: Qui habet aures audiendi, audiat.

8. Et aliud cecidit in terram bonam: et ortum fecit fructum centuplum.

Haec dicens clamabat: Qui habet aures audiendi, audiat.

Mt. 13:

3. Behold, the sower went out to sow.

4. And whilst he sowed, some seeds fell by the wayside, and the birds of the air came and ate them up.

5. And other some fell upon stony ground, where they had not much earth: and they sprang up immediately, because they had no deepness of earth.

6. And when the sun was up they were scorched: and because they had not root, they withered away.

7. And others fell among thorns: and the thorns grew up and choked them.

8. And others fell upon good ground: and they brought forth fruit, some an hundredfold, some sixtyfold, and some thirtyfold.

Mc. 4:

3. Hear ye: Behold, the sower went out to sow.

4. And whilst he sowed, some fell by the wayside, and the birds of the air came and ate it up.

5. And other some fell upon stony ground, where it had not much earth; and it shot up immediately, because it had no depth of earth.

6. And when the sun was risen, it was scorched; and because it had no root, it withered away.

7. And some fell among thorns; and the thorns grew up, and choked it, and it yielded no fruit.

8. And some fell upon good ground; and brought forth fruit that grew up, and increased and yielded, one thirty, another sixty, and another a hundredfold.

Lc. 8:

5. The sower sent out to sow his seed. And as he sowed, some fell by the wayside, and it was trodden down, and the fowls of the air devoured it.

6. And other some fell upon a rock; and as soon as it was sprung up, it withered away, because it had no moisture.

7. And other some fell among thorns, and the thorns growing up with it, choked it.

8. And other some fell upon good ground; and being sprung up, yielded fruit a hundredfold. Saying these things, he cried out: He that has ears to

9. He that has ears to hear, let him hear.	9. And he said: He that has ears to hear, let him hear. hear, let him hear.

This parable has caused manifold discussions amongst modern exegetists on the question of the connection of the three texts with one another and with a supposed original text. How indefensible are the arguments for the dependence of Matthew on Mark or Luke can best be proved from the dissensions amongst the various authorities, many of whom indeed have quickly changed their first opinion for one quite different.

For instance, Professor Jülicher at first maintained with Weiss that St. Luke's text was "the absolutely true and faithfully preserved text of the written Logia," whilst St. Mark's text was one appropriated by him from this original text and retouched, Matthew in turn borrowing from Mark. Now, on the contrary, he believes that "St. Mark's text must be preferred all along the line."

There is no necessity for us to accept the view of St. Matthew's dependence on St. Mark or St. Luke. For, although it has become quite a prevailing fashion amongst many non-Catholic commentators, there is no unanimity as to the ground for this belief. Against it, cf. Bugge (4 121), who in his introduction rightly declares himself the opponent of this "billiard-play carried on by the fashionable exegesis with 'inner' and 'higher' textual criticism"(p. 111).

"The same day Jesus going out of the house, sat by the sea-side. And great multitudes were gathered together unto him, so that he went up into a boat and sat: and all the multitude stood on the shore. And he spoke to them many things in parables saying . . ." It is in these words that St. Matthew begins the parable of the Sower (Mt. 13, 1–3a). St. Mark begins his account similarly (Mc. 4, 1 *et seq.*), whilst St. Luke merely lays stress on the fact that a great crowd followed our Lord, "when a very great multitude was gathered together and hastened out of the cities unto him" (Lc. 8, 4).

From the use of the definite article it seems probable that "the" house, ἡ οἰκία, of which St. Matthew speaks is the same as that to which he has already alluded. Perhaps it was Peter's dwelling (Mt. 8, 14), or it may have been some other house in Capharnaum or its vicinity, where our Saviour

usually abode during His sojournings in "his own city" (Mt. 9, 1). It was "in the house" that He had defended Himself previously against the blasphemous assertion of the Pharisees after He had exorcised those who were possessed by the devil (Mc. 3, 20). And He was still there when His relatives without inquired for Him (Mt. 13, 46–50; Mc. 3, 31–35).

Therefore, even if the ἐν τῇ ἡμέρᾳ ἐκείνῃ, taken *per se*, might be understood in the usual sense of "at that time" similarly to the ἐν ταῖς ἡμέραις ἐκείναις, which we find in a few MSS. Mt. 13, 1, yet on account of "the" house the historical connection with what precedes is obvious, and St. Luke's account in no way excludes this.

This sequence of events also proves to us, as we have already remarked, that unbelief in and resistance to the idea of the kingdom of God as set forth by the Messiah had become more and more manifest amongst the leaders and also amongst the people themselves. In this way the opposition between the people and the faithful disciples who were prepared to do the will of the Heavenly Father (Mt. 12, 49 *et seq.*) was more and more openly manifested.

The precise date of "that day" in our Lord's public life can scarcely be determined with any certainty. It would probably best correspond with all the indications of the sacred text if we place the figurative discourse in the second year of our Lord's ministry, and certainly before the Pasch; but at the same time we do not exactly (with Meijboom) set it down that these similes "were spoken on the 14 April (11 Nisan)" (van Koetsveld, I, 27).

The discourse was delivered by the lovely shore of Lake Tiberias (now Bahr Tabarîya). On account of the repeated earthquakes it would be difficult to determine how far the beach has changed since the time of our Lord. In any case, it presented a similar appearance to what it does now, if we consider only the principal features of the locality. The mirror-like waters of the lake are surrounded by hills of moderate height, broken only on the north and south by the

valley through which the Jordan enters the lake and flows out from it, and by the adjacent small plains. Above the middle of the western shore the heights recede somewhat from the lake, thus forming a kind of amphitheater round the small plain of Gennesareth (El Ghuwêr), to the south of which is the town of Tiberias (Tabarîya) built on another little plain. Further north the ruins of Tell Hûm cover part of the lower hills which everywhere slope gently down to the sea.

The Evangelists do not point out the exact spot where our Lord addressed His hearers. Probably it was not far from Capharnaum on the northwest portion of the lake shore. Very possibly, near the present Tell Hûm, which many regard as the site of the ancient Capharnaum, there was formerly a wider stretch of shore than at present, and so more space for the great multitude. It might be possible also that our Lord chose a more southerly spot for His teaching as, for instance, where to-day, not far from Ain Tâbigha near Chirbet Minye at the northern end of the plain of Gennesareth, the rocky heights begin to recede from the shore in a semicircle.

Probably there was, close at hand, a landing place for the little fishing vessels used by the inhabitants of the neighboring town in the pursuit of their calling. As the crowds were pressing more and more closely round Him, our Lord went on board one of these small vessels, which perhaps belonged to Peter or to some other of the disciples, and seated Himself therein, facing the people.

The auditors had flocked thither "out of the cities" (κατὰ πόλιν Lc. 8, 4) and were ranged in great numbers along the shore. The near approach of the Feast of the Pasch may have brought many pilgrims from far off lands to the neighborhood. The famous "Via Maris" of the ancients, which connected Damascus and the countries of the East with Egypt and the Mediterranean, was, even in the time of our Lord, a much frequented highway of commerce. It led past Chan Minye to the lake shore and would certainly be used

by numerous pilgrims and travellers from distant lands (cf. for these highroads G. A. Smith, "The Historical Geography of the Holy Land," London, 1897, pp. 426–9).

But, apart from these pilgrims, crowds hastened from the lake cities and from the neighboring localities to hear the great Teacher and to see His miracles. No doubt they may have been actuated more by a spirit of curiosity and a love of the marvellous than by eagerness to accept His teaching and to follow His exhortations.

The country round the Sea of Galilee is still at the present day the most beautiful region in Palestine, especially in March or April. The lovely hills and valleys are then covered with a beautiful carpet of verdant green shimmering with many-colored flowers and plants. Even yet, wherever man is not sparing of his labor and industriously cultivates his fields, the grateful earth readily yields him a rich harvest. But what a sight it must have presented at the time of our Lord in the immediate vicinity of His city! The description of Josephus (Bell. III, 10, 8) enables us to form an idea of the beauty and fertility of that country which, studded with small towns, villages, and country-houses, seems to have been one great garden. Alas! to-day it sadly lacks the requisite care without which even the loveliest garden all too quickly becomes a wilderness.

"Behold the sower went forth to sow." The sower, ὁ σπείρων, generally speaking, is the term applied to those peasants whose occupation it is to sow. Therefore it does not necessarily imply that our Lord was referring to a particular sower in an adjacent field. Such a hypothesis would not accord with the probable time of this instruction and would, indeed, cause a needless distraction of attention among our Lord's hearers. All those present were so familiar from daily experience with the example given by the Master that it was not necessary for Him to point out a peasant sowing in a field. The sower "went forth," obviously from his house to the field. As an isolated instance is given of what usually takes place, the narrative form (Aorist) here suits very well.

The seed which he scattered was one of the two species of corn which have always been cultivated in Palestine, now as well as in ancient times, — wheat and barley. Rye or oats is out of the question; these grow wild in some places, but are not cultivated, and there is no mention of them in the Bible. Maize or Turkish wheat (*Zea mais* L.) and millet (*Sorghum annuum* Persoon, Arab. *durrah*) are frequently met with in these days in Palestine, but the former was certainly unknown until after Scriptural times, when also probably millet was introduced. Most likely, wheat (Arab. *chintah*) was the seed spoken of in the parable. It is often mentioned in the Bible simply as "corn," which is the name given to it amongst many nations of the present day, and it is cultivated everywhere throughout the country.

According to later Jewish accounts there were various methods of sowing the seed. Sometimes it was sown by hand, sometimes it was put into a sack pierced with holes, this being placed on the back of an ox which was driven over the field (Edersheim, I, 586). Still there is no allusion to this in the Bible, and probably the first method was the one employed. It is the usual way of sowing seed at the present time in these countries and in Palestine, and was also the one most practised by the ancient Jews. The method which we see depicted on old Egyptian tombs and which is still followed in some places for the sowing of sesame (Arab. *simsim*) and millet (*durrah*), according to which the seed was slipped in straight rows into the furrows by means of a funnel-shaped tin pipe or tube, is not in harmony with the simile. It was better adapted for fields which, like those in Egypt, are subjected to regular artificial irrigation.

The sowing season in Palestine, as a rule, is in November when the first spring rains have fallen, for on these the sprouting of the seed in the dry soil depends. About five or six months suffice for the full growth of the corn, and if the last rains fall at the end of March or in the beginning of April, then the harvest follows very quickly at the end of April or in the first days of May.

We must at the outset have a proper idea of the field as it appeared to our Lord. There were by the lake shore, as elsewhere in Palestine, two different kinds of arable land. In the small plain of Gennesareth, and similarly in the plain of Esdraelon and wherever the quality of the land permitted, there were very well cultivated and well marked out arable fields like our own. They consisted for the most part, if not wholly, of good and fertile soil. But the narrow ridges and

the slopes of the hills and the bottoms of the valleys were also cultivated. On account of the hilly nature of the land this was, and is, by far the most usual kind of soil. Sometimes, but not often, terraces were formed with much labor on the gently sloping hillsides; as a rule, however, this was only done in the planting of the vineyards.

A very primitive plough or a hoe was mostly used to loosen the hard ground a little, in order that the seed might be distributed evenly; or else it was scattered first in rows, and then the ground was turned up with the plough so as to cover the seed with the earth.[1] Generally speaking, a small footpath ran straight across such a field as this. Although in the time of our Lord the Bedouins had not yet begun to roam over the country, still, the inhabitants themselves and the crowds of passers-by must have constantly traversed the corn fields by means of such paths. We find our Lord with His disciples going "through the corn" and indeed so near it, that the disciples began to pluck the ears (Mt. 12, 1). In the Talmud also, we find mention of public and private roads and footpaths through the fields which were made use of in summer and winter (Peah, 2, 1).

Other parts of such a field would consist only of stony ground where but a thin layer of earth covered the rocks or where the surface was strewn with stones and boulders. Thorns and thistles, also, abounded everywhere; these would spring up even if the Palestine peasants took far more trouble to clear the ground than is their wont. Prickly, thorny bushes and plants find sufficient earth in the clefts and crevices of the rocks in which to grow, and there they easily escape the ploughman's eye and hand. Every traveler in Palestine soon notices the luxuriant growth of the thorns and thistles. We have abundant proof of this also in the Holy Scriptures, for in the Old Testament we find about

[1] I am indebted for this last information to the venerable clergyman L. Richen, to whose kind communications I shall often have occasion to refer. Herr George Gatt sends me word from Gaza that this inverted method of sowing is at the present time very rarely seen in Palestine and only on sandy ground. But as a rule a second ploughing takes the place of harrowing after the sowing of the seed.

twenty different names given to such plants in the Hebrew language. The Arabs describe a whole series of quite a common species as *schauk*, the general term for thorns, and amongst all kinds of varieties they distinguish *Eryngium*, *Echinops*, *Acanthus*, etc. Numerous specimens of the *Centaurea* are met with, as also *Cirsium acarna* L., *Notobasis syriaca* L., *Onopordon cynarocephalum* Boissier et Blanche, *Lycium*, and many other kinds of thorny thistles. A great number also of the species *Astragalus* as well as *Paliurus aculeatus* L., *Zizyphus vulgaris* Lamarck, etc., with their thorns are spread far and wide. Amongst all these thistles and thorns, a species of blackberry bush (*Rubus discolor* Willdenow et Nees) and the white thorn (*Crataegus azarolus* L. and *C. monogyna* Willdenow) may be better known.

Finally, beside the paths and the stones and the thorns there was always to be found in the field, according to its position, more or less good rich soil in which the seed would find clay, humidity, and warmth.

At the time of our Lord, similar fields were everywhere to be seen on and around the hills near the shore of Lake Tiberias. As the sower scattered his seed over such a field it must have fallen in the manner which our Lord so beautifully and plainly describes in the similitude. A portion falls on the path which runs straight through the field (*παρὰ τὴν ὁδόν*). Its fate is of a twofold nature: it is trampled under men's feet and also, probably by the hoofs of beasts, and it is devoured by the birds of the air, amongst which may be counted the Palestine sparrow and the wild pigeons which are so numerous everywhere. In some districts, for instance in the land of Moab, special watchers are placed at the present day in harvest time to frighten away with shots the pigeons and other birds (Richen). Another portion falls on the stones[1] and on the rocky ground which is covered only with a thin layer of dry earth. It is easy to see how it will fare. It can send forth no deep roots below, hence it ger-

[1] In St. Matthew and St. Mark *ἐπὶ τὰ πετρώδη* and *τὸ πετρῶδες* and *ἐπὶ τὴν πέτραν*; in St. Luke *ἐπὶ τὴν πέτραν*.

minates and sprouts up quickly on the surface. But as it has no firm root and no moisture (*ἰκμάς*), the little plant cannot offer sufficient resistance to the burning rays of the sun. It succumbs to the fiery heat (*ἐκαυματίσθη*) and withers directly.

The third portion seems in the beginning to grow better. It has found deeper ground, can send forth stronger roots, and sprouts well. But thistles and thorns have already taken possession of the same ground also. The seeds fell in the midst of them,[1] and the thorny enemy soon outstripped them in growth, deprived the little plants of light and air, and choked them altogether. As it is here a question[2] of the growth of *ἄκανθαι* at the same time as the corn, we must not understand by this old thorn-bushes or shrubs in the field, and still less hedges or fences along the land,[3] but rather the various kinds of thistles which every year spring up luxuriantly in the fields of Palestine and perhaps also smaller newly grown bushes. *Ἄκανθαι*, which is used in the Septuagint for seven different Hebrew words, is the one usually employed to describe thorny weeds. But of all these the most dangerous to the growth of the corn is the high thistle, which grows rapidly, and whose feathery seed is scattered and takes root everywhere. This can be easily proved even in the present day in the neighborhood of Capharnaum, where the thistles grow so thickly on both sides of the path as to penetrate through the rider's clothes or else tower over his head. No wonder that they soon choke all the good seed near them.

Still, a considerable portion of this good seed falls far away from them on the fertile land where there are no weeds. Here it shoots up,[4] grows tall, and yields a rich harvest — thirty, sixty, a hundred fold. The universal great fertility in its varying degrees is expressed by these figures which

[1] St. Luke *ἐν μέσῳ*; St. Matthew says "on" (*ἐπί*), St. Mark "in" (*εἰς*).

[2] *ἀνέβησαν* (Matthew and Mark), *συνφυεῖσαι* (Luke).

[3] *φραγμοίς* Clemens Alex., Strom 4, 6. M. 8, 1244 A.

[4] The expressions *ἀναβαίνοντα καὶ αὐξανόμενα* in St. Mark must be regarded as neuter plural agreeing with *ἄλλα*. The reading *αὐξανόμενον* could draw with it *ἀναβαίνοντα* also as accusative singular agreeing with *καρπόν* — as we find in the Vulgate.

quite tally with the actual facts. Thus we read of Isaac that he sowed at Gerar in the country of the Philistines and reaped a hundredfold (Gen. 26, 12). Varro tells the same of Garada (Gadara?) in Syria, Byzacium in northeast Africa, and of the land of the Sybarites (de re rustica 1, 44). Pliny and Solinus say the same of Byzacium, whilst Theophrastus relates that in Babylon wheat when well cultivated yielded a hundredfold and even when neglected fiftyfold (Hist. pl, VIII, 7, 4). Herodotus speaks even of two hundredfold in the same place (I, 193). Wetstein also quotes many other witnesses (Mt. 13, 8).

However, our Lord does not speak of a hundredfold yield from the whole sowing, but only from that part of it which developed under the best and most favorable circumstances and to whose growth there was no external hindrance. There can be no question therefore of exaggeration. The difference in the degree of fruitfulness was only dependent on two conditions: the greater or lesser excellence of the seed, and the fertility of the ground in which it grew.

In the provinces of the Lower Rhine, eight pounds of wheat to the acre were sown, and in the most fertile places the yield was 20,000 pounds, amounting to twenty-five fold of the whole sowing. But in Palestine we find fields, in the Plain of Esdraelon for example, with only a mere layer one meter deep of purely vegetable mould, which do not require manure (Richen).

Having concluded the parable our Lord added: "He that hath ears to hear, let him hear." He willed by these words to draw attention to the truths contained in the simile and to rouse the well-disposed to seek for the knowledge of these truths (cf. Mt. 11, 15; 13, 43; Mc. 7, 16; Lc. 14, 35, etc.).[1]

[1] The obstacles to a good growth which our Lord pointed out have also been accentuated by profane authors. Ovid in a passage often quoted says; (Metam, 5, 483–486:

> Et modo sol nimius, nimius modo corripit imber,
> Sideraque ventique nocent; avidaeque volucres
> Semina jacta legunt; lolium tribulique fatigant
> Triticeas messes et inexpugnabile gramen.

Christ Himself has fully explained to us the truths which He would impart to us in the beautiful similitude of the Sower. After He had answered the first part of His disciples' question by those words regarding the object of the teaching by parables, He added the following explanation:

Mt. 13, 18–23:	Mc. 4, 13–21:	Lc. 8, 11–15:
18. Ὑμεῖς οὖν ἀκούσατε τὴν παραβολὴν τοῦ σπείραντος.	13. Οὐκ οἴδατε τὴν παραβολὴν ταύτην, καὶ πῶς πάσας τὰς παραβολὰς γνώσεσθε;	11. Ἔστιν δὲ αὕτη ἡ παραβολή·
	14. Ὁ σπείρων τὸν λόγον σπείρει.	Ὁ σπόρος ἐστὶν ὁ λόγος τοῦ θεοῦ.
19. Παντὸς ἀκούοντος τὸν λόγον τῆς βασιλείας καὶ μὴ συνιέντος, ἔρχεται ὁ πονηρὸς καὶ ἁρπάζει τὸ ἐσπαρμένον ἐν τῇ καρδίᾳ αὐτοῦ· οὗτός ἐστιν ὁ παρὰ τὴν ὁδὸν σπαρείς.	15. Οὗτοι δέ εἰσιν οἱ παρὰ τὴν ὁδόν, ὅπου σπείρεται ὁ λόγος, καὶ ὅταν ἀκούσωσιν, εὐθὺς ἔρχεται ὁ σατανᾶς καὶ αἴρει τὸν λόγον τὸν ἐσπαρμένον εἰς αὐτούς.	12. Οἱ δὲ παρὰ τὴν ὁδόν εἰσιν οἱ ἀκούσαντες, εἶτα ἔρχεται ὁ διάβολος καὶ αἴρει τὸν λόγον ἀπὸ τῆς καρδίας αὐτῶν, ἵνα μὴ πιστεύσαντες σωθῶσιν.
20. Ὁ δὲ ἐπὶ τὰ πετρώδη σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ εὐθὺς μετὰ χαρᾶς λαμβάνων αὐτόν·	16. Καὶ οὗτοί εἰσιν ὁμοίως οἱ ἐπὶ τὰ πετρώδη σπειρόμενοι, οἵ ὅταν ἀκούσωσιν τὸν λόγον, εὐθὺς μετὰ χαρᾶς λαμβάνουσιν αὐτόν.	13. Οἱ δὲ ἐπὶ πῆς πέτρας, οἵ ὅταν ἀκούσωσιν, μετὰ χαρᾶς, δέχονται τὸν λόγον,
21. οὐκ ἔχει δὲ ῥίζαν ἐν ἑαυτῷ, ἀλλὰ πρόσκαιρός ἐστιν, γενομένης δὲ θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον, εὐθὺς σκανδαλίζεται.	17. Καὶ οὐκ ἔχουσιν ῥίζαν ἐν ἑαυτοῖς, ἀλλὰ πρόσκαιροί εἰσιν, εἶτα γενομένης θλίψεως ἢ διωγμοῦ διὰ τὸν λόγον εὐθὺς σκανδαλίζονται.	καὶ οὗτοι ῥίζαν οὐκ ἔχουσιν, οἵ πρὸς καιρὸν πιστεύουσιν καὶ ἐν καιρῷ πειρασμοῦ ἀφίστανται.
22. Ὁ δὲ εἰς τὰς ἀκάνθας σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων, καὶ ἡ μέριμνα τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου συνπνίγει τὸν λόγον καὶ ἄκαρπος γίνεται.	18. Καὶ ἄλλοι εἰσὶν οἱ εἰς τὰς ἀκάνθας σπειρόμενοι· οὗτοί εἰσιν οἱ τὸν λόγον ἀκούσαντες,	14. Τὸ δὲ εἰς τὰς ἀκάνθας πεδόν, οὗτοί εἰσιν οἱ ἀκούσαντες, καὶ ὑπὸ μεριμνῶν καὶ πλούτου καὶ ἡδονῶν τοῦ βίου πορευόμενοι συνπνίγονται καὶ οὐ τελεσφοροῦσιν.
	19. καὶ αἱ μέριμναι τοῦ αἰῶνος καὶ ἡ ἀπάτη τοῦ πλούτου καὶ αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι εἰσπορευόμεναι συνπνίγουσιν τὸν λόγον καὶ ἄκαρπος γίνεται.	

23. Ὁ δὲ ἐπὶ τὴν καλὴν γῆν σπαρείς, οὗτός ἐστιν ὁ τὸν λόγον ἀκούων καὶ συνιείς, ὃς δὴ καρποφορεῖ καὶ ποιεῖ ὃ μὲν ἑκατόν, ὃ δὲ ἑξήκοντα, ὃ δὲ τριάκοντα.

20. Καὶ ἐκεῖνοί εἰσιν οἱ ἐπὶ τὴν γῆν τὴν καλὴν σπαρέντες, οἵτινες ἀκούουσιν τὸν λόγον καὶ παραδέχονται καὶ καρποφοροῦσιν ἐν τριάκοντα καὶ ἐν ἑξήκοντα καὶ ἐν ἑκατόν.

15. Τὸ δὲ ἐν τῇ καλῇ γῇ, οὗτοί εἰσιν, οἵτινες ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ ἀκούσαντες τὸν λόγον κατέχουσιν καὶ καρποφοροῦσιν ἐν ὑπομονῇ.

Mt. 13, 18 σπειραντος ℵ * B Peshitta and most of the editions: σπειροντος C D E and most of the MSS.: Itala and Vulgate *seminantis*. — 22. αιωνος ℵ * B D, etc., αιωνος τουτου C E F and most of the MSS.: Vulg. *saeculi istius*. Instead of αγατη a few Greek and Latin MSS. have αγαπη and *voluptas* (Cf. Lc.). — 23. συνιεις ℵ B D, συνιων C E F and most of the MSS.

Mc. 4, 15 εις αυτους B, Westcott-Hort, Nestle, etc.; εν αυτοις ℵ C L, Tischendorf, etc.; εν ταις καρδιαις αυτων D, Lachmann, Hetzenauer, Brandscheid, and others, Vulg. *in cordibus* or *in corda eorum* (cf. Mt. and Lc.). — 19. Instead of η απατη του πλουτου D and the Armenian translation have απαται του κοσμου; in the codices of the Itala there is great diversity (cf. Tischendorf and Wordsworth). — 20. Instead of ἐν Itala, Vulg. etc., Lachmann, Hetzenauer, Brandscheid read three times ἓν.

Mt. 13:	Mc. 4:	Lc. 8:
18. Vos ergo audite parabolam seminantis:	13. Et ait illis: Nescitis parabolam hanc? et quomodo omnes parabolas cognoscetis?	11. Est autem haec parabola:
	14. Qui seminat, verbum seminat.	Semen est verbum Dei.
19. Omnis, qui audit verbum regni et non intelligit, venit malus et rapit, quod seminatum est in corde eius: hic est, qui secus viam seminatus est.	15. Hi autem sunt, qui circa viam, ubi seminatur verbum, et cum audierint, confestim venit satanas et aufert verbum, quod seminatum est in cordibus eorum.	12. Qui autem secus viam, hi sunt, qui audiunt, deinde venit diabolus et tollit verbum de corde eorum, ne credentes salvi fiant.
20. Qui autem super petrosa seminatus est, hic est, qui verbum audit et continuo cum guadio accipit illud;	16. Et hi sunt similiter, qui super petrosa seminantur: qui cum audierint verbum, statim cum gaudio accipiunt illud;	13. Nam qui supra petram: qui cum audierint, cum gaudio suscipiunt verbum;

21. non habet autem in se radicem, sed est temporalis: facta autem tribulatione et persecutione propter verbum, continuo scandalizatur.

22. Qui autem, seminatus est in spinis, hic est, qui verbum audit, et sollicitudo saeculi istius et fallacia divitiarum suffocat verbum et sine fructu efficitur

23. Qui vero in terram bonam seminatus est, hic est, qui audit verbum et intellegit et fructum affert et facit aliud quidem centesimum, aliud autem sexagesimum, aliud vero trigesimum.

17. et non habent radicem in se, sed temporales sunt: deinde orta tribulatione et persecutione propter verbum, confestim scandalizantur.

18. Et alii sunt, qui in spinis seminantur:

19. hi sunt, qui verbum audiunt, et aerumnae saeculi et deceptio divitiarum et circa reliqua concupiscentiae introeuntes suffocant verbum et sine fructu efficitur.

20. Et hi sunt, qui super terram bonam seminati sunt: qui audiunt verbum et suscipiunt et fructificant, unum triginta, unum sexaginta et unum centum.

14. Quod autem in spinas cecedit; hi sunt, qui audierunt, et a sollicitudinibus et divitiis et voluptatibus vitae euntes suffocantur et non referunt fructum.

15. Quod autem in bonam terram: hi sunt qui in corde bono et optimo audientes verbum retinent et fructum afferunt in patientia.

Mt. 13:

18. Hear you therefore the *meaning of the* parable of the sower.

19. When any one hears the word of the kingdom and understands it not, there comes the wicked one, and catches away that which was sown in his heart: this is he who received the seed by the wayside.

20. And he that re-

Mc. 4:

13. And he saith to them: Are you ignorant of this parable? and how shall you know all the parables?

14. He that sows, sows the word.

15. And these are they by the wayside, where the word is sown, and as soon as they have heard, immediately Satan comes, and takes away the word that was sown in

Lc. 8:

11. Now the parable means this: The seed is the word of God.

12. And they by the wayside are they that hear, then the devil comes, and takes the word out of their heart, lest they should believe and be saved.

13. Now they upon the rock *are they* who, when they hear, receive

ceived the seed upon stony ground: this is he that hears the word, and immediately receives it with joy:

21. yet has he not root in himself, but is only for a time: and when there arise tribulation and persecution because of the word, he is presently scandalized.

22. And he that received the seed among thorns: is he that hears the word, and the care of this world and the deceitfulness of riches choke up the word, and he becomes fruitless.

23. But he that received the seed upon good ground: this is he that hears the word, and understands, and bears fruit, and yields the one a hundred fold, and another sixty, and another thirty.

their hearts.

16. And these likewise are they that are sown on the stony ground: who when they have heard the word, immediately receive it with joy,

17. yet they have no root in themselves, but are only for a time: and then when tribulation and persecution arises for the word, they are presently scandalized.

18. And others there are who are sown among thorns: these are they that hear the word,

19. but the cares of the world, and the deceitfulness of riches, and the lusts after other things entering in choke the word, and it is made fruitless.

20. And these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty fold, another sixty, and another a hundred.

the word with joy: and these have no roots; for they believe for a while, and in time of temptation fall away.

14. And that which fell among thorns, are they who have heard, and going their way, are choked with the cares and riches and pleasures of this life, and yield no fruit.

15. But that on the good ground, are they who in a good and upright heart, hearing the word, keep it, and bring forth fruit in patience.

The authenticity of the interpretation has lately been disputed by B. Weiss in particular ("Marcusevangelium." pp. 146–52) on the grounds that it "allegorizes" and that it leads to "much confusion or actual inconsistency in the parable." The simile of the Sower was only intended "to set before us the law that all activity is dependent for its results on the extent of its work." It was only the second Christian generation which applied it to the "Word of the Kingdom" and therefore added to it the corresponding explanation.

But even John Weiss finds his father's sophisms far from convincing (*Stud. u. Krit.* LXIV, 1891, 307–10. Cf. P. Feine in the *Jahrbuch für prot. Theol.* (XIV, 1888, pp. 504–19). Jülicher also cannot but reject the "extremely ingenious" explanation of Weiss, because "the first two arguments prove nothing" and in the last one he cannot agree with Weiss in finding fault with St. Mark (II, 532 *et seq.*). Still he cannot bring himself to suppress his doubt about tradition, and to soften it he advances a new hypothesis, according to which our Lord "only spoke quite briefly about the Sower," but subsequently had been provoked to enlarge upon the theme.

According to our Lord's words the parable of the Sower relates to the "Word of the Kingdom," that is to say, to the tidings of the kingdom of God which our divine Saviour was sent to bring. This λόγος τῆς βασιλείας of St. Matthew, which St. Mark usually describes as ὁ λόγος and St. Luke as ὁ λόγος τοῦ θεοῦ, is first of all to be understood as the seed which the sower scatters.

Indeed, this opening interpretation which our Lord gives us throws a clear light on the whole parable. From the concordance of the three Evangelists, which affords us a sure historical background for this instruction, we see that in the preceding events the unbelief of Israel in the glad tidings of the Messiah had been more and more openly and rudely manifested. This falling away of the people and their leaders from our Lord might become a stumbling block to the well-disposed, the more so as these shared in the worldly and earthly expectations of the kingdom of Heaven of the Messiah.

Thus our Lord by this beautiful simile willed to teach a twofold lesson to His disciples and to "those who were with them." In the first place, He shows them by His choice of the image that His kingdom will not be suddenly proclaimed in power and splendor. The Word of the Kingdom resembles rather the small and insignificant grain of wheat which is committed to the earth to develop therein slowly and gradually, and to yield rich harvest in the good ground. The same thought recurs in other similitudes and is brought more prominently forward. Later, we shall examine it more exhaustively.

Our Lord in this first parable gives chief importance to another lesson. He shows in the second place whence comes the opposition to the Word of the Kingdom and the partial unproductiveness of the good seed. He had before all things Himself, His work, and its results before His eyes. It happened with His message of the kingdom of God upon earth in Israel as with the seed in the ground. It is in the similarity of their fate and the partial productiveness and non-productiveness of both that the point of comparison lies in this parable — the *tertium comparationis.*

By means of the explanation of the reason for the unbelief in Israel the scandal which might prove a stumbling block to the disciples is removed. And, on the other hand, the mysterious gradual development of God's kingdom is vividly illustrated in an extremely suggestive and instructive manner. At the same time the words of the divine Master contain for each individual an earnest exhortation to self-examination and the avoidance of these obstacles.

The fundamental idea here set forth shows us, also, how beautifully the lesson which our Lord intended rules the similitude and its interpretation in all their parts. As our Lord Himself explained every point, we have but to consider His words carefully without seeking further elucidation.

The first obstacle whereby portion of the seed was rendered unproductive was the hard, much trodden way. By this our Lord teaches us to recognize the first class of listeners to His Word, who hear it indeed, but do not understand. At the same time we are to regard this want of understanding as their own fault. They hear the Word and take no trouble to accept it and to attend to it. It is true the disciples did not understand the parable, but they went with good-will to their divine Master and begged an explanation. On the other hand, indifference and coldness of heart towards the teaching of their Redeemer was in the case of many of the unbelieving people the principal cause of their unbelief. Their hearts were like the hard path through the field on the surface of which the seed remained.

The author of the "Opus imperfectum" considers that this hardness of heart was caused by the state of these men's minds, which were wholly fixed upon temporal concerns and could not soar above earthly goods: "Homo secundum istum mundum vivens, qui omnia ea sapit, quae mundi sunt, et nihil quod Dei est." But, as this obstacle shows itself more in the third class of hearers, we are inclined with St. John Chrysostom to share in the general opinion that the failure of these men was due to their low views, their fickleness, and their carelessness.[1]

Wherever the seed of the divine Word cannot penetrate the hardness of the heart and take root therein, it will be taken quickly away by the Evil Spirit: "Satan comes and steals the word." The Evil One[2] has an easy task in such dispositions of the heart. He runs, indeed, as the birds run from the nearest bushes to look at the sower, and he sets to work at once to efface the remembrance of what was heard so as to prevent the mind from dwelling on it, and thus, as it were, he steals the Word "that they may not believe and be converted." For the Gospel of the Word was announced that all men by faithful acceptance of the same might be included in the kingdom of Christ and in this kingdom might attain to everlasting bliss.

It is to be observed that our Lord places prominently in this first class of the indifferent and callous hearers of His Word, Satan, the enemy of all good.

The only begotten Son of the Eternal Father had indeed come down from heaven and had caused the Word of His kingdom to be made known to all that He might combat the "Prince of this world," and might consummate his sentence and drive him from His dominions (John, 12, 31; 14, 30; 16, 11), and invite all His hearers to the kingdom of Heaven. Therefore, finding his possessions threatened, the "God of this world" makes every effort to blind "the minds of unbelievers that the light of the gospel of the glory of Christ, Who is the image of God, should not shine unto them" (2 Cor. 4, 4). But it does not follow from this that he labors

[1] Οἱ *βάναυσοι καὶ ῥάθυμοι καὶ ὀλίγωροι.* Hom. 44 al. 45 in Mt. n. 3.
[2] Ὁ *πονηρός* Mt.; *ὁ σατανᾶς* Mc.; *ὁ διάβολος* Lc.

only amongst the first class of the hearers of the Word, or that he has no hand in the obstacles of the second and third class. He has to do something more amongst these than merely to destroy the remembrance of what they had heard by diverting them and filling their minds with delusions. It is perhaps for this reason that with regard to them nothing is said of his coming, but the actual means and weapons of his attacks are specified.

"And he that received the seed upon stony ground: this is he that hears the word and immediately receives it with joy." Just as the much-trodden way was figurative of the hard, unimpressionable heart, so is the rocky ground with its thin layer of earth an image of the superficial creatures of impulse who are indeed susceptible to transitory impressions and emotions, but who have no stability in themselves. This superficiality is not a mere natural defect but a wilful want of the moral earnestness and willingness for small or great sacrifices which the observance of the Gospel admonitions necessarily requires.

We perceive this from the words which our Lord added: "Yet hath he not root in himself, but is only for a time: and when there arise tribulation and persecution because of the word, he is presently scandalized." The time of temptation will prove whether this joyful acceptation of the doctrine of Christ springs from a passing emotion or from the determined surrender to Him of the will. In the opposition and the war waged by the Evil One against God, affliction and persecution for the Gospel's sake can never be long absent. Especially was this so in the time of our Lord. For blind Israel followed its blind leaders and rejected the Messiah. Then it was seen, alas! that many of those who had crowded round the great Teacher and Wonderworker belonged to this second class of fickle, unstable beings. They were not willing to have a part in the sufferings of the members of the kingdom of God, therefore they were scandalized at the suffering, persecuted Founder of this kingdom and turned from Him in unbelief.

Our Lord often and expressly referred to the impending persecution of His kingdom which even then was already beginning to make itself felt everywhere (Mt. 5, 19–22; 7, 13 *et seq.*; 10, 16–26, etc.). Why then should the mention of this and of the fickle Christians who so soon turned their backs on our Saviour make us feel "that we are transported rather to the time of the earliest churches with their sad experiences than to the brief months during which He (Christ) canvassed the people" (Jülicher, II, 537)? The "Gefühl" for this kind of objection is too subjective and too variable to induce us to give up for it the clear and certain truth.

There was a third obstacle which, whilst it allowed the seed corn to take root and to grow, yet prevented it from ripening. The thorns and thistles which choke young plants constituted this obstacle. The roots and the seed of the thorny weeds hidden in the fertile ground here represent the enemy of the good wheat. They show us a third class of people, in whom the Word is rendered fruitless by the inordinate desires and passions of their hearts and by the anxieties and the allurements of the exterior world.

These passions, it is true, are at work in every heart, but it is in man's power with the assistance of divine grace to render them harmless. His guilt consists in allowing these inordinate desires to grow, so that they become greater and stronger and finally become the unconquerable enemies of the Word of God. Then from outside come the cares and troubles of the world which harass the poor heart, and then the deceitful riches and pleasures of life entice man to self-indulgence. All too quickly are Christ's admonitions forgotten. The fruits of man's good works in the observance of divine lessons are lost, because the rank, thorny weeds choke the good seeds and the promising young plants.

The thorns and the thistles, therefore, in the first place are an image of what takes place in the human heart owing to its affections and passions and to its contact with the world. Just as the seed of the thistle and the roots of the thorns were hidden in the field, and together with the corn grew up out of the same ground, so also the passions which grow unchecked in the heart are in the first place inimical to

the Word of God and its operations amongst the men in this third class. But external things combine also with these to torture men by the care and trouble arising from the manifold necessities of life and by means of human respect, dejection, and discontent; so preventing him from fulfilling his duties; or else by means of riches and superfluity they entice him to delusive enjoyment, to delights and amusements, and thus make a clear road for all inordinate desires and passions. So do our interior and exterior enemies work hand in hand in order to prevent the good in the human heart from bearing fruit.

Matthew and Mark describe these united enemies as *μέριμνα(ι) τοῦ αἰῶνος* and *ἀπάτη τοῦ πλούτου*. Mark adds *αἱ περὶ τὰ λοιπὰ ἐπιθυμίαι*, "desires for things," "for honor, pleasure and such like." Luke joins *μέριμναι, πλοῦτος* and *ἡδοναὶ τοῦ βίου*, in which the same two classes of enemies, namely, anxieties on the one side, riches and enjoyment on the other, are set side by side. St. Chrysostom understands by these the two opposite injuries which wealth inflicts on man, — tormenting him with its anxieties and making him effeminate with its enjoyments (Hom. 44 al. 45, in Mt. n. 4). But Christ by His words refers, in the first place, to the cares of the world (*τοῦ αἰῶνος*), that is to say, anxiety about the necessaries of this earthly life. Thus we must rather think of a poor man than of a rich one.

But the saintly Doctor justly remarks that we are not to thrust the guilt on the world and on wealth, but on the corrupt heart: "For you can shun the evil and use your wealth in a proper manner. Wherefore Christ does not say, the world, but the cares of the world; he does not say, riches, but the deceitfulness of riches. For one can be rich, and yet not be deceived, and can live in this world, and not allow oneself to be choked by its cares" (*ibid.*).

If we compare with one another the three classes of men whom our Lord describes, we shall find that the existing obstacles in the first class are indifference and indolence, in the second, superficiality and pusillanimity, and in the third, complete absorption in the things of earth and in sensuality. But in all three classes, it is entirely by wilful sin, of their own free will, that the divine Word of the kingdom of Christ is deprived of its fruit. (Van Koetsveld, I, 43, following Stier.)

A cursory glance at the multitudes to whom our Lord preached will easily show us that very many of these people belonged to one or other of the three classes. We can indeed without any difficulty trace the origin of the unbelief with which Israel opposed her Messiah to one or other of the obstacles which we have mentioned. The threats and warnings and lamentations, so fearful in their solemnity, which were uttered with regard to Chorazin and Bethsaida and Capharnaum (Mt. 11, 20–24; Lc. 10, 13–15), even if we place these at the time of our Lord's departure from Galilee, the simile of the wayward children playing in the market-place (Mt. 11, 16–19; Lc. 7, 31–35), and so many other sayings show us how much indifference and indolent lukewarmness our Lord found. The suddenly aroused enthusiasm of the former time and the fickleness which was already manifesting itself in Galilee (John, 6) afforded testimony of the inconstant superficiality which would cause so many who had joined in the Hosannas of yesterday to cry on the morrow: "Crucify Him." The mind wholly absorbed in worldly things and in the gratification of the passions is perfectly characteristic of "the evil and adulterous generation" (Mt. 12, 39; 16, 4; Lc. 11, 29) which had no heart for a gospel of self-renunciation and which obstinately rejected a poor, humble, and suffering Messiah.

Thus there is contained in this parable an instruction on an important mystery of the kingdom of Heaven. It revealed to the disciples the causes of the unbelief of so many and showed them the conditions which were attached to the development of the kingdom. For this, there is required from every one a heart willing and ready for sacrifice and disengaged from every earthly and sensual attachment. Hence every one can derive instruction and warning from the parable.

But Christ would also inspire courage and arouse joyous effort. Therefore, having pointed out the many sad features of the development of His kingdom, He does not fail to show us its very consoling side. After He had shown the three-

fold fate of the unfruitful seed, and had applied it to the three kinds of unbelievers, He also brought forward three species of fruitful seed and three classes of men corresponding to these.

"But these are they who are sown upon the good ground, who hear the word, and receive it, and yield fruit, the one thirty, another sixty, and another a hundred fold." The qualities of these hearers of the divine Word are in direct contradiction to those spoken of previously. They receive Christ's teaching that they may reflect upon it and understand it. They preserve His words and His admonitions in an upright heart[1] that they may observe them, and thus not choke them, but allow them to grow to rich, ripe fruit. In faithful co-operation with the grace which ever accompanies the words of our divine Lord they persevere in faithful endurance[2] and do not allow themselves to be troubled by the sacrifices and the difficulties which perseverance must always entail.

It is therefore according to the measure of the gifts which we have received and our own co-operation that we may hope for an exceedingly joyful harvest of thirty, sixty, or one hundredfold. Christ could certainly rejoice at the prospect of such good fruits of His glad tidings of the kingdom of Heaven, as far as His disciples and the well-disposed portion of the people were concerned. Although the spirit of the world had not been wholly overcome, even within the circle of His own followers, still the majority at least wished with good and willing hearts to cleave wholly to their Saviour and to unite themselves to Him ever more closely. As they had abandoned everything for His Word's sake, so were they prepared for every sacrifice in the future. Thus their divine Master could confidently entrust to them the mysteries of His kingdom.

[1] Ἐν καρδίᾳ καλῇ καὶ ἀγαθῇ; cf. καλοκἀγαθός, "the man of honor" of the Greek profane authors.

[2] Ἐν ὑπομονῇ; Vulg. *in patientia;* cod. colbertinus of the Itala *in tolerantia,* codex Bezae *in sufferentia.*

But even in these last cheering words concerning the rich fruit there re-echoed the solemn admonition which the disciples should ever and always remember as one of the fundamental laws of the Kingdom of Heaven. In patience, in perseverance, in overcoming obstacles, and in steadfast fulfilment of the necessary duties were they to attain to the glad harvest-time.

Our Lord in His explanation passes over external, smaller details, such as the treading of the seed under foot, and also the explicit exposition of the sower and the field which He adds to the parable of the Tares. But if by the grain of corn we must understand the Word of the Kingdom, it is clear that in the given sequence of this parable "He that sows the good seed is the Son of Man. And the field is the world," as we are told in the explanation of the figurative discourse which follows.

We are to understand the whole parable and its explanation as figurative, in the first place of Christ, Who proclaims the doctrine of the kingdom of Heaven, and of mankind to whom He addresses His words. The Fathers of the Church and the commentators therefore referred the ἐξῆλθεν to the Incarnation, S. Chrysostom. 1. c. n. 4; Salmeron, p. 23, etc.

It is to be remarked with reference to the Greek text that the regular construction of the sentences is broken repeatedly by an anacoluthon. This happens in Matthew 13, 19, where the genitive παντὸς etc. is placed at the beginning of the sentence in order to give it special emphasis; similarly in Mark 4, 15 and Luke 8, 12, the construction is not quite regular.

In Mark 4, 19, it is said of the cares, the deceit, the desires that they enter in (εἰσπορευόμεναι), that is to say, into the heart of man. In Luke 8, 14, on the other hand, it is said of the hearers of the word that they go and are choked (πορευόμενοι). The two additional sentences refer to the gradual development of good and evil in the human heart.

The ὁ δὲ . . . σπαρείς, οὗτός ἐστιν, moreover, has afforded opportunity for various attempts at interpretation. Some, for instance, thought that because the seed here apparently no longer represents the Word but rather the hearers of the Word, the σπαρείς should not be rendered "sown," but "oversown," and thus should refer to the hearers and not to the seed. But this hypothesis shatters the qualification which is added to every portion in accordance with the parable: ὁ παρὰ τὴν ὁδὸν σπαρείς, etc. Others, for this reason, think that it should be interpreted: "These are they among whom was sown by the wayside." This, however, also looks like a makeshift.

But because of this there is no necessity to talk of a contradiction

between the parable and its interpretation, nor has B. Weiss in the least proved such. Göbel (I, 53–55, compare also Schäfer, p. 122) has offered the simplest explanation by distinguishing between activity and effect in the image and its antitype. Regarding sowing and preaching as activity, the seed is an image of the Word and the field an image of the hearer but, regarded from the point of its operation, the scattered seed becomes a very suitable image of the hearer, because the transformation and the revivification which in the natural order take place in the seed must also in the supernatural order be accomplished in the hearer. Thus he indeed resembles the seed scattered by the sower, but not the field in which no change is noticeable.

All that regards Christ our Lord and His preaching of the Word of the kingdom of God has retained its meaning for all time. Wherever the Apostles and disciples and their successors have to preach the Word of God, they will have the same experiences and in similar fashion can observe the results of their preaching.

The parable of the Sower, therefore, with perfect justice has been employed universally in preaching and in every other form of Christian instruction. It contains for all men and for all ages a fulness of important lessons on the obstacles which oppose the fruitfulness of the Gospel and the means by which they may be overcome. It also instructs the preacher of the Word on everything to which he must pay attention, either in what concerns himself or his hearers in order to secure rich fruit.

Furthermore, these means and these obstacles are to be noted with reference to the reading and the consideration of the "Verbum Dei scriptum" (cf. B. Petrus Canisius, "Notae," p. 291 ss) and to the operations of grace in general. By means of divine grace shall the kingdom of Heaven find access more and more to the heart of every man, and attain therein more and more stability and success, provided only his will be not wanting to the necessary co-operation. The parable thus can be applied to the working of grace and man's co-operation in general, and to the different means of grace ordained by Almighty God in particular.

The different parts of the parable and their interpretation

afford furthermore manifold opportunities for the practical application of the simile to the various periods of a Christian's life. To this the words of our Lord Himself clearly point out a road on which the Fathers of the Church and many commentators have preceded us.

Regarding the application of the simile of the Sower to Christ, St. John Chrysostom thus discourses: "Whence does He, the Omnipresent, Who fills all things, go forth? How does He go forth? Not to any place; but to us in His intercourse and His relations with us; because by assuming our flesh He came nearer to us. He went forth to us, because, as sin had closed the entrance to us, we could not enter in. Why did He go forth? To destroy this earth overgrown with thistles, or to chastise the husbandmen? By no means; He went forth to scatter the Word of the fear of the Lord, to cultivate it and to care it. Here He names the instruction the seed, men's souls the field, whilst He Himself is the sower . . . For very often the sower goes forth to accomplish other work, either to plough the field, or to remove the weeds, or to uproot the thorns, or to attend to similar things. But He went forth to sow."

St. John Chrysostom then makes practical application of the obstacles to the productiveness of the seed. Amongst other admonitions respecting these he says: "But why, men ask, did He not enumerate the other evil passions, such as the lust of the flesh, the inordinate desire of glory? When He enumerated the cares of this world and the deceitfulness of riches, He enumerated all. For the inordinate desire of glory and all besides belong to this world and to the deceitfulness of riches . . . But He added the hard road and the rocks thereto to show us that it does not suffice to shake off the yoke of riches, but that we must practise every other virtue. For what would it avail if thou wert not indeed attached to riches, but yet wert soft and cowardly, or if thou wert indeed not cowardly, but idle and careless in hearing (the lesson)? For a detached portion of it does not suffice for our salvation. We must, above all, listen to it attentively, and then carefully preserve the memory of what we have heard; then we act energetically, despising riches, and casting off the yoke of earthly things . . . If we listen in this manner we arm ourselves on all sides, because by acting thus we observe what has been said and cause it to take deep root in us, and we seek to preserve ourselves free from earthly things" (in Mt. Hom. 44 al. 45, n. 3 *et seq.*, M. 57, 467 *et seq.*).

In a homily on this parable wrongly ascribed to St. John Chrysostom, the various details are explained in a somewhat labored and superficial manner; for example, in addition to the sower, the seed and the field, the oxen, the plough, and the wooden yoke are singled out as refer-

ring to the Apostles, the Cross, and the bond of Love. The three classes of men amongst whom the sowing of the seed brings forth no fruit must be understood in particular of the Arians, the Eunomians, and the Marathonians. The author interprets as threefold fruit the blade of Faith, the ear of Hope, and the ripe corn of perfect Love, or also, the glory of God, the exaltation of the Church and one's own salvation. Faith shall indeed fructify threefold, Hope sixtyfold, and Charity one hundredfold. He also interprets this threefold fruit as the anointing, the descent into the water (of Baptism), and the secret consummation of the Sacrament (Migne, P. G. 61, 771–6).

The "Opus imperfectum in Matthaeum," which also was sometimes wrongly regarded as a work of St. John Chrysostom, interprets the three classes of men and the three kinds of fruit as follows: "Quae est ergo terra secus viam? Homo secundum istum mundum vivens, qui omnia ea sapit, quae mundi sunt, et nihil, quod Dei est; sed hoc solum diebus ac noctibus cogitat, hoc concupiscit, quod pertinet ad bene manducandum et bibendum et spurcitiam corporis exercendam. Ex his enim omnia mala nascuntur . . . Talibus si loqui volueris de spiritualibus rebus, non intellegunt verbum nec sentiunt verbi dulcedinem . . . Quid ergo terra [petrosa]? Intellectus carnalis et non rationabilis super animam duram et infidelem . . . Sunt ergo homines, quibus si locutus fueris de gloria sanctorum et de beatitudine gloriae regni caelestis, statim gaudent et audientes delectantur, quoniam sapientes secundum naturam etiam facile suscipiunt verbum; sed ne credas gaudio eorum: carnaliter enim gaudent et carnaliter delectantur . . . Alia ceciderunt in spinas. Primum dicam, quomodo colitur, ut bene intellegatur, quomodo a spinis suffocatur seminatum in te verbum. Colis assidue audiendo Scripturas et traditiones doctorum . . . Vide iam, quod sollicitudo divitiarum frequentare te ecclesiam non permittit, ut audias Scripturas et traditiones doctorum, ut nutriatur verbum, quod accepisti. Etsi venis in corpore, non venis in mente. Etsi audis auribus, non audis in corde. Totus autem animus tuus in illis est, de quibus sollicitus es. Opera bona cupiditas divitiarum te facere non sinit . . . Terra autem bona sunt, qui abstinent se a divitiis malis et secundum vires suas faciunt bona et est fructus eorum trigesimus. Si autem omnia bona sua contemnant et accedant ad serviendum Deo, habent sexagesimum. Si autem et infirmitas corporis eis contigerit et fideliter sustinuerint, habent centesimum, et terra bona est. Nam et Job ante tentationem trigesimum habuit in facultatibus suis iuste vivendo, post damna substantiae et filiorum sexagesimum, post plagam autem corporis centesimum fecit" (*M.* P. G. 56, 791–8).

St. Jerome specially interprets the three degrees of fruitfulness. He treats of this exhaustively in his first book against Jovinian (I. 3, M. 23, 213 *et seq.*). In his commentary on Matthew he repeats briefly his

interpretation: "Sicut in terra mala tres fuere diversitates: secus viam et petrosa et spinosa loca, sic in terra bona trina diversitas est: centesimi, sexagesimi et tricesimi fructus. Et in illa autem et in ista non mutatur substantia, sed voluntas, et tam incredulorum, quam credentium corda sunt, quae semen recipiunt . . . Primum ergo debemus audire, deinde intellegere, et post intellegentiam fructus reddere doctrinarum et facere vel centesimum fructum vel sexagesimum vel tricesimum, de quibus plenius in libro contra Jovinianum diximus et nunc breviter perstringimus: centesimum fructum virginibus, sexagesimum viduis et continentibus, tricesimum casto matrimonio deputantes . . . Quidam nostrorum centesimum fructum ad martyres referunt: quod si ita est, sancta consortia nuptiarum excluduntur a fructu bono" (*M.* 26, 88 *et seq.*).

St. Augustine like the "quidam" mentioned by St. Jerome, divides the hundredfold fruit amongst the martyrs, but he also allots a share to married people: "Centesimum martyrum propter satietatem vitae vel contemptum mortis; sexagesimum virginum propter otium interius, quia non pugnant contra consuetudinem carnis: solet enim otium concedi sexagenariis post militiam vel post actiones publicas; trigesimum coniugatorum, quia haec est aetas praeliantium: ipsi enim habent acriorem conflictum, ne libidinibus superentur" (Quaest. Evang. I 9. *M.* 35, 1325 *et seq.*). The same holy Doctor of the Church elsewhere sums the principal lessons of the parable in these words: "Mutamini cum potestis; dura aratro versate, de agro lapides proicite, de agro spinas evellite. Nolite habere durum cor, unde cito verbum Dei pereat. Nolite habere tenuem terram, ubi radix caritatis alta non sedeat. Nolite curis et cupiditatibus saecularibus offocare bonum semen, quod vobis spargitur laboribus nostris. Etenim Dominus seminat, sed nos operarii eius sumus Sed estote terra bona. Heri diximus et hodie omnibus dicimus: Ferat alius centenum, alius sexagenum, alius tricenum. In alio maior, in alio minor est fructus, sed omnes ad horreum pertinebunt" (Sermo 73 n. 3. *M.* 38, 471).

St. Maximus of Turin similarly admonishes the faithful: "Ergo fecundetur ager pectoris nostri, ut suscipiat semen Dominicum et fertili fruge locupletet; non sint in terra cordis nostri spinae et tribuli malevolentiae saecularis, ne bonum semen necet noxium germen; non sint vobis petrosa loca et lapidum infecunda pernicies. Nam talem viam exhorret Dominus, qui dicit: *Inhabitabo in eis et inter eos ambulabo;* sed sit terra, ut dixi, cordis nostri, quae affert fructus tricesimos et sexagesimos et centesimos, hoc est multiplicetur in omnibus bonis, habeat in se fructus frumenti, vini et olei. Fructus vini, hoc est fides et confessio passionis et resurrectionis Domini Nostri Jesu Christi, qui lavit in vino stolam suam et in sanguine uvae opertorium suum et torcular vindemiae salutari fervore perfudit: cuius calicis sacramento viventes ita inebriantur eius

spiritali fervore, ut non sentiant saeculi tempestates, non iniurias, non persequentium poenas, ut declamant et dicunt: *Et calix tuus inebrians quam praeclarus est!* Ergo fructus frumenti, vini et olei. Olei fructus sunt laetitia, pax, dulcedo, mentis serenitas, quae ut oleum superfertur et supereminet; unde et caput ungi mandatur, ut caput cordis nostri fidei fulgore resplendeat. Istis ergo mens nostra bonis spiritualibus sempter abundet, ut Patri per Filium semper gratias agamus" (Expositiones de capitulis Evangeliorum III. *M.* 57, 810 f). — In another explanation the same holy Father of the Church says: "Exiit itaque (Christus), ut seminaret in mundo Evangelium, ut seminaret fidem, iustitiam, veritatem, pacem, castitatem, humilitatem ceterasque virtutes. Et diabolus e contrario seminare coepit sua, id est superbiam, iracundiam, concupiscentiam, homicidia, adulteria, furta ceteraque vitia, quae in divinis literis zizania nominantur . . . Qui non ambulat in via, quae es est Christus, ipse extra viam positus non poterit in se habere semen verbi Dei, sed rapitur a volucribus, id est ab erraticis spiritibus. Qui vero petrosam habet mentem, id est duritiam perfidia oneratam, radices in se non tenet verbi Dei, sed cito arescit, quia fructus stabiles de cordis intimo non producit. Qui autem in spinis, angustatur spinarum densitate, hoc est aculeis cogitationum saecularium, quae deprimunt verbum, et effici non potest fructiferum. At vero quod in terram bonam, exuberat fructibus et crescit in copiam, ut afferat, secut Dominus ait, fructus trigesimos et sexagesimos et centesimos: fructus spei, fidei, caritatis; fructus viduitatis, virginitatis, martyrii. Istis fructibus bene crescit Ecclesia et suas messes digne caelestibus horreis parat" (*ibid.* XX *M.* 57, 827).

St. Gregory the Great interprets the same admonition to the people in his fifteenth homily, which he delivered on Sexagesima Sunday in the Basilica of St. Paul. Amongst other things he says: "Curate, ne petrosa terra semen excipiat et fructum boni operis sine perseverantiae radicibus mittat. Multis enim libet, quod audiunt, boni operis initia proponunt; sed mox ut fatigari adversitatibus coeperint, inchoata derelinquunt. Petrosa ergo terra humorem non habuit, quae hoc, quod germinaverat, ad fructum perseverantiae non perduxit . . . Notandum vero est, quod exponens Dominus dicit, quia sollicitudines et voluptates et divitiae suffocant verbum. Suffocant enim, quia importunis cogitationibus suis guttur mentis strangulant, et dum bonum desiderium intrare ad cor non sinunt, quasi aditum flatus vitalis necant. Notandum etiam, quod duo sunt, quae divitiis iungit, sollicitudines videlicet et voluptates, quia profecto et per curam mentem opprimunt et per affluentiam resolvunt. Re enim contraria possessores suos et afflictos et lubricos faciunt. Sed quia voluptas convenire non potest cum afflictione, alio quidem tempore per custodiae suae sollicitudinem affligunt atque alio per abundantiam ad

voluptates emolliunt. Terra autem bona fructum per patientiam reddit, quia videlicet nulla sunt bona quae agimus, si non aequanimiter etiam proximorum mala toleramus. Quanto enim quisque altius profecerit, tanto in hoc mundo invenit, quod durius portet, quia cum a praesenti saeculo mentis nostrae dilectio deficit, eiusdem saeculi adversitas crescit. Hinc est enim, quod plerosque cernimus et bona agere et tamen sub gravi tribulationum fasce desudare. Terrena namque iam desideria fugiunt et tamen flagellis durioribus fatigantur. Sed iuxta vocem Domini fructum per patientiam reddunt, quia cum humiliter flagella suscipiunt, post flagella ad requiem sublimiter suscipiuntur. Sic uva calcibus tunditur et in vini saporem liquatur. Sic oliva contusionibus expressa amurcam suam deserit et in olei liquorem pinguescit. Sic per trituram areae a paleis grana separantur et ad horreum purgata perveniunt. Quisquis ergo appetit plene vitia vincere, studeat humiliter purgationis suae flagella tolerare, ut tanto post ad iudicem mundior veniat, quanto nunc eius rubiginem ignis tribulationis purgat." He then adds the beautiful example of the lame beggar Servulus as a model of patience in affliction (M. 76, 1131–4).

St. Bede, referring to the threefold fruitfulness, says: "Bona terra significat corda perfecta, in quibus verbum Dei in alio generat fidem Trinitatis, quam significat tricenarius numerus; in alio loco perfectionem bonorum operum, quod sexagenarius; in alio perseverantiam, quae ad aeternam ducit remunerationem, quod in centenario numero figuratur. Alii in tricenario coniugatos, in sexagenario viduatos, in centenario virgines voluerunt intellegere" (in Mt. 13, 23. *M.* 92, 66).

The Church from the earliest ages (indeed, from the time of St. Gregory the Great) has appointed the parable of the Sower according to St. Luke 8, 4–15, as the Gospel for Sexagesima Sunday. A portion of the fifteenth homily of St. Gregory the Great is read in the Breviary as lesson for the third nocturn. The ninth responsorium and the antiphons for the Benedictus and the Magnificat in the Small Hours have reference to the parable.

In addition to the Gospel the various homiletic writings and Sunday sermons afford a rich selection of homilies and instructions on this parable.

From what has been said we can understand the rich and almost inexhaustible wealth of points for preaching and meditation afforded by this simile, which is profound and varied beyond the powers of thought to exhaust it.

A few points briefly outlined will afford sufficient matter for these purposes.

I. The Divine Sower

I. Christ in the preaching of the Gospel is the true divine Sower.

1. *He is sent to scatter the seed of His Word.*
   (*a*) We see this from the prophecies of the Old Testament.
   (*b*) Every page of the Gospel and the other books of the New Testament confirm this for us. *Therefore,* Let us hear His Word.
2. *He is empowered to offer us a truly divine lesson.*
   (*a*) In Him dwells the fulness of the Wisdom and knowledge of God.
   (*b*) He knows how to bring His divine lesson home to our human nature. *Therefore,* Let us pay attention to His Word.
3. *He has power to bind us in duty to accept His Word.*
   (*a*) As the true Son of God, He teaches with divine authority to oblige us to hear.
   (*b*) As our Redeemer He proclaims to us in His instruction the only way to eternal salvation. *Therefore,* Let us believe and observe His Word.
4. *His teaching satisfies the noblest desires of the human heart.*
   (*a*) He offers the most profound and sublimest truths to the understanding, in a manner capable of being grasped by all.
   (*b*) He points out to the will the noblest and most perfect goal for its efforts. *Therefore,* Let us attach ourselves to this divine Teacher with fervent love.

II. Christ continues in His Church to promulgate His teaching.

1. *He gives to His Church the commission to teach.*
   (*a*) According to the usual law of the ordinance of His grace, He wills to instruct men through men.
   (*b*) He gives to His Apostles and their successors a special commission to teach.
2. *He gives them the necessary gifts for the fulfilment of this mission:*
   (*a*) Infallibility;
   (*b*) Complete authority.
3. *He co-operates in the exercise of the office of teaching:*
   (*a*) In the universal guidance of the Church through the Holy Ghost in her office of teaching;
   (*b*) In the fructification of the exterior lesson by interior grace. *Therefore,* Let us hear, and pay attention to believing and observing the teaching of the Church as the Word of Christ.

III. Christ as the divine Sower works amongst the Faithful individually.

1. *By means of the teaching and admonitions which are given to the Faithful individually by means of instructions, sermons, and the administration of the Sacrament. Therefore,* Let us regard it as a holy obligation to be thoroughly instructed and to take heed of good admonitions.
2. *By means of His Words and Works in the Holy Gospel. Therefore,* Let us read the Life of our Lord and diligently meditate thereon.
3. *By means of good books, writings, and newspapers. Therefore,* Let us read and circulate the Catholic Press.
4. *By means of good example and edifying conversation in the mutual intercourse of the Faithful. Therefore,* Let us be zealous helpers of Christ in the scattering of the good seed.

II. Obstacles to Fruitfulness

I. The obstacles exist only in the human will.
   1. *In the parable the obstacles are not to be found*
      (*a*) In the sower;
      (*b*) Nor in the seed;
      (*c*) But in the nature of the field.
   2. *Similarly the non-productiveness of the Word of God must not be attributed*
      (*a*) To the divine Sower, Christ;
      (*b*) Nor to His divine teaching;
      (*c*) But to the disposition of man's will.

II. The obstacles to fruitfulness are threefold:
   1. *The indifference and slothfulness of the will;*
   2. *Supineness and superficiality;*
   3. *Hopeless absorption in earthly things and in sensuality.*

III. It lies within every one's power with the help of divine grace to overcome these obstacles.
   1. *It is indeed necessary to fight*
      (*a*) Against the Evil Spirit;
      (*b*) Against the allurements of the world;
      (*c*) Against the passions of the heart.
   2. *But victory is certain*
      (*a*) Because the assistance of divine grace is not wanting;
      (*b*) Because the obstacles depend on our own will.
   3. *The victory is conditional on the patient and persevering firmness of our will*
      (*a*) To observe the divine Sower with well-disposed and willing hearts.
      (*b*) To listen to His exhortations with sincere earnestness and readiness for self-sacrifice.
      (*c*) To preserve true freedom of heart in the service of Christ by means of renunciation and self-denial.

4. *Conclusions to be drawn from the parable.* There are some conclusions to be drawn from the parable with regard to the knowledge of the kingdom of Heaven to which we would briefly refer.

1. The ordinary way by which the kingdom of God is spread is the promulgation of the Word of God. ". . . how shall they believe him, of whom they have not heard? And how shall they hear, without a preacher? And how shall they preach unless they be sent . . . ? Faith then comes by hearing, and hearing by the word of Christ" (Rom. 10, 14–17). Our Lord in the parable speaks only of this hearing of the Word and thus describes the usual way by which His kingdom is spread amongst men. The example which He Himself has given in the promulgation of the Word of the Kingdom should form the rule laid down by God for all ages and all people.

2. As the owner of a field does not allow every one to sow in it at his own discretion, so the promulgation of the Word must be reserved for the Lord or those whom He sends: "And how shall they hear without a preacher?" Therefore in the kingdom of God which Christ has established the authority to teach must reside exclusively in the authorities and those deputed by them.

An invisible mission which merely relied upon interior authentication would withdraw itself from all control, would be the root of great and universal disorder, and would never effectively induce any one to accept and follow the Word.

3. As the growth of the seed in the field depends on the activity of the lawful sower, so also participation in the life of the kingdom of God on earth depends on the activity of the herald of the World sent by God. The invisible element in the Church is dependent for its growth in the hearts of the Faithful on the visible and is conditional thereon.

4. In order to participate in the results willed by God and in the fruitfulness of the Word in the heart, every one must remove the obstacles existing in his own free will.

Only through this free co-operation will he become actually a living and fruitful branch of the kingdom of Heaven.

5. The greater or lesser fruitfulness depends, on the one side, on the nature of the ground, that is to say on the receptivity and the readiness of the human will, on the other side, on the greatness and productive force of the grain of corn which has been sown, that is to say, on the larger or smaller and more or less efficacious grace.

Mistakenly, however, have Denis the Carthusian and others drawn from the parable an inference regarding the small number of the elect. Not merely the fourth part, but far more than the three other parts together of the seed sown will, even in the badly cultivated fields of Palestine, fall on good ground and under normal conditions bear good fruit.

II. THE SEED CAST INTO THE GROUND

Mark 4, 26–29

THE parable of the seed cast into the ground is the only one which is recorded by Saint Mark alone. It runs as follows:

Mc. 4:	Mc. 4:	Mc. 4:
26. Καὶ ἔλεγεν· Οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, ὡς ἄνθρωπος βάλῃ τὸν σπόρον ἐπὶ τῆς γῆς	26. Et dicebat: Sic est regnum Dei, quemadmodum si homo iaciat sementem in terram.	26. And he said: So is it with the kingdom of God, as if a man should have cast seed into the earth,
27. καὶ καθεύδῃ καὶ ἐγείρηται νύκτα καὶ ἡμέραν καὶ ὁ σπόρος βλαστᾷ καὶ μηκύνηται, ὡς οὐκ οἶδεν αὐτός.	27. et dormiat et exsurgat nocte et die et semen germinet et increscat, dum nescit ille.	27. and should sleep, and rise, night and day, and the seed should spring and grow up, whilst he knows not how.
28. Αὐτομάτη ἡ γῆ καρποφορεῖ, πρῶτον χόρτον, εἶτεν στάχυν, εἶτεν πλήρης σῖτος ἐν τῷ στάχυϊ.	28. Ultro enim terra fructificat, primum herbam, deinde spicam, deinde plenum frumentum in spica.	28. For the earth of itself brings forth fruit, first the blade, then the ear, afterwards the full corn in the ear.

29. Ὅταν δὲ παραδοῖ ὁ καρπός, εὐθὺς ἀποστέλλει τὸ δρέπανον, ὅτι παρέστηκεν ὁ θερισμός.	29. Et cum se produxerit fructus, statim mittit falcem, quoniam adest messis.	29. And when the fruit is brought forth,[1] immediately he puts in the sickle, because the harvest is come.

26. ως: + εαν A C, etc.; Ital., Vulg. *quemadmodum si.* — 28. πληρης σιτος B D, Tischend., Nestle, B. Weiss., etc., πληρη σιτον ℵ A etc., Westc., Hetzen., Brandsch., etc.

A. Calmet has advanced the opinion that this parable in St. Mark is only a brief résumé of the parable of the Tares, which is recorded in St. Matthew 13, 24–30: "mihi quidem videtur Marcus id brevi collegisse, quod Matthaeus 13, 24, ss. fuse describit" (Comment. in M. 4, 26). Ludolph of Saxony had already expressed a similar opinion I, 64, p. 381, and modern critics have adopted a like view, which they have made to serve their own ends. D. F. Strauss, in particular, maintains that the simile is a recast on biased lines of the parable in St. Matthew, whilst Weissacker, Weiss, and others are pleased to assert that they recognize it as the same parable in a simpler form (for the contrary, cf. Kloepper *ibid.*; Keil, on Mark 4, 29; Jülicher, II, 545).

The wholly dissimilar object in each of these parables is shown in the explanation and clearly demonstrates the difference between them and how void of foundation are such statements. The fact that the same elements are found in both parabolic discourses only proves that out Lord repeatedly chose the same beautiful image, which was so obvious to His hearers, and used it for the illustration of His different teachings.

The Evangelist does not specify the particular circumstances in which this parable was proposed. He prefaces it simply by καὶ ἔλεγεν, just as he divides it by the same words from the parable which follows. As he adds no αὐτοῖς, we may perhaps regard the audience as a different one to that present at the instruction which was given just immediately before (v. 10–25). This latter instruction concerned the disciples alone and afforded them an explanation of the end of the longer figurative discourses. The Evangelist, therefore, wished perhaps to give us in the following parable some further examples from the similitudes which our divine Saviour proposed to the people.

We may assume, consequently, with most commentators,

[1] Or "when the fruit allows of it."

that this simile was propounded either on the same occasion as that of the Sower or on a similar one.

Our Lord began this parable with a form of introduction which only occurs here: οὕτως ἐστὶν ἡ βασιλεία τοῦ θεοῦ, "so is it" or "so is the kingdom of God." According to the sense, this is quite synonymous with the usual preface: "The kingdom of heaven is like," etc. Still, it was not intended by these words to compare the kingdom of Heaven with a sower, but only to point out the similarity of what happens in or to the kingdom of Heaven, to what we are told of the man who scatters his seed: "quia in regno caelorum tale quid contigit, quale de huiusmodi re narratur" (Jans. Gand. p. 395). There is also at the same time an important clue given in this introduction which must be borne in mind in the interpretation. Fr. Zorell's suggested rendering of ἡ βασιλεία τοῦ θεοῦ by "the divine Majesty, God," is here scarcely admissible, because the *growth* of the kingdom of God is the exact point which is to be exemplified in the subsequent parable.

26. And he said: "So is it with the kingdom of God, as if a man should have cast seed into the earth." Thus is pointed out the first feature in the similitude, namely the sowing of the seed. It corresponds exactly with what was said in the preceding parable of the Sower. Our Lord had in view, here also, a similar picture with regard to the sower, the field, the seed, and the manner of sowing, to that which we have described already. The fact that the words "cast seed," βάλλειν τὸν σπόρον, are used instead of the simple "to sow" does not alter the meaning in the least. But it is to be observed that βάλῃ (aorist subjunctive) describes the act of sowing as already previously performed, whilst in what follows here we find only the present tense. We must look, therefore, for the point of comparison with the kingdom of God wholly in the features expressed in the verses which follow.

The particle ὡς, on which, strictly speaking, all the rest of the parable should depend, is joined with the subjunc-

tive mood because the complemental ἐάν in some MSS. is to be regarded as supplied. Still we may regard this ἐάν also as belonging originally to the text and only left out in most of the codices on account of ἄνθρωπος, which has a similar initial sound.

The ground must be harrowed after the sowing so as to bring the seed which has only been thrown *on* it (ἐπὶ τῆς γῆς), *into* the earth and thus render germination possible. As we remarked before, by far the more usual method is, first, to scatter the seed, and then to plough the field, so as to get the seed deep in the ground. Rain falling at the right time will often lighten the ploughman's labor and help to drive the little grains deeper into the earth which the plough has loosened. Sometimes a drove of oxen is simply driven over the newly sown field, as we see represented in ancient Egyptian paintings (cf. A. Erman, "Ægypten," p. 571).

Stress is laid upon the behavior of the sower during the growth of the seed, as being the second important point in the parable. "And should sleep and rise, night and day, and the seed should spring and grow up whilst he knows not how" (v. 27). He pursued the wonted tenor of his life, just as he had done before the seed was sown, without striving directly to promote its growth. He knew that the seed committed to the bosom of the earth, by its own vitality and through the operation upon it of the germinating power of the soil, "of itself" without further aid from him, would, according to the laws of Nature, bring forth blade and ear and ripe corn; but how this process, which was renewed each year, was carried out remained a mystery to him.

The various details so clearly and well set forth require no further explanation for the comprehension of the literal meaning of the parable.

But van Koetsveld justly remarks that this vivid description applies in a very special manner to the Palestine farmer (I, 56). The fundamental idea of the parable, it is true, is also suitable to the tillers of the soil in our colder climates. But its fidelity to Nature is far more apparent

in the East, where the farmer's work, after he has sowed the seed and harrowed his field, is at an end until harvest-time. Owing to the rich fertility of the soil, the warm climate, the vivifying winter rains, and the proportionally short interval between seed-time and harvest, the fellah has very little field labor, such as our peasants find necessary even in the time between the sowing of the seed and the harvest. He can, indeed, wait "for the precious fruit of the earth; patiently bearing till he receive the early and latter *rain*" (James, 5, 7). Beyond this waiting in patience, he need do nothing more; as he has, by no means, any great inclination for work, he does not as a rule find this leisurely waiting very trying to his patience.

Some exegetists interpret the ἐγείρηται (Vulg. *exsurgat*) as referring to the seed, but this interpretation does not correspond with the words of the Gospel, although Jansenius holds that it is a possible explanation.

The appropriate succession in the phrases of sleeping and waking, night and day, is to be observed. The *accusativus temporis*, νύκτα καὶ ἡμέραν, usually indicates the period of time, but in the New Testament the distinction between accusative and genitive is not always observed (cf. John, 4, 52; Acts, 10, 3; Apoc. 3, 3, where the accusative is used for the point of time) particularly in the general form, such as day and night (Lc. 18, 7; Acts, 9, 24 in the genitive). Cf. Winer-Moulton, Grammar[3]; (Edinburgh, 1882), pp. 259, 288, Fr. Blass, Grammatik,[2] (Göttingen, 1902), pp. 96–111.

The form βλαστᾷ is a rarely used subjective present of βλαστάω = βλαστάνω, *to shoot, to sprout*. The ὡς οὐκ οἶδεν αὐτός does not mean "without his knowing it" (or "observing"), but "without his knowing the way in which it happens." It is only the co-operation of the sower and of every human agency that is excluded when it is said that the earth "of itself" — of its own germinating power [1] — brings forth blade, ear, and corn. An antagonism between the earth and the seed, or an exclusion of the Creator's divine co-operation with Nature is certainly not for a moment to be thought of. — Καρποφορεῖν is here to be taken in the wider sense "to bring forth," which applies equally to the green blade (χόρτος, mostly *grass* or *plant*) and to the ears and the corn. The nominative, πλήρης σῖτος, instead of which the grammatically more correct

[1] αὐτομάτη, from an obsolete μάω, Perf. μέμαα; used in the New Testament only in Acts 12, 10, but frequently found in profane authors.

accusative is introduced as a correction in some MSS. interrupts, it is true, the regular construction, but may well suit as an exclamation expressive of joy over the full harvest. "Full" is said of the corn or wheat to express its ripe perfection. In this twenty-eighth verse the construction of the whole parable, dependent in the beginning on ὡς, is interrupted by the indicative phrase irregularly joined to it, and the discourse is continued independently.

Although the sower had no need to trouble himself about his seed after it was sown, still he was not indifferent to its growth. He carefully watched the spouting, growing, and ripening of the corn and he was ready at the right moment for the harvest. And here our divine Lord points out to us a third important element in the parable: the sower at the harvest-time.

"And when the fruit is brought forth, immediately he puts in the sickle, because the harvest is come" (v. 29). Reaping is usually performed in the East with the short-handled curved sickle. The reaper grasps in his left hand as many ears as he can, at one time, and cuts them off with the sickle. The stalks, some half cut down and some longer, are very often left standing on the field. The ears, as a rule, are not bound into small sheaves, but into large bundles which are then brought on the back of a donkey or a camel to the common threshing floor. The old Egyptian representations of harvest-time show us that this was the usual method of cutting the harvest in ancient times (cf. A. Erman, "Ægypten," p. 572 *et seq.*) The sickle (*τὸ δρέπανον*) is frequently mentioned in the Old Testament as the reaper's chief implement (Deut. 16, 9; 23, 26; Jer. 50, 16; Joel, 4, 13).

The terms *παραδοῖ* and *ἀποστέλλει τὸ δρέπανον* in the twenty-ninth verse in particular have been variously interpreted. The Vulgate takes *παραδοῖ* (subj. aor. instead of the usual *παραδῷ*) according to the most authentic reading as intransitive: *cum se produxerit fructus;* but the numerous readings show that many found the terms obscure: *cum produxerit fructum* cod. Sangerman., Bezae, Brixianus; *cum produxerit fructus* ed. Clementina; *cum ex se produxerit fructum* ed. Sixtina. There is still greater confusion in the MSS. of the Itala: *cum fructum fecerit,* or *cum*

produxerit, or *ediderit*, and again *tradiderit fructus*, etc. (cf. J. Wordsworth). Although this use of the intransitive may not be altogether unusual, still the other interpretation seems to merit the preference, according to which the meaning "to allow, to permit" is to be understood here, and to be rendered thus: "but when the fruit permits of it," that is, permits of reaping and harvesting, this being supplied by what follows. The meaning remains very much the same in both interpretations, but the point of time is more exactly fixed in the second.

The other phrase, *ἀποστέλλει τὸ δρέπανον*, which both the Itala and the Vulgate render literally by *mittit falcem*, is interpreted by some as a poetic rendering of "he sends the reaper," the instrument being put for the agent. But it might correspond better with the genius of the Hebrew language to regard it as the stretching forth or applying of the sickle to the seed as in שָׁלַח מַגָּל (Joel 4, 13. Cf. Apoc. 14, 15, 18, 19).

Our divine Lord, as the Evangelist remarks, certainly did explain to his disciples collectively the parable which He propounded to the people without any explanation (Mc. 4, 34). This remark, according to the context, also refers to the parable of the Seed in the Earth, previously recorded. Our Lord's explanation has not been recorded for us, and so we are thrown back on the parable itself and on comparison with similar images.

In the first place, as has been said before, the form of the introduction which our divine Saviour made use of gives us an important clue: "So is it with the kingdom of God, as if a man should have cast seed into the earth." The example from the order of Nature points out to us a similar condition of things in the kingdom of Heaven. His hearers could not be in doubt as to what they were to understand by this kingdom of Heaven, nor do we, from what has been said already, require further explanation. It is the heavenly kingdom founded by Jesus Christ, the Messiah, amongst men and for men, the kingdom which Israel expected in the time of the Messiah, and which Christ has established in His Church.

Our divine Lord in the parable of the Sower vividly illustrated for His disciples a portion of the history of the establishment of this kingdom. He explained to them the obstacles

which stand in the way of His doctrine and the conditions necessary to render membership with His kingdom fruitful. He treated of that divine kingdom in this second parable also under the same image, yet in such a manner that He sought to lead His disciples a step further in knowledge.

Our Lord's first aim and intention in this simile is the same as in the preceding one; we should therefore understand by it His own personal work and labor in the kingdom of God and not those of the preachers of His Word, as Calmet, Patrizi, and others have maintained. Nor do we accept the interpretation of Jansenius, Maldonatus, and others that the parable applies to the messengers of the Gospel as well as to their divine Lord and Master.

What, then, is the particular lesson on the kingdom of Heaven which our divine Saviour would give to His disciples and to us in this new parable? We see it from the three principal points on which our Lord laid stress in His portraiture of the image. They afford us a twofold lesson, partly relating to the sower, partly to the seed.

The sower is shown to us, in the first place, in the work which he has done both for the seed and the field. This labor, it is true, is not further illustrated for us, as in the first parable, for now our divine Saviour has a different lesson in view. But the sowing, which as the necessary premise is expressly mentioned, has in this parable also its significance and its intended relation to Jesus Christ and His work. The words, therefore, "He that soweth, soweth the word," "The seed is the word of God," have here also their application, inasmuch as what the sower did for his field by sowing the good seed our Lord has done for the world by the preaching of His Gospel of the kingdom of Heaven.

This kingdom was to be established by His personal labor in bringing home His message to all men, and in defining the constitution and the basis of that community of which all those who faithfully accept that message become members and in which, by observing the teaching of Jesus Christ, they should attain to eternal happiness.

This founding of the kingdom of God amongst men is the first positive point of which the image of the sower reminds us.

Our Lord, without dwelling longer on this first theme, passes at once to a second and more negative part. He described the sower's behavior during the growth of the seed, how he apparently gave himself no further trouble about it, because he could do nothing more to promote its growth. Our attention is directed by means of the growing seed to the growth and the spread of the kingdom of God amongst mankind. This drift is rendered unquestionable by the whole text of the parable and by comparison with other parables. We are therefore compelled to recognize in the relations of the sower to the growing seed an image of the relations of Jesus Christ to His kingdom. And our Lord certainly wished to draw our attention most especially to the negative side of these relations. Just as the sower in his outward demeanor appeared to be perfectly quiescent with regard to the field and the seed, leaving its development to the natural force of the soil and the seed grain, so does the divine Saviour act towards the growth and development of His kingdom; and we have to recognize that this similarity lies especially in the fact that Jesus Christ has withdrawn and withdraws in the later development of His Church the visible presence and the personal interposition which He had manifested in its foundation.

We must, however, keep before us in our application of the image to our Lord an important rule which we learnt as a necessary principle in the interpretation of the parables. According to this rule it is not necessary to interpret specially every single detail of the simile. It is the fundamental idea in the parable as intended by our Lord which is to determine the interpretation. Hence, we shall do justice here to the meaning of the similitude, as He willed it, to its full extent, without it being necessary for us to seek in the explanation to apply to the divine Sower the details of the sleeping and waking and the utter quiescence of the

sower with regard to the growth of the seed; of the absolute independence of this growth as regards the farmer's co-operation, and of his ignorance of the whole manner of the development of the corn.

Many commentators and critics, because they neglect to limit their elucidation by the fundamental idea, find themselves very much perplexed by this parable. Trench can find no way out of his difficulty (p. 291 *et seq.*). Strauss regards the simile "as a thing without head or tail." Weizsäcker asserts that it affords "consolation for the delay of the expected parousia," but it "may certainly be regarded as an addition of the editor's" ("Untersuchungen über die evang. Geschichte," Gotha, 1864, p. 47). "The Evangelist's somewhat hypochondriac way of looking at things," as Strauss puts it, or "Mark's hypochondria," as Jülicher expresses himself, must have made such a "consolation" a very well-timed one.

Weiss also agrees with Weizsäcker that the parable was added by the compiler, but he believes that it is "a self-contained product without seams or tacks." Jülicher, on the other hand, considers the dispute as to its genuineness as unlawful audacity, but, with critical acumen, finds at least one seam in the text, namely between "v. 25–28, which were drawn from older sources," and v. 29, which Mark added or retouched.

The sower who calmly watched, although he did not in the least interfere with the development of the seed, appeared once more at the right moment busily engaged in his field. The corn was scarcely quite ripe when he applied the sickle to it, for harvest-time had come.

This third important point certainly has its significance for the interpretation of the parable. The Son of God will assist and promote the development of His kingdom by His visible presence and His personal intervention only in the first stage of its foundation. But although He may withdraw subsequently, yet will He come again at harvest-time and gather the corn into His granaries. This reference to the second visible appearance of the Son of Man, according to the words of the parable itself and according to comparison with similar parables, belongs necessarily to the meaning of the image as Jesus Christ intended it.

The whole image itself requires the description of harvest-

time as its crown and completion, for its purpose is to show us the behavior of the man who scattered the seed over his field with regard to the seed whilst it was growing and when it had ripened. It would not have been satisfactory if our Lord's words had ended abruptly with the "full corn in the ear," without any mention of this concluding point in the story. Besides, the allusion required by the opening words to the day of the consummation of God's kingdom on earth must necessarily bring in a reference to the time at which that will happen which the parable signifies to us, namely, the second visible appearance of Christ in His kingdom and His inauguration of that great harvest-festival wherein "the just shall shine as the sun in the kingdom of the Father" (Mt. 13, 43).

In the parable of the Tares, which employs the same imagery, Jesus Christ Himself instructs us on this meaning of the harvest, interpreted in the sense of the end of the world, when the Son of Man shall send the angels as His reapers into the field (Mt. 13, 39).

Although the day of death marks the end of growth and the harvest-time for every individual,[1] still our Lord's words are to be taken as applying, primarily, not to the individual members, but to the kingdom as a whole — and the literal explanation of the parable must be restricted to this interpretation.

In this simile our attention is directed in a very special manner to the growing seed itself as well as to the sower's demeanor. Thus the various stages of its growth are very clearly described in succession: the sprouting, the springing up, and the growth of the blade, the ears, and the ripe corn. The spontaneous fruitfulness of the earth, no longer dependent on the sower's exertions, is strongly emphasized by the words "of itself" (*αὐτομάτη*) in the beginning of the sentence.

We shall have, therefore, to pay particular attention in the explanation of the parable to this side of the image also. It is with the kingdom of God in this respect the

[1] Hence the image of the "sickle of Death."

same as with the seed growing in the field. The good seed scattered by the divine Sower no longer requires His visible presence for its further development until it has fully ripened. The seed grows "of itself," and the kingdom of God develops and spreads amongst men by means of its interior force and will attain to its future consummation also without any fresh interposition of its divine Founder.

It must be admitted that here a great dissimilarity between the image and the reality is easily perceived. The sower not only does not interfere with the growth of the seed, but he has not in any way whatever given or influenced the inherent nutritive powers of the earth or the germinating capabilities of the seed. The Founder of the kingdom of God, on the contrary, has given to the latter its inherent force and causes this to develop under His continuous guiding influence. Yet, when in accordance with the nature of the parable and our Lord's intention we keep in view the point of comparison, we easily discover the resemblance between the growing seed and the self-developing kingdom of God which the simile is to illustrate. As the seed in the field owes its growth not to the sower's interposition, but to natural germinating and nutritive powers, so is it with the kingdom of God which, by the divine power operating outwardly from within, no longer needs the visible and direct intervention of its Founder. The growth, the stability, and the permanence of the kingdom of Heaven on earth rest securely on that divine power until the day of consummation.

This inherent divine Force is manifested, in the kingdom which Jesus Christ has founded, by the equipment with which He has provided it within and without, by its constitution and organization, by the means of grace bestowed upon it, by the efficacious spiritual graces which can never fail each individual member of the kingdom. The germinant vital force operates spontaneously in all these ways, and so shall the Church of Christ develop and advance until the harvest-time.

The various stages of the development of the seed are enumerated in detail in the parable, but what these stages may be in the development of the kingdom of God eludes our interpretation, for our Lord has given us no intimation whatever on the subject. We gather, however, from the nature of the image and its fundamental idea that there must be, necessarily, a real growth in the kingdom of God, a growth which will continue without ceasing or declining until the day when the kingdom shall be consummated on earth. The divine power with which Christ invested His Church must necessarily operate and be at work within and without as the principle of progress.

Thus does this second parable unfold to us many lessons on the gradual development and the working of God's kingdom on earth. We can, from what has been said, sum up the principal truth contained in the simile in the one sentence: Jesus Christ manifested His visible presence and personal intervention in the foundation of His kingdom, but will do so no more until it is consummated on earth; this kingdom, meanwhile, by its inherent divine power will spontaneously grow and develop until the end of time.

A glance at the disciples and their position shows us the great importance and the full significance of this instruction for the circle of hearers to whom our Lord certainly, as was His wont, more fully explained it. The disciples, as we have already observed, were imbued with the prejudices of their nation and had an idea of the Messianic kingdom of God on earth which was in part wholly erroneous. Thus we gather from their question on the day of the Ascension (Act. 1, 6) that they expected as the result of their divine Lord and Master's direct intervention that the new kingdom would be publicly manifested with great splendor.

The manner, moreover, in which this new kingdom should be developed was an impenetrable mystery to them, as was also the all-sufficiency of its vital force for the widest extension. It may have been that they could not help

feeling anxious when they considered the sufferings and persecutions of the new kingdom so often predicted by their divine Master and the hostile unbelief of so many in Israel, even though the causes of that unbelief had been clearly set before them in the previous parable.

Our Lord, therefore, by His choice of the image of the insignificant looking grain of wheat once more pointed out to them the nature and the manner of the growth of His kingdom. He showed them by this image that His personal presence would be no longer necessary to that kingdom after its foundation and He thus prepared them for the close of His visible earthly labors. Finally, He particularly disclosed to them a consoling prospect in the future of the kingdom of God which, after its divine Founder's departure, by virtue of its inner vital force would still exist, grow strong, and spread in order to bring forth rich fruits for the time of its consummation.

Jülicher describes the regularly progressive growth of the kingdom of Heaven "independently of men's good or ill-will" as the "salient point" of the parable without its being necessary to consider further God's relations with this kingdom (II, 543 *et seq.*). This does not agree with the words of the Gospel. Jülicher himself feels that he is not doing justice to the text, for he tries to eliminate the last verse of the parable as being a later addition, or as an ending worked in by the Evangelist.

But, apart from the fact that nothing justifies this arbitrary violence to the sacred text, the sower stands forth so prominently in the three first verses that he cannot be treated as a non-essential accessory. It is undoubtedly necessary, if, in accordance with our Lord's words, we would find the Heavenly Sower's position relative to His growing seed typified in the parable, that we should not deny to the Son of God knowledge of the future and of the whole history of His kingdom until the end of time.

The image in this simile, being the same as in the first parable of the Sower, may be applied similarly to the teachers and preachers of the Word of God.

But the special lesson in this application which seems to correspond best with the parable is contained probably in the saying of St. Paul: "Neither he that plants is any-

thing, nor he that waters; but God that gives the increase" (1 Cor. 3, 7). To God above, from Whom all growth and success proceed, is honor due.

The parable taken in this sense contains also an exhortation to wait patiently and hopefully if the fruit of the trouble and labor of sowing are not at once visible (Cornelius a Lapide in Mc. 4, 27). It moreover brings home to us the thought that on our own labors for the seed of the divine Word we should seek a blessing from Him from Whom alone it can come. The closer the connection between the instrument and the principal operator, the more intimate the union of the Church's minister with the divine power of the Holy Ghost which operates in him and through him, the more surely will the work succeed, the more copiously will the blessing of God's grace bestow growth and fruitfulness on the good seed.

The growing seed, again, as the image of the kingdom of God, permits of the same beautiful and instructive application to every individual hearer of the divine Word as in the first parable. Every Christian must receive the good seed of the Word of God into his heart, and cause it to take root and bring forth blade, ear, and ripe corn.

The Fathers of the Church, as a rule, interpreted the general features of this simile which it has in common with the previous one in a similar manner to these last. Those points, on the other hand, peculiar to itself were applied in various ways to the Christian life.

Most of the applications which occur in later expositors are to be found in the commentary "J. A. Cramer" (Catenae Graecorum Patrum in N. T. I), which, perhaps, is to be attributed to Cyril of Alexandria (according to others to Victor of Antioch). Thus the sleep of the sower relates to the Ascension, the succession of day and night to the bringing forth of fruit by the practice of righteousness and by patience in time of affliction. The ignorance of the sower as to the manner of the growth, and the sprouting of the seed "of itself" have reference to the free-will of man who has to do good works. Blade, ear, and corn are an image of the various stages in the Christian life, which is not merely to sprout and blossom forth through obedience, but

by courage in trials must strive upwards for Heaven and carry the sheaves of good works. Finally, the sickle is to remind us of the living, trenchant Word of God which penetrates to the division of soul and spirit (Heb. 4, 12) and by which the just shall be summoned to the heavenly granaries, for "this parable has reference to the just only," who all bear fruit but not in the same measure (Cramer, I, 308–10).

We meet with some of these thoughts in St. Gregory the Great, who in his commentary on the Book of Job and in the homily on Ezechiel incidentally speaks of the present parable. In the last named he says: "Semen homo jactat in terram, cum cordi suo bonam intentionem inserit. Et postquam semen jactaverit, dormit, quia in spe boni operis quiescit. Nocte vero exsurgit ac die, quia inter adversa et prospera proficit. Et semen germinat et crescit, dum nescit ille, quia et cum adhuc metiri incrementa sua non valet, semel concepta virtus ad provectum ducitur. Et ultro terra fructificat, quia praeveniente se gratia mens hominis spontanee ad fructum boni operis assurgit. Sed haec eadem terra primum herbam, deinde spicum, deinde plenum frumentum producit in spica. Herbam quippe producere est inchoationis bonae adhuc tenerıtudinem habere. Ad spicam vero herba pervenit, cum se virtus animo concepta ad profectum boni operis pertrahit. Plenum autem frumentum in spica fructificat, quando iam in tantum virtus proficit, ut esse robusti et perfecti operis possit. At cum se produxerit fructus, statim mittit falcem, quoniam adest tempus messis. Omnipotens enim Deus producto fructu falcem mittit et messem suam desecat, quia cum unumquemque ad opera perfecta perduxerit, eius temporalem vitam per emissam sententiam incidit, ut granum suum ad caelestia horrea perducat. Cum igitur desideria bona concipimus, semen in terram mittimus; cum vero operari recta incipimus, herba sumus; cum autem ad provectum boni operis crescimus, ad spicam pervenimus; cumque in eiusdem boni operis perfectione solidamur, iam plenum frumentum in spica proferimus. Herba etenim Petrus fuerat, qui passionis tempore per amorem Dominum sequens hunc confiteri ante ancillae vocem timebat. Erat enim iam viriditas in mente, quia credebat omnium redemptorem, sed valde adhuc flexibilis pede conculcabatur timoris. Iam in spicam surrexerat, quando eum quem moriturum confiteri timuerat, nuntiante angelo in Galilaea viventem videbat. Sed tunc plenum granum in spicam pervenerat, quando veniente desuper Spiritu et suam mentem in illius amore roborante, ita solidatus est, ut vires persequentium caesus despiceret et Redemptorem suum libere inter flagella praedicaret. Nullus itaque, qui ad bonum propositum adhuc in mentis teneritudine esse conspicitur, despiciatur, quia frumentum Dei ab herba incipit, ut granum fiat" (in Ezech. lib II hom. 3 n. 5 *et seq.* M. 76, 960 *et seq.*; cf. Moral. lib. XXII c. 20 n. 46. M. 76, 241 B).

St. Bede repeats St. Gregory's interpretation in his commentary on the second Gospel (M. 92, 172, B). Theophylact gives most of the points of the exposition of Cyril (or of Victor): "By the kingdom of God is to be understood the Incarnation of the Son of God for our sakes, for the man is God Himself who has become man for our sakes. He scattered the seed over the earth in the proclamation of the Gospel. After He had scattered it, He slept, that is to say: He ascended into Heaven. But He watches, notwithstanding, night and day, for when God seems to sleep, He still watches, and, certainly, at night when we advance in the knowledge of Him by trials, and by day when He grants us a pleasant and happy life. But the seed grows without His knowing it, for we have a free will and it depends on our choice whether it grows or not. For we are not forced to bring forth fruit, but do it spontaneously, that is to say, we bring forth fruit of ourselves. At first, we let the blades sprout forth and show the beginning of good, and so far we are still little and have not yet arrived at the full perfection of the Christian life. Then the ear when we can stand in trials, next the ear is surrounded by buds, and stands upright and is soon full. Finally, ripe corn in the ear, when any one brings forth fruit. But when the summer time permits it, then the sickle gathers the crop. By the sickle understand the Word of God, and by the harvest the end of the world" (M. 123, 533, *et seq.*). Euthymius Zigabenus gives a similar explanation: "By the kingdom of God He here describes Himself as God and King. Similarly also by the man, for He became man. He calls the Gospel message the seed. The ground means the men on earth, but only the good, for here there is question of these only. He describes the waiting as sleep. He sleeps, it is true, at night, when He allows trials to come upon us which urge us to a pious life, for trials resemble night on account of the darkness of sorrow. But He watches by day when He grants us happy times which stimulate us to virtue, for these are like the day by reason of the light of joy. But the seed sprouts and grows, as He says, without the sower's knowledge, by which He willed to point out to us the spontaneousness of this growth and sprouting; and it grows and sprouts of its own free choice and not from necessity," etc. (M. 129, 796 *et seq.*). Amongst later commentators Jansenius Gandavensis first gives an account of the earlier exposition and then observes: "Porro quamquam in hac parabola secundum praecipuam Domini intentionem per messem significetur consummatio saeculi, et successivum evangelici seminis incrementum, significatum per herbam, spicam et plenum frumentum, pertineat ad diversa saecula, tamen . . . potest etiam apte haec parabola applicari cuilibet particulari praedicatori disseminanti Evangelium in terra ac intellegi semen illud in singulis christianis suam habere herbam, deinde suam spicam, ac postremum suam maturitatem ac messem. In herbam

enim enatum est in his, qui iam per baptismum nuper in Christo renati innocentiae virore laetam de se spem praebent. Qui iam excelsiores facti evangelicae pietatis profectu, spicas suas habent, succidendi falce, hoc est morte, cum iam pro suo modulo quisque maturuerit" (c. 52, p. 398).

Jansenius, however, and Maldonatus still more decidedly lay stress on the fact that this latter employment of the parable is to be regarded as an application, not as a real interpretation.

The parable of the seed in the ground has no place in the selection of Gospel passages read during the ecclesiastical year. It very much merits, notwithstanding, the attention of preachers; nor should it be passed over in our meditations on the Gospel. In treating of the parable of the Sower, or of the Tares, an opportunity is easily afforded for consideration of the seed in the ground and especially of its lessons. The following points will be found useful to preachers and also for meditation.

The Power of God in the Church

I. The sower and the corn field.
   1. *Before the sowing.*
      (*a*) The laborious work in the field and in the garden.
      (*b*) Our divine Redeemer's care and labors for His Church and its members.
   2. *At the sowing.*
      (*a*) The sower chooses good, well cleansed seed and sows the whole field with it.
      (*b*) Jesus Christ through the Holy Ghost endows His Church with the richest treasures of truth and grace and provides that these may be accessible to all the members of the Church.
   3. *After the sowing.*
      (*a*) The sower often thinks of the seed; likes to speak of it; observes its growth; rejoices

when it thrives; and laments when it does not grow well.

(*b*) Jesus Christ ever retains the most faithful love for His Church.

II. The spontaneous growth *of the seed.*

1. *The sower's attitude towards the growth of the seed.*

(*a*) Man must leave the growth of his seed wholly to the Creator.

(*b*) God made Man, Jesus Christ, bestows upon His Church and its members the interior power to grow and co-operates continually in their development.

2. *The power to grow.*

(*a*) The seed in the field contains the germinating power placed by the Creator in the grain of corn.

(*b*) In the Church and its members is the life-giving power of grace of the Holy Ghost Whom Jesus Christ has sent.

3. *The operations of this power.*

(*a*) Where the necessary conditions exist, there first sprouts forth from the germinating grain of corn the blade, then the ear, then the full ripe corn in the ear.

(*b*) Where the co-operation of man's will is not wanting, the force of the grace of the Holy Ghost effects the beginning, the continuance, and the consummation of all good in the Church and in the Faithful individually.

III. The harvest.

(1) *For the seed in the field.*

(*a*) Harvest-time shall have come when the period of development appointed by the Creator is over.

(*b*) Then forthwith the sower comes again and

with his sickle begins the work of the harvest.

(*c*) Finally, He collects the ripe sheaves and gathers them into His granaries.

(2) *For the Church and for the Faithful individually.*

(*a*) Harvest-time comes for individuals at death when the time of preparation is at an end; it will come for the whole Church at the Last Judgment.

(*b*) Jesus Christ will come again in splendor and majesty at the last great harvest.

(*c*) Then will begin the Church's triumph with Christ; the Faithful will participate individually in this triumph if they belong to the Church as living members.

Application: Let us trust to the conquering power of our holy Faith and our active union with the Church.

Conclusions: Three further conclusions may be drawn from the interpretation of the parable.

1. As the vital force for the seed is the principle of vegetation which becomes active in the bosom of the earth, so the Holy Ghost, "the power from on high" Who has been sent from Heaven, is for the kingdom of God on earth the vital force. The divine Spirit as the true principle of life in the teachers of the Church and also in her hearers manifests His activity and communicates to each and all growth and fruitfulness.

2. The progress which the motive power of this principle of life effects in the Church must necessarily be manifested in the closest union with the whole organization of the Church and in the order intended by her divine Founder. The growth of the seed in the corn field is to be for us, primarily, an image of the development of the kingdom of God in its totality, and the divine Power of the Holy Ghost will continuously and everywhere operate only in the order appointed by Jesus Christ. Every effort towards advancement which deviates from this order is like the growth of

a blade of corn which extends beyond the corn field and which the reaper at harvest-time will leave unheeded.

3. The Last Day, on which our divine Lord will come again visibly, lies before the whole Church as a certain prospect, and ripe fruits will not be wanting to her on that harvest day. But whether her individual members will bring to this consummation ripe fruits and how far they will participate in it depends on their vital union with the Church. The more intimate this union, the more effectually the Church's divine principle of life in conjunction with each one's free activity will bring forth ripe fruits for the harvest day according to the measure and degree which God apportions to each individual.

III. THE TARES OR COCKLE

Matthew 13, 24–30, 37–43

T. MATTHEW alone records the parable of the Tares (or Cockle), or of the Good Seed and the Bad.

Mt. 13, 24–30:

24. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων· Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ σπείραντι καλὸν σπέρμα ἐν τῷ ἀγρῷ αὐτοῦ.

25. Ἐν δὲ τῷ καθεύδειν τοὺς ἀνθρώπους ἦλθεν αὐτοῦ ὁ ἐχθρὸς καὶ ἐπέσπειρεν ζιζάνια ἀνὰ μέσον τοῦ σίτου καὶ ἀπῆλθεν.

26. Ὅτε δὲ ἐβλάστησεν ὁ χόρτος καὶ καρπὸν ἐποίησεν, τότε ἐφάνη καὶ τὰ ζιζάνια.

24. Aliam parabolam proposuit illis dicens: Simile factum est regnum caelorum homini, qui seminavit bonum semen in agro suo.

25. Cum autem dormirent homines, venit inimicus eius et superseminavit zizania in medio tritici et abiit.

26. Cum autem crevisset herba et fructum fecisset, tunc apparuerunt et zizania.

24. Another parable he proposed to them, saying: The kingdom of heaven is likened to a man that sowed good seed in his field.

25. But while men were asleep, his enemy came and oversowed cockle among the wheat and went his way.

26. And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle.

27. Προσελθόντες δὲ οἱ δοῦλοι τοῦ οἰκοδεσπότου εἶπον αὐτῷ· Κύριε, οὐχὶ καλὸν σπέρμα ἔσπειρας ἐν τῷ σῷ ἀγρῷ; Πόθεν οὖν ἔχει ζιζάνια;

27. Accedentes autem servi patrisfamilias dixerunt ei: Domine, nonne bonum semen seminasti in agro tuo? Unde ergo habet zizania?

27. And the servants of the goodman of the house coming said to him: Sir, did you not sow good seed in your field? whence then has it cockle?

28. Ὁ δὲ ἔφη αὐτοῖς· Ἐχθρὸς ἄνθρωπος τοῦτο ἐποίησεν. Οἱ δὲ δοῦλοι αὐτῷ λέγουσιν· Θέλεις οὖν ἀπελθόντες συλλέξωμεν αὐτά;

28. Et ait illis: Inimicus homo hoc fecit. Servi autem dixerunt ei: Vis, imus et colligimus ea?

28. And he said to them: An enemy has done this. And the servants said to him: Will you that we go and gather it up?

29. Ὁ δὲ φησιν· Οὔ, μήποτε συλλέγοντες τὰ ζιζάνια ἐκριζώσητε ἅμα αὐτοῖς τὸν σῖτον.

29. Et ait: Non, ne forte colligentes zizania eradicetis simul cum eis et triticum.

29. And he said: No, lest perhaps gathering up the cockle, you root up the wheat also together with it.

30. Ἄφετε συναυξάνεσθαι ἀμφότερα ἕως τοῦ θερισμοῦ καὶ ἐν καιρῷ τοῦ θερισμοῦ ἐρῶ τοῖς θερισταῖς· Συλλέξατε πρῶτον τὰ ζιζάνια καὶ δήσατε αὐτὰ εἰς δέσμας πρὸς τὸ κατακαῦσαι αὐτά, τὸν δὲ σῖτον συναγάγετε εἰς τὴν ἀποθήκην μου.

30. Sinite utraque crescere usque ad messem et in tempore messis dicam messoribus: Colligite primum zizania et alligate ea in fasciculos ad comburendum, triticum autem congregate in horreum meum.

30. Suffer both to grow until the harvest, and in the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but gather the wheat into my barn.

V. 24. σπειραντι ℵ B M X Δ Π, most Cod. of Itala, Vulg. (*qui seminavit*), etc.: σπειροντι C D E F G K L S U V Γ, etc., some Cod. of It. (cod. egertonensis *qui seminat;* d h k δ, Aug.: *seminanti*), etc. For αγρω αυτου D. Iren., Euseb. have ιδιω αγρω. — 25. επεσπειρεν ℵ^{b} B, It., Vulg. (*superseminavit*), etc.: επεσπαρκεν ℵ*: εσπειρεν C D E F and most of the uncial MSS., *seminavit* Cod. e q of Itala. — 26. και 2° wanting in D, Chrys., and most Cod. of It. — 28. δουλοι wanting in B and the Copt. version; — λεγουσιν ℵ B C D, and most Cod. of It.; ειπον many Greek MSS. and translations.

Weiss, following the lead of Ewald, Holtzmann, and others, considers that the words in the parable on the enemy and his deed were added afterwards by the Evangelist, who, on account of the interpretation which he interpolated, regarded this "enemy" as a necessary adjunct in the parable itself. Professor Jülicher refuses to admit "the trifling

grounds" which the critics allege for their "obvious conjecture," although at the same time he considers this assumption for which they have no proof as an unassailable thesis. He even denies that the whole parable in its present form is to be attributed to our divine Saviour (II, 554 *et seq.*).

In order to appreciate properly the critical fallacies newly set forth by M. Loisy, which are grounded on utter ignorance of the physical and agricultural conditions of Palestine, compare my article on "Senfkörnlein, Tollkorn und höhere Parabelkritik" in *Ztschr. f. kath. Theol.* XXVI (1902), 25–32; XXVI (1903), 507 *et seq.*; Bugge, "Hauptparabeln," pp. 82, 129–53; J. Kunze in *Theol. Litbl.* XXIV (1903), 174.

The Evangelist has not given us in this simile any particulars of time or place. However, we must conclude from verse 34 and those following that our Lord proposed it to the people; therefore the *αὐτοῖς* v. 24 does not refer only to the disciples, to whom verses 10–23 apply, but also to the multitudes. Many commentators are of opinion that our Lord spoke this similitude and that of the Sower from the same little fishing vessel. But, even if it were proposed at some other time, in any case, according to our Lord's words and to the Evangelist's own idea, it still has reference to the same subject—the kingdom of God which Jesus Christ founded. Hence, it accords perfectly with the sequence in which it is found in St. Matthew.

The opening words point to the same subject: "The kingdom of Heaven is likened to a man . . ." The aorist *ὡμοιώθη* (the same as Mt. 18, 23; 22, 2) in the introductory formula alternates with the usual present tense *ὡμοία ἐστίν* (Mt. 13, 13, 44, 45, 47, etc.) and the future *ὁμοιωθήσεται* (Mt. 7, 24, 26; 25, 1). It remains, however, to be proved that this "interchange is purely accidental" (Jülicher, II, 546). The use of the future tense in the three instances, in any case, positively points to time to come, and the aorist is quite suited to convey that meaning of a past action which is signified in the explanation, namely, that from the beginning of our Lord's preaching of the kingdom of Heaven the divine kingdom appeared like to the man in the following parable. It would be difficult to determine in what tense the verse stood in the original Aramaic.

The popular made of expression in which the kingdom of Heaven is compared to a man has the same sense as the expression made use of

by St. Mark in the previous parable: "So is (it with) the kingdom of God . . ."; there is no difficulty in understanding that the comparison which relates to the similar conditions in the figure and in the reality should be directly connected with the principal person in the simile.

The rendering "the divine Majesty, God," instead of "kingdom of Heaven," would be, in itself, quite admissible here without thereby causing any important alteration in the meaning, but it does not seem necessary, since, even according to the usual translation, the popular form of expression has its satisfactory explanation.

The sower is here described as *ἄνθρωπος απείρας*. We shall best understand this aorist form (according to the better reading) as applying to the past; the sowing was already over when the event occurred on which the principal importance is laid in the parable. This sower was not a poor fellah; he was a well-to-do farmer who employed several servants in the cultivation of his farm (v. 27).

The exception which Jülicher takes to "the wealthy master himself sowing" is not very material with regard to an Oriental "wealthy master" of the agricultural class. We should in that case, then, take it amiss also, according to our Western notions, that Boaz, "a powerful man, and very rich," should spend day and night in the field amongst his men and women servants and choose his resting place for the night on the threshing floor "by a heap of sheaves" under the open sky (Ruth, 2, 1; 3, 7). Besides, the saying holds good here: "quod quis per alium fecit, ipse fecisse censetur." Verse 27 shows that the servants were not without their part in the sowing. Moreover, in many parts of Europe it is regarded even as honorable that a rich peasant should look after the sowing himself.

The "good seed" (*σπέρμα*; in the parable of the Sower in Luke 8, 5 *σπόρος*) is described afterwards as *σῖτος* (v. 25, 29), by which we may best understand "wheat." Van Koetsveld, however, rightly remarks on this point that by the "good" seed we are also given to understand that it was purified from cockle (I, 80 *et seq.*). The man sowed *in his field* whilst the other sower afterwards scattered his seed in strange ground.

"But while men were asleep, his enemy came" (v. 25). We are not to understand the word "men" as applied to the sower and his household in particular, but as referring in general to every one. There is here no implied negligence

on the farmer's part; it is only pointed out to us that the enemy chose the night-time in order to carry out his designs secretly and unnoticed. Far less is there any question of field watchmen (Bengel), who in the East are posted, not immediately after the sowing, but at harvest-time, and as a rule not in ordinary corn-fields, but only in vineyards, melon-plots and cucumber plantations. It would seem as if the expression *αὐτοῦ ὁ ἐχθρός*, "*his* enemy," were used expressly to indicate that this evil-minded man was the sower's chief or only adversary.

Professor Jülicher considers that this coming by night and sowing the cockle is "a very surprising feature. The *ζιζάνια* usually grows of itself amongst the wheat, and a farmer's enemy would know of an easier method of injuring his neighbour" (II, 557). A little more knowledge of Oriental ways would have shown that this objection is by no means insuperable. Edersheim observes that "such tricks on the part of an enemy were of frequent occurrence in the East, and are so still" (I, 589 *et seq.*). Trench relates similar instances in India and in Ireland (p. 87) — he appeals in support of his statements to Roberts, "Oriental Illustrations," — and also refers to a statute of the Roman law which had been already quoted by Van Koetsveld and long before him by Wettstein (Mt. 13, 25): "Celsus quaerit, si lolium aut avenam in segetem alienam inieceris, quo eam tu inquinares," etc. (Digestorum l. IX, tit. 2, ad legem Aquiliam, lege 27 "Si servus servum," n. 14).

It was therefore an ill-considered piece of audacity to assail the Evangelist's credit on the point and to attribute to him, as his own clumsy invention, the words which he places on the lips of the divine Master.

We can fairly determine from the allusions in the sacred text the kind of weed which the enemy sowed in secret.[1] It must have been a different plant from the wheat and yet resembling it so closely that it was only possible to distinguish it when the ears began to form, for such is the meaning of v. 26, with its exact description and its emphatic pronouncement as to the point of time. "And when the blade was sprung up, and had brought forth fruit, then appeared also the cockle" (*ὅτε . . . τότε ἐφάνη*). The cockle,

[1] *Ἐπισπείρειν* is the classical term for the after sowing.

evidently, in growing had become so intermixed with the corn that any attempt to remove it would result in great injury to the latter (v. 29). But when ripe it could be sifted from the corn and thrown into the fire in bundles (v. 30).

These characteristics indicate clearly enough a weed which in Palestine, as well as in North and South Europe, often appears in great quantities in the corn fields. It is the plant (*Lolium temulentum*[1]) called in English cockle, darnel, thorn-apple or tares. It is scarcely possible, even for the practised eye, to distinguish the cockle from the wheat before the ears develop, but as soon as the numerous little ears of the cockle begin to form beside a single full ear of wheat, then any child can recognize the noxious weed. But if the cockle were to be rooted up just then, a good part of the wheat might be destroyed as well, for it grows in tussocks and its roots intertwine with those of the good grain. Nothing can be done, as a rule, except to wait until harvest-time, and then either, in the reaping, to collect the great tufts of cockle, or to cleanse the wheat thoroughly afterwards. The first is the easier and more certain method. It need not surprise us to learn, particularly with regard to the East, that the bundles are then thrown into the fire (Mt. 6, 30; Lc. 12, 28); besides, this is the best way of preventing the weed from doing any more harm.

We can in every corn field easily find proof of how perfectly in accordance with the facts our Lord's words are, and to this consistency is added the similarity of the names. The Arabs, at the present day, still call this troublesome cockle *zuwan*, and many see in this more than an accidental resemblance of sounds and derive ζιζάνια, zizania (neut.

[1] It is called *temulentum* (not *tremulentum* as Kiel, Meyer, Weiss, and others state) on account of its narcotic effect and of the dizziness which it causes; these effects were produced by a fungus discovered by A. Vogl in 1897. Nestler and Hanausek proved on the clearest evidence that this fungus contains the poisonous matter (the two accounts appeared simultaneously and are both in the report of the German Botanical Society, XVI, 203, 1898). Freeman and Lindan perfected these investigations afterwards. The fungus is found in the seeds under the husks; it has also been found in the seeds taken from Egyptian tombs.

plural) from *zuwan* or some one of the similar actually existing forms. According to I. Löw ("Aram. Pflanzennamen" [Leipzig 1881] n. 92) the Greek word is derived from the Syriac ܙܘܢܐ, and זונין and זונייא were again, in turn, adopted from the Greek by the Mishnah and the Talmud.

The Arabic name is common to the whole species and might be used to denote *Lolium temulentum* L., to which it is especially suitable, and perhaps also for *Lolium rigidum* Gaudin, which is likewise a common weed in the fields of Palestine. But whether *zizania* may be regarded as a general comprehensive term and may denote, as P. Ascherson suggests, *Cephalaria syriaca* L. as well, seems doubtful. The cockle had a certain reputation as a weed amongst the ancient classical authors, particularly as occurring amongst wheat. Not only is stress laid repeatedly on the fact that corn fields are peculiarly liable to be overrun by this "accursed" plant, but there was a fable current in the time of Theophrastus of wheat turning into cockle, a story which had its origin no doubt in the fact that in wet years the wheat does not come up well, whilst the cockle, the seed of which can remain in the ground for several years without losing its power of germination, thrives splendidly, and thus people were deceived by what they saw (Theophrastus, Hist. pl. II, 4, 1; VIII, 8, 3; Caus. pl. IV, 4, 5; V, 3, 6; Vergil., Georg. I, 153; Dioscurides, Mat. med. II, 122; Columella VIII, 5, 16; Plin. XVIII, 17, 153; XXII, 25, 160; Galen, De alim. facult. I, 37, etc.).

The belief that wheat changes into cockle is shared in by many Talmudists (Lightfoot, Wettstein, in Mt. 13, 25), but the Gospel parable distinguishes clearly between the plants growing from different seeds. This very distinction renders the hypothesis quite untenable that by *zizania* smut or some other fungus (mildew) is to be understood.

Suidas interprets ζιζάνιον as ἡ ἐν τῷ σίτῳ αἶρα, but according to Theophrastus (Hist. pl. VIII, 7, 1) αἶρα has different leaves from the wheat plant, whilst other passages on the same weed would apply quite well to cockle. The Greek name αἶρα may, perhaps, have denoted several field weeds, amongst which the corn-cockle or campion (*Agrostemma Githago* L.) is distinguished from wheat particularly by its leaves.[1] Professor Jülicher, appealing to the passage quoted from Theophrastus, thinks fit to throw doubt on the positive fact that "in the stage of the χόρτος wheat and cockle cannot be distinguished one from the other"; but in doing so he only gives once more "a melancholy proof of the wall of division which, with many, stands between the study of nature and that of the written word — the double revelation of God," as Van Koetsveld has rightly observed with regard to certain other exegetists (I, 80). We

[1] Bugge, referring to a passage in Dioscurides which he does not further specify, thinks that the identity of αἶρα with cockle is certain, and therefore prefers here not to accept Theophrastus as an authority ("Hauptparabeln," p. 149).

have further proof of this when we find B. Holtzmann arguing that the "black grains" constitute the sole difference in cockle from wheat, and again when C. F. Nösgen says that cockle "resembles wheat in the form of its fruit."

Professor Jülicher, like Holtzmann and the others, combines with lack of botanical knowledge a strange method of dealing with the words of the Gospel and an equally strange disregard of his own words. He maintains that "the cockle usually comes up before the wheat, so that the τότε after καρπὸν ἐποίησε creates some difficulty" (II, 548). Holtzmann says: "The cockle, indeed, usually comes up even earlier than the wheat. Thus this τότε in Matthew creates some difficulties." He maintains from this alone without any further proof that "it is impossible for the ζιζάνια not to appear in the field until the wheat has ripened" (II, 557). Without entering more closely into the habits of the cockle, which, in some circumstances, does not come up for a whole year, we only observe that Professor Jülicher in the heat of argument has overlooked and forgotten what he himself a few pages before had laid stress upon: "Besides, this date (v. 25 when the enemy sowed the seed) is just as little to be accepted strictly as Mark 4, 6: *it was a matter of indifference to Matthew what night the enemy fixed on after the field had been sown*" (II, 547). Why then be so strictly accurate afterwards and choose one of the first nights in order to raise the question of "an impossibility" which is even then more than doubtful? Further, why all at once take the "appearance" of the ζιζάνια in a sense which, previously, was pointed out as "not possible to establish" (II, 548)? Finally, wherefore say: "*where the wheat has already brought forth fruit*," whilst it had been previously laid down that "καρπὸν ποιεῖν here, perhaps, does *not* mean *to produce fruit*, but like καρποφορεῖν, in Mark 4, 24, is said of the first appearance of the corn in the ears, if not even of the ears themselves" (*ibid.*)?

It is certainly a remarkable method of scientific criticism to prove "an impossibility" from such deductions and, armed with such proofs, to enter the lists against the authority of nineteen centuries and against the still greater authority of the Gospel.

As soon as the servants recognized the weed they went to their master and asked him whence had the cockle sprung. They knew that good seed, thoroughly cleansed, had been sown in the field, for they themselves had helped to sow it. We may assume, on account of the σπείραντι and ἔσπειρας (v. 24, 27), that the farmer had assistance in the sowing, for, whatever he allowed his servants to do

under his direction and superintendence, may be said to have been done by himself. They knew, too, that the ground had been carefully weeded, and that no cockle had appeared in previous years, at least, not in such quantities; their wonder and alarm show this plainly. If the field were usually overgrown with cockle, then their question would have no sense in it. Jülicher regards it "as extremely foolish" because he has neglected to take into consideration the requisite preliminary supposition (II, 557).

He considers also the question "as all the more strange, seeing that the master is able to answer it at once." The master knew quite well the reasons why his servants were astonished, but he knew also what was not so well known to them — that he had a wily enemy who sought to injure him. He was certainly well able to explain the mystery whilst quite aware that the ground had been hitherto free from cockle and that there was none of this weed mixed with the good seed. Clearly "an enemy had done this."[1]

As the difference between the cockle and the wheat was at once perceptible at the very outset of the development of the ears, there might still be some doubt, according to the condition of the seed, whether it would be better to get rid of the noxious weed by uprooting it quickly. The servants, therefore, further questioned: "Will you that we go and gather it up?" (v. 28). But the farmer knew that the process would involve unavoidable injury to the wheat, and this determined his decision. He preferred to let the cockle grow with the wheat until harvest-time, and then, either in the reaping or afterwards, the tufts of the weed could be separated from the corn (v. 29 *et seq.*). There might very well be question of a συναυξάνεσθαι, joint growth, even after the ears had begun to form, as the cockle and wheat both required a long time to grow into perfect ripeness.

[1] The ἐχθρός is mentioned first with particular emphasis, hence Jülicher renders it pertinently "the wicked enmity of a man."

Professor Jülicher, following up his objection to the first "extremely foolish" question, raises another to the "scarcely more sensible offer" made by the well-meaning questioners. According to what has been said, it is wholly unfounded.

The same may be said of the four great difficulties which the same critic has discovered, in addition to the already mentioned συναυξανεσθαι, in the single concluding verse of the parable (v. 30). In the first place, the distinction between the "reapers" and the ordinary "servants" is, especially in the East, quite well understood, having regard to the great pressure of work during the brief harvest-time. Secondly, to gather the cockle first, before the wheat, is by no means "to set aside the most important work of the harvest"; but is what every good farmer insists on being done, in order to avoid scattering all over the field the ripe and loose seed of the cockle and having it mixed with the wheat on the threshing floor. Thirdly, the weed is tied into bundles, so as to lessen the fall of the cockle seed, and also because these bundles are to be burned later in the little furnace-huts for baking, etc., which are found on every Eastern farm. It follows that (fourthly) there can be no difficulty about the burning of these bundles, unless indeed, one forgets all about the East and the harvest-time with its broiling heat and talks childishly about the "heating of an oven" or of a "cosy fire" on the hearth "in the kitchen or the living-room." Such objections betray a most remarkable want of knowledge concerning Eastern conditions and natural science.

The Fathers of the Church have already interpreted the ζιζάνια as cockle or darnel. Tertullian, it is true, speaks of blind or wild oats ("avenarum sterilis foeni adulterium," De praescript. 32; M. 2, 52 B), which is also associated in Virgil and in the Pandect with cockle, and St. Augustine says: "Omnis immunditia in segete zizania dicuntur" (Qu. Evang. I, 10; M. 35, 1326). St. Ambrose, however, mentions the cockle first: "Nam lolium et reliqua, adulterina semina, quae frugibus saepe miscentur, zizania nuncupari Evangelii lectione cognovimus" (Hexaem. III, 10, 44; M. 14, 186 C). St. Jerome says still more clearly: "Inter triticum et zizania, quod nos appellamus *lolium*, quamdiu herba est et nondum culmus venit ad spicam, grandis similitudo est et in discernendo aut nulla aut perdifficilis distantia" in Mt. 13, 37–42; M. 26, 97 A). St. Peter Chrysologus remarks equally pertinently: "Quod latet in herba, manifestatur in spica" (sermo 97; M. 52, 472 C) Christ. Druthmar also particularly emphasizes the narcotic properties of the cockle (zizania seu lolium) "de qua si quis tunc, quando colligitur, comederit, non habet plenum sensum ad horam" (in Mt. 13, 29; M. 106, 1374 C).

After our Lord had proposed two more parables to the people, those of the mustard-seed and of the leaven, "then having sent away the multitudes, he came into the house" (εἰς τὴν οἰκίαν, Mt. 13, 36), that is to say, the house already mentioned in the first verse of the chapter and which was in or near Capharnaum. There His disciples came to Him saying: "Expound to us the parable of the cockle of the field." Moved by this prayer of His disciples, our divine Saviour gave us the following explanation of the Parable of the Cockle or of the Tares:

Mt. 13, 37–43:

37. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ὁ σπείρων τὸ καλὸν σπέρμα ἐστὶν ὁ υἱὸς τοῦ ἀνθρώπου·

37. Qui respondens ait illis Qui seminat bonum semen, est filius hominis.

37. Who made answer and said to them: He that sows the good seed, is the Son of man;

38. ὁ δὲ ἀγρός ἐστιν ὁ κόσμος· τὸ δὲ καλὸν σπέρμα, οὗτοί εἰσιν οἱ υἱοὶ τῆς βασιλείας· τὰ δὲ ζιζάνιά εἰσιν οἱ υἱοὶ τοῦ πονηροῦ·

38. Ager autem est mundus. Bonum vero semen, hi sunt filii regni. Zizania autem filii sunt nequam.

38. and the field is the world; and the good seed is the children of the kingdom; and the cockle is the children of the wicked one.

39. ὁ δὲ ἐχθρὸς ὁ σπείρας αὐτά ἐστιν ὁ διάβολος· ὁ δὲ θερισμὸς συντέλεια αἰῶνός ἐστιν· οἱ δὲ θερισταὶ ἄγγελοί εἰσιν.

39. Inimicus autem, qui seminavit ea, est diabolus. Messis vero consummatio saeculi est. Messores autem angeli sunt.

39. And the enemy that sowed them is the devil. The harvest is the end of the world; and the reapers are the angels.

40. Ὥσπερ οὖν συλλέγεται τὰ ζιζάνια καὶ πυρὶ κατακαίεται, οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος.

40. Sicut ergo colliguntur zizania et igni comburuntur, sic erit in consummatione saeculi:

40. Even as cockle therefore is gathered up, and burnt with fire: so shall it be at the end of the world.

41. Ἀποστελεῖ ὁ υἱὸς τοῦ ἀνθρώπου τοὺς ἀγγέλους αὐτοῦ καὶ συλλέξουσιν ἐκ τῆς βασιλείας αὐτοῦ πάντα τὰ σκάνδαλα καὶ τοὺς ποιοῦντας τὴν ἀνομίαν

41. mittet filius hominis angelos suos, et colligent de regno eius omnia scandala et eos, qui faciunt iniquitatem.

41. The Son of man shall send his angels, and they shall gather out of his kingdom all scandals, and them that work iniquity,

42. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ

42. et mittent eos in caminum ignis. Ibi erit

42. and shall cast them into the furnace

πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

43. Τότε οἱ δίκαιοι ἐκλάμψουσιν ὡς ὁ ἥλιος ἐν τῇ βασιλείᾳ τοῦ πατρὸς αὐτῶν. Ὁ ἔχων ὦτα ἀκουέτω.

fletus et stridor dentium.

43. Tunc iusti fulgebunt sicut sol in regno Patris eorum. Qui habet aures audiendi, audiat.

of fire: there shall be weeping and gnashing of teeth.

43. Then shall the just shine as the sun in the kingdom of their Father. He that has ears to hear, let him hear.

V. 37. ειπεν ℵ B D, It., etc.; + αυτοις C E F and most of the uncials Vulg. — 39. εστιν after εχθρος B, Lachm.; — αιωνος ℵ B D; τνυ αι. most of the uncials, Brandsch. — 40. κατακαιεται ℵ B D, etc. (*comburantur* Vulg.); καιεται C E F and many uncials of the Griesb., Treg., Brandsch. — αιωνος; + τουτου C P u. a., Steph. — 41. αποστελει ℵ B C D, etc., αποστελλει Γ and others, *mittit* e h (of the It.), H (of the Vulg.) — 43. ωτα: + ακουειν ℵ^{c} C D, etc., Lachm., Hetzen., Brandsch. (the *audiendi* in the Vulgate is doubtful also).

Weiss, Jülicher, and Holtzmann regard this explanation as having been added afterwards by the Evangelist himself. Jülicher does not consider the proofs adduced by Weiss solid, but indeed, those which he substitutes are nothing better, as may be gathered from what has already been said.

It is by no means to be assumed from our Lord's exposition that the parable, according to Matthew's conception of it, is necessarily a pure allegory. The interpretation given here only points out to us — what Jülicher fully admits in the simile of the sower — that the fundamental idea of the comparison in this parable does not relate merely to one chief point, but extends also to the different features.

We can distinguish in this interpretation, as in the preceding parable, three parts: The good seed and the cockle in the kingdom of God; the conduct of the sower during the growth of the seed; finally, the harvest.

With reference to the first part of this figurative discourse, we find that the image of the sower is used for the third time. It has been not incorrectly described as a "favorite idea of our Lord's." He doubtless chose it thus frequently because it was no less suited to His listeners than apt to convey an understanding of His own operations. His disciples and all the people must have been quite familiar from daily experience with everything that concerned the culti-

vation of the soil; for, although the greater part of Palestine is traversed by hills and mountain chains, still, the country was well suited to the growing of corn, which throve splendidly on the slopes of the lesser heights, and attained to great fruitfulness in the richer soils.

Furthermore, this image was most particularly adapted to our Lord's teaching and labors, because He had come to call forth new life and fresh vital energy: "Ego veni, ut vitam habeant et abundantius habeant" (John 10, 10). This life He would communicate to all by preaching His doctrine and sowing His Word along with divine grace in the hearts of men, to the end that by co-operating with that grace and by obeying that Word, they might become members of His kingdom of Life and Light. And, not to speak of the beautiful applications which Jesus Christ made of this image in the first two parables and in the present one, He employed it likewise on occasions to illustrate many other relations: "Amen, amen, I say to you, unless the grain of wheat falling into the ground die, itself remains alone. But if it die, it brings forth much fruit" (John 12, 24, 25); "I am the bread of life: — I am the living bread which came down from heaven. If any man eat of this bread, he shall live for ever; and the bread that I will give, is my flesh for the life of the world" (John 6, 35, 48, 51 *et seq.*).

It is definitely explained to us in this simile that by the image of the sower in its literal sense we are to understand our divine Saviour Himself. "He that sows the good seed is the Son of man" (v. 37), that is to say the Messiah foretold by Daniel, He who "is the Anointed, . . ." He to whom was given "power and glory, and a kingdom": and Whose "kingdom shall not be destroyed" (Dan. 7, 13, etc.); Who became Man in order to make men children of God.

"And the field is the world" (v. 38). The "Son of Man" descended on earth to establish His kingdom amongst men of whom He willed that it should be formed. Not Israel alone but the whole world shall have part in this kingdom.

The good seed which He scatters is, in the first place,

the "word of the kingdom," as He calls it in the parable of the Sower; but, as by the faithful acceptance of this word men individually become members of the kingdom of the Messiah, the good seed, as was already observed in the interpretation of the first similitude, may be quite appropriately used as an image of the hearer also, when we consider the operations of the divine Sower in their effects. It is in this sense that our Lord says to us here: "And the good seed are the children of the kingdom"(v. 38).

On the same field with the good and intermingled with them as cockle with wheat, are the children of the Evil One (v. 38). The devil is their father (John 8, 44), because they do his works (ibid., 41; cf. Acts, 3, 10; 1 John 3, 8, 10). Our divine Lord expressly describes this "wicked one" as *the* enemy of the Son of Man who sowed the cockle amongst the good seed (v. 39). For, as Jesus Christ, by means of His divine Word, sets the germ of good in the human heart and offers to all the life-giving power of the Holy Ghost, and as men by their acceptance of the Word, and by their co-operation with grace, become members of the kingdom of God, so, in like manner, Satan, as the enemy of God and man, labors by his allurements and temptations that evil may take root in the heart. And thus it is that those who, deceived by him, listen to his blandishments and yield to sin, become "children of the wicked one" and bondmen of the kingdom whose prince is this same wicked adversary of God.

But, as in the parable the enemy only scattered the cockle amongst the good seed and in the field which had been already sowed, so, also, our Lord, in His explanation, keeps specially in view the operations of the devil amongst men who are already members of His heavenly kingdom. We are, therefore, told afterwards that the angels will sort out the wicked from the kingdom of the Son of Man (v. 41). Real and actual membership of this kingdom depends on interior dispositions and inclination of the will, and thus it is that the wicked enemy can recruit even within the limits

of this society and can seduce men from their allegiance to Christ. Thus Satan's kingdom is, at least in part, intermingled with the kingdom of Heaven, and finds subjects therein.

Our divine Redeemer in accordance with His rights and with His mission, can look upon the whole world and all mankind as His kingdom; hence, Satan will certainly ever seek to prevail against the designs of God *within* this divine kingdom. But, as unbelievers have rejected this kingdom, our divine Redeemer will regard the Faithful in their visible community which He, Himself, founded, as His special kingdom of Heaven, and it is in this more restricted sense that He applies the image in the parable. Good and evil are intermingled within the community of the Church, just as the cockle and the wheat in the field.

From the very beginning, the weed betrayed its presence amongst the good wheat, at least to the penetrating glance of the Son of God which searches the heart and the reins; and therefore, He says in commencing: "The kingdom of heaven is likened to a man . . ." He knew that this antagonism between the good and evil would manifest itself outwardly. Hence, He willed to give His disciples a special instruction on this new mystery of His kingdom.

The title "Son of Man," which occurs in the explanations, is one of the names most frequently used by our Lord to indicate Himself. We find it thirty-one or thirty-two times in St. Matthew, thirteen times in St. Mark, twenty-five or twenty-six times in St. Luke, twelve times in St. John, and with one single exception, invariably on the sacred lips of Jesus Himself. On that exceptional occasion (Joh. 12, 34) the people made use of this title of our Lord; but yet in such a manner that it had distinct reference to His own employment of it: "How sayest thou: The Son of Man must be lifted up? Who is this Son of Man?" We meet with the term once again on the lips of the dying Stephen (Act. 7, 56; Vulg. 55) with regard to our Lord's declaration before the Sanhedrim and twice in the Apocalypse with reference to the prophecy of Daniel (Dan. 7, 13).

Without entering further into the question — much discussed in modern times — of the meaning and the origin of this title, we shall only remark here that the connection of the mysterious utterance with the prophecy

of Daniel points out to us the right manner of interpretation. Our divine Lord, undoubtedly, chose this designation of Himself with direct reference to that prophecy, in order to point out the fulfilment of those words in His Person and in His dignity as the Messiah. He would, no doubt, at the same time, by this title ever and always remind us of the incomprehensible mystery of His love which moved Him, the only-begotten of the Father, to come down from Heaven and here on earth to become a child of our race. He also preferred it as "giving least support to the political and national hopes which the Jews were inclined to associate with the Messiah." [1]

We have proof that this title, in the time of our Lord, was really understood as signifying the Messiah, in the passages from the figurative discourses in the Book of Enoch which belongs to the last century before Christ (46, 2, 3, 4; 48, 2; 62, 5, 7, 9, 14; 63, 11; 69, 26, 27, 29; 70, 1; 71, 17) and also in the fourth Book of Esdras, which belongs to the first century after Christ. No doubt, in the latter apocryphal book, in its present form, there is only question of "one like unto man in form" or "to man" who rises out of the sea, and destroys the enemy, and who is explicitly designated as the Son of the Most High (4 Esdras, 13, 3, 5, 12, 25, 32, 51).

Modern critics have made, according to H. G. Holtzmann, "the discovery, in a certain sense decisive, that in the mother-tongue of Jesus "Son of Man" is the only available term for "man." Others made the more modest discovery that it merely signifies "one" or "someone," or is a circumlocutory manner of expressing "I," "myself." Notwithstanding the claim set up for this solution as being the only one "philologically tenable" and that it was supported by such authorities as P. de Lagarde, J. Wellhausen, J. H. Holtzmann, Arn. Meyer, Hans Lietzmann, etc., yet Dalman has demonstrated on the clearest evidence that it is a "gross error, which mere conscientious attention to Biblical Aramaic usage would have rendered impossible" (Die Worte Jesu. 1, p. 195 *et seq*).

Although Dalman, himself, proceeds with critical caution and in Dan. 7, 13, will admit nothing more than a personification of the Jewish nation, yet he comes to the conclusion, after searching investigation, that Jesus Christ by the designation "Son of Man" "really meant to imply that He it was in whom Daniel's vision of 'one like the Son of Man' was fulfilled" (p. 211).

One word more to point out another "gross error" of Holtzmann and other critics. Because the field, according to our Lord's explanation, means "the world," this must be held up as a proof of "Matthew's universalism" (Holtzmann). Jülicher also makes the important observa-

[1] Tillmann, "Der Menschensohn" (Freiburg 1907).

tion: "In the world . . . so far-reaching already was Matthew's eye that it saw beyond the Holy Land!" The "Universalism" of the Messianic kingdom of God, from the beginning, had been set forth prominently in the prophecies of the Old Testament and with such unanimity and expressiveness that only the extremest critical acumen could discover in it anything "peculiar to Matthew."

We are to understand by the cockle, according to our Lord's words, not only heretics but all the wicked in the Church. Hence, St. Chrysostom (Hom. 46, *al* 47, in Mt. quoted as Origen's words in Cramer 1, 105 *et seq.*), Euthymius (Mt. 13, 25, M. 129, 405, B. s) likewise St. Jerome (in Mt. 13, 37), and others, are not in accordance with the explanation of the parable given by Christ, when they, apparently, consider as cockle none but the teachers of error.

The "Quaestiones in Matthæum," wrongly ascribed to St. Augustine, also discuss the question whether by the *zizania* is meant heretics or bad Catholics. The author decides in one passage for the former, because the field signifies the whole world in which the teachers of error, outside the Church, lived together with her members but have nothing in common with them, save the name of Christian. Bad Catholics, on the other hand, were not to be described as cockle, but rather as chaff which also grows with the wheat in the same ground and from the same root (Quaest. 11, in Mt. n, 1, M, 35, 1367). He remarks, however, in conclusion (N, 5)): "Quamquam in hac parabola Dominus . . . non quaedam, sed omnia scandala et eos qui faciunt iniquitatem, zizaniorum nomine significasse intellegitur."

St. Augustine, himself, repeatedly and decisively rejects the Donatist interpretation that the *zizania* is to be found "non in Ecclesia, sed in mundo," whilst he explains the field as the Church, and the cockle as the wicked in the Church. In the Retractations he remarks of one of his writings against the Donatists that he was obliged to point out not merely "all heretics" but "likewise, all heretics" as *zizania*. St. Cyprian also speaks of the cockle of the wicked within the Church (Retract, 2, 28, M, 32, 642). Compare ad Donatistas post collationem n. 6, 8, 9; sermo 47 n. 6; s. 88 n. 21 s (M. 38, 298 s. 555 s; 43, 657 s) and many other passages.

St. Cyprian (Epist. 54 *al* 51 ad Maximum n. 3, ed. G. Hartel in Corp. script. eccl. lat. III, 622, 15 ss) to whom Saint Augustine so readily appeals against the Donatists together with other Fathers of the Church and commentators understood by the cockle, not merely the teachers of error, but also the wicked in the Church. It is, therefore, incorrect to describe the narrower interpretation simply as the "traditional" one. Cf. S. Ambrosius, Hexaem. III, 10, 44 (M. 44, 187 A): "Quod seminat diabolus, peccatum est"; S. Petrus Chrys., Sermo 96

(M. 52, 451 B); S. Gregor. M., Moral. in Job IX, 65, 98 (M. 75, 913 C); zizania "hos qui aeterno igni tradendi sunt," "quos similis culpa inquinat": cf. Hom. 12 in Evang. n. 1 (M. 76, 1118 D); S. Beda Ven. in Mt. 12, 25 (M. 92, 67 C): "Diabolus foeditatem vitiorum super semen bonae voluntatis spargit"; Druthmar, Exp. in Mt. 13, 29 (M. 106, 1374 C): zizania "mali homines, Domino exponente, intelleguntur"; Theophylactus in Mt. 13, 24–30 (M. 123, 284 D): "Ζιζάνια αἱ αἱρέσεις ἢ οἱ πονηροὶ λογισμοὶ," etc.

Many of the Fathers of the Church see in the sleep of the servants in the parable an allusion to the negligence of the chief pastors of the Church and an exhortation to vigilance (St. Jerome) in Mt. 13, 37 Ps. Aug. qu. 11 in Mt. M. 26, 96 C; 35, 1367, etc.). But Jesus Christ, as we have remarked already, in His interpretation only desired to point out to us the time when the enemy scattered the cockle. Any closer interpretation belongs not to the explanation of the similitude but to applications.

Thus does our Lord in His explanation of the first chief point of the simile instruct His disciples on the existence and the origin of evil in His Church. He seems to pass over the second point altogether, that is to say, the sower's behavior during the growth of the seed, for, after saying that the devil had sown the cockle, He proceeds at once to explain the meaning of the harvest and the reapers.

But it is clear that He thereby takes for granted what must be learnt as a matter of course from the second part of the parable. If it were once clear to the disciples that by the image of the wheat and the cockle the good and the bad elements in the Church were to be understood, then they could no longer be in doubt as to their attitude towards the wicked: "Suffer both to grow until the harvest."

The separating of the chaff from the wheat, which the Precursor had announced would be the work of one to come after him who was mightier than himself (Mt. 3, 11–12) and which the Jews, according to the prophecies of the Old Testament, commonly expected would be the work of the Messiah,[1] will be accomplished, of course, after death, for each individual human being. This sifting takes place as soon as it has been definitely settled by the last act of

[1] Cf. Ps. Sal. 17, 32 *al.* 36; Enoch, 38, 1 *et seq.*

their own free will whether they desire to be reckoned amongst the chaff or the wheat. But, for the kingdom of God on earth taken as a whole that separation is not to be looked for until the Last Day, when the fate of the good and of the wicked shall be made known before the judgment-seat of the Son of Man.

The instruction thus given had its special significance for the disciples. We know, in fact, how they were disposed towards those who would not receive their divine Master from the words of the two "sons of thunder" when in Samaria they asked: "Lord, wilt thou that we command fire to come down from heaven, and consume them?" (Lc. 9, 54.) Hence they might, later on, be tempted, like the servants in the parable, to think of uprooting and destroying the cockle. The master's answer: "No" indicated to them what their own course of action should be later. The reason subjoined by the master of the household showed them also what they had to take care of, above all things: "lest perhaps gathering up the cockle, you root up the wheat also together with it." The preservation and the growth of the good is the all-important point which decides the issue of every question in the kingdom of Heaven in the Church.

Various Fathers of the Church have found in the Master's admonition a rule by which to regulate the course of action to be pursued in dealing with heretics. St. Chrysostom, for instance, insists that our Lord, in the parable, does *not* forbid vigorous opposition to heresy, the suppression of heretical discourses, the inhibition of their meetings and Councils, but only murderous or extreme violence (Hom., 46, *al*, 47 in Mt. n, 2, M. 58, 477). St. Augustine, also, repeatedly speaks in a similar strain, with reference to this parable, of the mode of dealing with heretics; at first he wished that they should be everywhere treated with the greatest gentleness, but later, he approved of the adoption of severer methods in their regard. "Nam mea primitus sententia non erat nisi neminem ad unitatem Christi esse cogendum, verbo esse agendum, disputatione pugnandum, ratione vincendum . . . ; sed haec opinio mea non contradicentium verbis sed demonstrantium superabatur exemplis" (Ep. 93 al. 48, 5, 17; cf. ep. 100 al. 127; 185 al. 50. M. 33, 329 s. 366 s. 792 ss).

St. Thomas, also, expresses himself in a similar sense, and quotes St. Augustine's words in the treatise Contra epist. Parmeniani III, 2, 13 (M. 43, 92): "Cum metus iste (ne forte eradicetis et triticum) non subest, id est quando ita cuiusque crimen notum est omnibus et exsecrabile apparet ut nullos prorsus vel non tales habeat defensores, per quos possit schisma contingere; non dormiat severitas disciplinae" (Summa th. 2. 2^{ae} q. 10 a. 8 ad 1; cf. q. 11 a. 3 ad 3).

Christ Himself does not speak more explicitly about the matter either in the simile or in its explanation. But Cornelius a Lapide well observes (in Mt. 13, 38) that no inference against the rights of the Church to take measures against heretics and to punish them could be drawn from our Lord's words; for the divine Master's pronouncement contains a rule for the Church in its entirety and in its whole development, and if we would infer from it that we are to allow all evil to grow unchecked and without restriction, then we should be obliged to allow thieves and murderers to go free, and should declare Saint Paul in the wrong for having excommunicated an incestuous Corinthian and ordered him to be excluded from the community of the faithful (1 Cor. 5; cf. 2 Cor. 13, 2, 10; Gal. 5, 12). Maldonatus, in his exposition of the parable, observes, appealing at the same time to St. Augustine and St. Thomas: "Cum periculum non est, ne simul triticum eradicetur, sed periculum potius est, ne (zizania) si non evellantur, triticum laedant, quid opus est messem exspectare? Mature evellenda sunt, mature comburenda" (in Mt. 13, 26, p. 315). Modern critical commentators have wrested these last words of the "Jesuitical expounder of the Gospel" from their context, and with great indignation have quoted them as a warning example of the moral which the "Jesuit" exegetists have drawn from the parable. They seem to forget that Calvin and other reformers expressed themselves at least quite as severely, and that Vitringa (for instance) interpreted the servants in the parable as the precursors of the Reformation to whom it was not yet permitted by Heaven to tear up the cockle, whilst Luther, Zwingli, Melanchthon and Calvin, as the angels and reapers of the Lord, should be allowed to take charge of the uprooting and the burning.

Our divine Lord, in His explanation, lays chief stress on the third and last part of the parable, the harvest. He is not satisfied with explaining to us that "the harvest is the end of the world, and the reapers are the angels" (v. 39), but He also adds a vivid description of this last great harvest-day. He, the Son of Man, to Whom all judgment has been given by the Father (John, 5, 22), Who will appear

again in majesty on the Day of Judgment with His angels to render to every one according to his works (Mt. 16, 27; Mc., 8, 38; Lc. 9, 26), — He will then Himself send forth His angels and will reject from His kingdom all those who give scandal [1] and "work iniquity" by transgressing the Will of the Father.[2] Thus, our divine Savior designates as cockle all those in His kingdom who are wicked themselves and lead others to wickedness, thereby proving themselves "children of the wicked one."

The end of these wicked ones will correspond with the fate of the cockle; they shall be cast "into the furnace of fire; there shall be weeping and gnashing of teeth" (v. 42). "Furnace of fire," *ἡ κάμινος τοῦ πυρός*, signifies the place of eternal torments, like the furnace of burning fire in the book of Daniel (3, 6).[3] The words, "weeping and gnashing of teeth" here, as in many other passages, signify the torments themselves, or rather their effect upon the damned.[4] As a vivid suggestion of extreme pain and the most dreadful torture, as well as of impotent rage and despair, the expression is eminently suitable, and it is not easy to understand why it should be here, "where fire, not cold, torments," less suitable than elsewhere (Holtzmann, p. 250); especially, as there is, certainly, no question elsewhere of torturing cold, and the word *βρυγμός* may be understood of no mere "chattering" of teeth. Nor need we regret with Jülicher that "no one takes the trouble to adjust matters so that the two images might be combined" (II, 553).

Our Lord completes the picture and brings it to a consoling termination by vividly depicting the lot of the just: "Then," when the final separation of the good from the wicked has taken place, "shall the just," the true children

[1] Τὰ *σκάνδαλα*, men who by enticing to wickedness are a scandal to others (1 Mac. 5, 4; Mt. 16, 23).

[2] Τὴν *ἀνομίαν* (Mt. 7, 21, 23); it is not to be understood merely of the *ψευδοπροφῆται* (Mt. 7, 15, 22).

[3] Elsewhere we have *gehenna ignis*, *ἡ γέεννα τοῦ πυρός* (Mt. 18, 9) and *tenebrae exteriores*, *τὸ σκότος τὸ ἐξώτερον* (Mt. 8, 12; 22, 13; 25, 30).

[4] Ὁ *κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων*; Mt. 8, 12; 13, 50; 22, 13; 24, 51; 25, 30; Lc. 13, 28 as well.

of Christ's kingdom of God on earth, "shine as the sun, in the kingdom of their Father" (v. 43). Glorious and radiant in shining garments, they shall enter into the heavenly kingdom of glory, there, as the true children of God, to shine before the throne of the Father for all eternity (Dan. 12, 3). For, when the appointed time of this earthly world has come to an end, Christ will deliver up the kingdom to His Father, and will sit with Him on His throne, that now God may be all in all (1. Cor. 15, 24; Apoc. 3, 21).

Our Lord, in conclusion, by the words, "He that has ears to hear let him hear," points out to us once more the importance of the truths contained in this explanation; and thus, as in the first parable, will invite all to take His instruction to heart.

From what has been said, we can, with St. Thomas, sum up the chief lesson of the simile in three points: "Primo docet de origine boni et mali, secundo de processu, tertio de fine" (in Mt. 13, 24, p. 114). It is evident, therefore, from the simile itself that its chief importance lies in the instruction on the origin, the development, and the end of evil in the Church, of the "mysterium iniquitatis," which from the very beginning has been active within her (2 Thess. 2, 7). Therefore, the disciples simply called this parable "the parable of the Cockle in the Field," ἡ παραβολὴ τῶν ζιζανίων τοῦ ἀγροῦ (v. 37).

Following on the lessons of the two preceding parables, a deeper insight into the nature and working of the kingdom of Heaven is here offered to the disciples in the first place, and after them to all the faithful. Although it was, in spite of manifold obstacles, to gain entrance into men's hearts, and, thanks to the living power of God, to thrive like the growing seed and to bring forth fruit, yet will the enemy be busy within its borders, and bring to destruction a portion of mankind who have outwardly ranked themselves with the children of God. This intermingling of the good and the wicked in the Church is to continue as long as the world exists, and shall end only at the last day. The

Son of man will come then to make the final definite separation, and His appearance will be to the good as glorious as it will be terrible to the wicked.

Thus the whole history of the Church in its chief features lay revealed to the vision of the faithful disciples. All three parables taken together afforded them a general survey in one comprehensive picture of the mysteries of the kingdom of Heaven from its foundation to its future consummation; but it was not until later that through the Holy Ghost they were to be initiated into the deeper comprehension of these mysteries.

Our Lord, in His explanation, affords us no clue as to the reasons why the good and the wicked are to be side by side in the Church until the end. The reasons proposed by the Fathers of the Church are briefly rendered by St. Thomas as follows: "Una causa est, quia per malos exercitantur boni . . . Si non fuissent haeretici non claruisset scientia sanctorum, Augustini et aliorum . . . Item contingit quod qui modo malus est postea bonus sit . . . Tertia ratio, quia aliqui videntur mali et non sunt. . . . Quarta ratio est, quia aliquis quandoque est magnae potestatis; ideo si excludatur, trahit multos secum, et sic cum illo malo multi pereunt" (in Mt. 13, 29 p. 115 s). For the first reason cf. Apoc. 6, 10 f. Cf. S. Ambros. in Ps. 118, 106 (sermo 14 n. 17. M. 15, 1397 B): "Tolle persecutores, et martyres desunt. Sed et persecutores, i.e., potestates saeculi, Deus est passus assurgere, ne deessent, qui vincerent Christo"; *ibid.* in Lc. 4, 13 (l. 4 n. 41 s. M. 15, 1625 A): "Tolle martyrum certamina, tulisti coronas: tolle cruciatus, tulisti beatitudines. Nonne tentatio Joseph virtutis est consecratio? nonne iniuria carceris corona est castitatis?" St. Chrysostom on Mt. 13, 29 (Hom. 46 *al* 47 n. 2. M. 58, 477) writes: "He says this, either, because necessarily, so many Saints must perish if they take up arms, and assail heretics; or, because a great portion of the cockle will probably change and become wheat" (ὅτι ἀπ' αὐτῶν τῶν ζιζανίων πολλοὺς εἰκὸς μεταβαλέσθαι καὶ γενέσθαι σῖτον). St. Jerome expresses the same opinion (in Mt. 13, 37–42. M. 26, 96 s): "Fieri potest, ut ille qui hodie noxio depravatus est dogmate, cras resipiscat et defendere incipiat veritatem," and the author of *Questiones in Matthaeum*, says almost in the words of St. J. Chrysostom: "Multi primo zizania sunt et postea triticum fiunt" (Qu. 12 in Mt. n. 4. M. 35, 1371). *Ibid.*, n. 2: "Veritas ipsa respondet, non ita hominem constitutum esse in hac vita, ut certus esse possit, qualis quisque futurus sit postea, cuius in praesentia cernit errorem, vel quid etiam error eius conferat ad profectum bonorum." The popular notion of the actual trans-

formation of cockle into wheat may, perhaps, have been in the minds of the saintly doctors.

The Manicheans sought to prove from the parable of the cockle their false doctrine of the twofold principle of good and evil. But St Augustine frequently made use of it to confute these heretics. He also cited it against the Donatists as a proof of Catholic doctrine, comparing the existence, side by side, of the good and the wicked in the Church, to the growth of the cockle among the wheat (see above, p. 142 *et seq.*).

The explanation of this parable affords us, at the same time, its application as well. For, if it is to illustrate for us, chiefly, the origin, the continuance and the end of evil in the kingdom of Christ, then we may understand by it also, quite consistently with our Lord's intentions, sin, which is the essence of all evil in the Church of our own days and its members. Homilists and preachers, following the example of the Fathers of the Church, avail themselves of this simile to instruct the faithful on the reasons why God bears with good and evil in the Church; on the working of the wicked enemy, his temptations, his helpers in men's hearts; on venial and mortal sins; on God's patience with the sinners, and on the Last Judgment.

The simile is applied also to the bad example given by men and the way in which they lead others into wrongdoing and thus help Satan to sow cockle. The "sleeping" of the farmer's household cannot be so suitably interpreted as applying to the negligence of those in authority, nor to the state of grievous sin; at least, this application is not really founded on the words of Christ. However, the image of the sleep, in itself, may be suitably thus interpreted.

The Church has selected the parable to be read on the fifth Sunday after the Epiphany. The oft-quoted amplifications of the eleventh Quaestio in Matthaeum serve as homilies in the third nocturn. The antiphons at the Benedictus and the Magnificat are, as usual, taken from those passages which have been appointed to be read.

The manifold lessons of the simile may be summed up in various ways for preaching and for meditation.

I. Good and Evil in the Kingdom of God

I. *Origin:*

(1) of the Good:

(*a*) All goodness has its source in the supreme and eternal good.

(*b*) Christ has brought to us the supernatural good of revelation with its treasures.

(*c*) He communicates these riches to all men in His Church.

(*d*) Every one must individually by the free consent of his will receive the good into *himself, and let it* take root.

(2) of the Evil:

(*a*) All evil has its source in the rebellion of the free creature against his Creator.

(*b*) The head of all rebels in the kingdom of God in Satan, the enemy and antagonist of God's work.

(*c*) This wicked enemy seeks to seduce men to rebellion against God.

(*d*) Man, individually, by the abuse of his free will, can turn away from God and thus allow the wicked one to enter into him.

II. *Development:*

(1) of the Good:

(*a*) In general, the good in the kingdom of God, by the assistance of the Holy Ghost, will develop ever more and more, so that the Church thus constantly preserves inviolate the treasures of truth and grace entrusted to her and pours them out more and more abundantly for the benefit of all mankind.

(*b*) The Church, therefore, as a whole, will never be found wanting in the ripe fruit of virtue and holiness, neither in the ordinary measure of daily life, nor in the heroic degree of perfect sanctity.

(*c*) Each one, individually, must provide for the development of good within himself by patient and persevering co-operation with grace in close union with the Church.

(*d*) The development of good in the Church, as a whole, as well as in Christians individually, will be ever found in the closest connection with the conflict against evil.

(2) of the Evil:

(*a*) Evil will also continually exist and develop in the kingdom of God until the end of the world.

(*b*) Men, individually, who voluntarily yield to evil, will fall more and more into its power.

(*c*) The power of evil will never prevail over the Church as a whole.

III. *The End:*

(1) The final victory of good *for the Church in general is* assured to us by the Word of Christ.

(2) The issue of the struggle *for each one, individually*, will depend on the part he has voluntarily played in the conflict.

(3) *The final separation* of good from evil will not take place until the Day of Judgment.

(4) The lot of each individual, then, will be, according to his deserts, either: Eternal punishment in the manifestation of justice, or everlasting bliss in the manifestation of the mercy of the Eternal God.

II. Scandals in the Church:

I. *The actual existence of scandals.*

(1) We find them in all ages.

(2) We find them in all places.

(3) We find them in all classes and conditions.

II. *The cause of the scandals:*

(1) The Church, it is true, has been founded and guided by God, but His divine power in its operations amongst men and through men does not do away with human weakness and frailty.

(2) Continual contact with the wickedness of the world and its allurements exposes this weakness to greater danger.

(3) The wicked enemy, the Evil One, in his hatred of Jesus Christ, directs his attacks especially against the Church, her ministers, and her members.

III. *Our judgments concerning these scandals:*

(1) They prove nothing against the truth and the holiness of the Church.

(2) They are a witness for the Church, because they were foretold by Christ.

(3) They are the dark background against which the radiant figure of the Bride of Christ stands out the more gloriously.

Application: Vigilance; fight against scandals; love of the Church and fidelity to her.

Conclusions from the parable: We can by comparison with other instructions of our Lord draw from this simile, so fraught with meaning, these further truths concerning the nature of the kingdom of Heaven:—

1. The Church established by Christ must necessarily form a visible society. For, even if those who give scandal and do evil belong to the kingdom of the Son of Man, although they have no share in the interior vital force of the grace bestowed by the Holy Ghost, it is evident that interior holiness alone cannot be the criterion of membership in that kingdom of Christ; there must be fellowship with an exterior visible community as well. The Church, therefore, must be such a visible community of Christians.

2. To be a living member of this Church of Christ it will not suffice merely to belong outwardly to Her commu-

nity, there must exist also participation in the interior vital force of grace.

3. The teaching of the Novatians, Donatists and Pelagians who maintained that the Church should consist only of Saints and the Just, was not in accordance with the nature of the Church, as it is manifested to us by the words of Christ. Equally incompatible with these divine words, was the idea conceived by Wycliffe, Huss and Calvin of a Church formed of the elect, or that proposed by Luther of an invisible "assembly of hearts in one faith."

4. To all time evil will indeed find admission amongst a portion of the members of the Church, but can never overcome the Church itself, just as the cockle never drives the wheat from the field. As evil only spreads by means of the voluntary guilt of individuals, the Church cannot be reproached because of those Christians who are leading sinful lives and giving scandal.

5. The true Church must exist uninterruptedly to all time until the end of the world, just as the corn remains in the field until harvest time. She can never deviate in her teaching from the truth, because, otherwise, being conquered by evil, she would cease to be the true Church.

6. When the time of earthly struggle and suffering is over for the Church, then will follow her glorious triumph in the kingdom of God. This Church triumphant in Heaven forms one and the same society with the Church militant on earth, and will receive into her happy choirs all those who have been true and living members of the kingdom of Christ on earth.

IV. THE MUSTARD SEED

Matthew 13, 31, et seq.; *Mark, 4, 30–32; Luke, 13, 18*, et seq.

IN immediate connection with the parable of the Cockle or of the Tares St. Matthew relates that of the Mustard-seed, which is also recorded by St. Mark and St. Luke.

Mt. 13, 31:	Mc. 4, 30–32:	Lc. 13, 18–19.
31. Ἄλλην παραβολὴν παρέθηκεν αὐτοῖς λέγων·	30. Καὶ ἔλεγεν· Πῶς ὁμοιώσωμεν τὴν βασιλείαν τοῦ θεοῦ, ἢ ἐν τίνι αὐτὴν παραβολῇ θῶμεν;	18. Ἔλεγεν οὖν· Τίνι ὁμοία ἐστὶν ἡ βασιλεία τοῦ θεοῦ, καὶ τίνι ὁμοιώσω αὐτήν;
Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔσπειρεν ἐν τῷ ἀγρῷ αὐτοῦ·	31. Ὡς κόκκῳ σινάπεως, ὃς ὅταν σπαρῇ ἐπὶ τῆς γῆς,	19. Ὁμοία ἐστὶν κόκκῳ σινάπεως, ὃν λαβὼν ἄνθρωπος ἔβαλεν εἰς κῆπον ἑαυτοῦ,
32. ὃ μικρότερον μέν ἐστιν πάντων τῶν σπερμάτων,	μικρότερον ὂν πάντων τῶν σπερμάτων τῶν ἐπὶ τῆς γῆς,	
ὅταν δὲ αὐξηθῇ, μεῖζον τῶν λαχάνων ἐστὶν καὶ γίνεται δένδρον,	32. καὶ ὅταν σπαρῇ, ἀναβαίνει καὶ γίνεται μεῖζον πάντων τῶν λαχάνων καὶ ποιεῖ κλάδους μεγάλους,	καὶ ηὔξησεν καὶ ἐγένετο εἰς δένδρον
ὥστε ἐλθεῖν τὰ πετεινὰ τοῦ οὐρανοῦ καὶ κατασκηνοῦν ἐν τοῖς κλάδοις αὐτοῦ.	ὥστε δύνασθαι ὑπὸ τὴν σκιὰν αὐτοῦ τὰ πετεινὰ τοῦ οὐρανοῦ κατασκηνοῦν.	καὶ τὰ πετεινὰ τοῦ οὐρανοῦ κατεσκήνωσεν ἐν τοῖς κλάδοις αὐτοῦ·

Mt. 13, 31. Instead of παρεθηκεν D L*, Syr. Cureton. and most Cod. of the It. have ελαλησεν. — 32. Before των λαχανων K II and over 80 Minuscule Cod. of the It., Vulg., Syr., Aeth. have παντων from Mark.

Mc. 4, 30. πως ℵ B C L Δ, Tischend., Westc.-Hort, Nestle, Hetzen. and others; τινι A D II, etc., Vulg., Copt., Arm., Aeth., Lachm., Brandsch.

and others; cf. Lc. — 31. κοκκω ℵ B D Δ. Tisch., Westc.-H., Nestle, etc. κοκκον A C L., It., Vulg., Lachm., Brandsch., etc.

Lc. 13, 19. δενδρον without μεγα ℵ B D L T, a b d ff² i l r (der It.), Syr. Curet and Harcl., Arm., Tischend., Westc.-H., Nestle, Hetz and others; + μεγα A X Γ, etc., Vulg., Aeth., Text. rec., Lachm., Brandsch. and others.

Mt. 13:

31. Aliam parabolam proposuit eis dicens:

Simile est regnum caelorum grano sinapis, quod accipiens homo seminavit in agro suo:

32. quod minimum quidem est omnibus seminibus; cum autem creverit, maius est omnibus oleribus et fit arbor,

ita ut volucres caeli veniant et habitent in ramis eius.

Mc. 4:

30. Et dicebat: Cui assimilabimus regnum Dei? aut cui parabolae comparabimus illud?

31. Sicut granum sinapis, quod cum seminatum fuerit in terra,

minus est omnibus seminibus, quae sunt in terra;

32. et cum seminatum fuerit, ascendit et fit maius omnibus oleribus, et facit ramos magnos, ita ut possint sub umbra eius aves caeli habitare.

Lc. 13:

18. Dicebat ergo: Cui simile est regnum Dei? et cui simile aestimabo illud?

19. Simile est grano sinapis, quod acceptum homo misit in hortum suum,

et crevit et factum est in arborem magnam,

et volucres caeli requieverunt in ramis eius.

Mt. 13:

31. Another parable he proposed unto them, saying: The kingdom of heaven is like to a grain of mustard-seed, which a man took and sowed in his field;

32. which is the least indeed of all seeds; but when it is grown up, it is greater than all herbs, and becomes a tree, so that the birds of the air come, and dwell in its branches.

Mc. 4:

30. And he said: To what shall we liken the kingdom of God? or by what parable shall we compare it?

31. It is as a grain of mustard-seed: which when it is sown in the earth, is less than all the seeds that are in the earth:

32. and when it is sown, it grows up, and becomes greater than

Lc. 13:

18. He said therefore: To what is the kingdom of God like, and whereunto shall I compare it?

19. It is like to a grain of mustard-seed, which a man took and cast into his garden, and it grew and became a great tree, and the birds of the air lodged in its branches.

> all herbs, and shoots out great branches, so that the birds of the air may dwell under its shadow.

Modern critics, with a keenness of insight bordering on the marvelous, trace and determine the "primitive elements" of the parable and the various expressions which belong or do not belong to the original "source." With equally marvellous acumen, they determine where and how Matthew "proves himself to be Mark's emendator," where "the effort to pack something new into a sentence supplied to him by a precursor" makes itself felt; how it "is difficult for Mark to copy literally" from Luke; where the latter has "reflected"; and so on (B. Weiss, Holtzmann, Jülicher).

But, as in these distinctions and definitions it is mostly the subjective element which decides the issue, we need not wonder that they show the most confused diversity without any perceptible unity.

We shall comprehend the text none the less clearly if we pass over the Sisyphus labors of all these painfully refining critics and turn our attention more to the instructions of Jesus Christ on the kingdom of Heaven — a subject on which they rarely show penetration.

This parable forms a component part of the "Parable Chapter" in St. Matthew and St. Mark. It is true that Matthew in order to indicate sequence employs merely the general statement: "Another parable he proposed to them" (v. 31). From the manner in which the Evangelist proceeds to set forth the parable, his interest in which is mainly dogmatic, we have no means of concluding that the present parable has a historical connection with those which immediately preceded it. However, the *αὐτοῖς* and still more the remark "All these things Jesus spoke in parables to the multitudes," in v. 34, prove to us that the present simile was spoken to a great crowd of people, and not to the disciples only. We perceive the same in St. Mark's account. He briefly connects the parable with the previous one by "*καὶ ἔλεγεν*" (v. 30 as in v. 26), but, then, he likewise expressly remarks, in v. 33, that the parable was spoken to the people and afterwards explained to the disciples.

We may therefore conclude, according to the first two

Evangelists, that this parable was proposed to the multitude on the same occasion, or a similar one, as the two preceding similes, and that it formed part of the course of instructions which our Lord gave to the multitudes in Galilee, perhaps on the shore of Lake Gennesareth.

In St. Luke, on the other hand, this simile is given in quite another sequence and in altogether different circumstances of time and place. According to the date, it was proposed, not in the second, but in the third year of our Lord's public life, shortly before the Feast of the Dedication of the Temple. The divine Master was no longer on the lovely shores of Lake Tiberias, but "he went through the cities and towns teaching, and making his journey to Jerusalem" (Lc. 13, 22). He gave an instruction to the people, as He went, in a certain synagogue, where He propounded the two parables of the Mustard-seed and of the Leaven. In St. Luke's narrative, the account of the healing of the infirm woman on the Sabbath precedes the present parable, together with the reprimand to the ruler of the synagogue and the others who were angry at the cure as being a breach of the Sabbath (13, 10–16). Whilst our Lord's enemies, on the one side, thus once more manifested their hatred and unbelief, "all the people rejoiced for all the things that were gloriously done by Him" (v. 17).

The commentators, as a rule, accept the sequence in which the third Evangelist records these events as historical, and they regard them, though in different ways, as having furnished the occasion of the parable.

St. Cyril of Alexandria seems to think that it was the healing of the infirm woman which afforded the opportunity, because the Gospel, in the beginning, was "small and infirm too" and then became big and strong like the mustard tree (in Lc. 13, 19; M. 72, 722, D). Many others think with Cornelius a Lapide that the joyous acclamations of the people afforded the occasion. "Videbat Christus se Pharisaeis hostibus suis sua sapientia imposuisse silentium atque populum idcirco gaudere sibique et suis dictis applaudere: cum ergo videret eum ita rite dispositum, proposuit ei parabolam regni caelorum; animadvertebat enim iam sibi paratam esse viam ad regnum hoc suum proponendum et praedicandum" (in Lc. 13, 18; similarly Bisping, Schegg, Fillion, Keil, Meyer).

Knabenbauer, on the other hand, rightly remarks that Christ knew

the fickleness of the multitude only too well, and, therefore, did not avail Himself of these joyous acclamations to lay the first foundations of the kingdom of God amongst the people. He took occasion rather from the unbelief of His adversaries to point out to them by means of the parable that the kingdom of Heaven in spite of its small beginnings, due partly to the obstacles opposed to it by men, would spread and extend all over the world (in Lc. 13, 18–21).

In any case the circumstances in which this similitude was proposed are so different in the narrative of the third Evangelist that we may, indeed, assume that our Lord made use of it on different occasions—that He proposed it alike under the circumstances set forth by the first two Evangelists and under the one indicated by St. Luke.

Our divine Saviour, according to St. Mark and St. Luke, prefaced the parable with the question: "To what shall we liken the kingdom of God? or to what parable shall we compare it?" (Mc. 4, 30.) "What is the kingdom of God like, and whereunto shall I resemble it?" (Lc. 13, 18.) The "to what," πῶς in St. Mark, is identical in meaning with St. Luke's τίνι. The manner in which the comparison will be drawn is to be determined more precisely by means of the subject which will be introduced for the purpose of illustration.

The question was intended to arouse the attention of the listeners and to point out that the right conception of the kingdom of Heaven possibly might not correspond with the idea which the Jews usually formed to themselves of the Messianic kingdom of God.

The question is not in St. Matthew, where the parable begins at once with the accustomed formula: "The kingdom of heaven is like to a grain of mustard-seed" (13, 31). St. Luke's account begins in the same way, whilst St. Mark joins it by a simple ὡς to the preceding πῶς: we desire thus to compare the kingdom of God in the same way as if something were brought into comparison with a grain of mustard-seed. Then are set before us the following points in connection with this grain of mustard-seed (κόκκος σινάπεως):

(1) It is sowed either in the field or in the garden; (2) it is an extremely small seed, smaller than the seeds of all other garden plants; (3) the mustard plant is a vegetable that renews itself annually like other vegetables (λάχανα, *olera*); (4) it grows rapidly and is like a tree compared with other vegetables; (5) it puts forth great branches in which the birds of the air can perch.

As regards the various expressions, we notice, in the first place, the alternation in Mark, between the masculine (ὅς, κοκκος) and the neuter (μικρότερον ὄν) and μεῖζον, for σπέρμα; also the anacoluthic construction.

With regard to the field (ἀγρός Mt.) and the garden (κῆπος Lc.) it is to be taken into consideration that the difference between the two is not so strongly marked in the East, as our Western ideas would lead us to suppose; besides, ἀγρός may have the more comprehensive meaning of "cultivated land" or "garden-ground."

The qualification, "less than all the seeds that are in the earth," is, of course, to be understood only as referring to the plants with which the mustard-seed is really compared. As there is no question of any other plants than those usually grown in Palestinian vegetable gardens, our divine Lord could have had no other in view. In the same way, the expression "becometh a tree" is to be interpreted as referring to these garden-plants amongst which the mustard is conspicuous for its height, as a tree would be amongst low shrubs. Moreover, in regard to both expressions, the popular mode of speech is to be taken into consideration and due allowance is to be made for popular hyperbole (*decens veri elatio*).

We find the image of the birds of the air (cf. Gen. 1, 20) already made use of in the Psalms. "Over them the birds of the air shall dwell: from the midst of the rocks they shall give forth their voices" (Ps. 103, 12, 104), and particularly in a similar beautiful comparison in Ezechiel, 17, 23: "On the high mountains of Israel will I plant it [the tender twig] and it shall shoot forth into branches, and shall bear fruit, and it shall become a great cedar: and all birds shall dwell under it, and shall make their nests under the shadow of its branches" (cf. Dan. 4, 9, *et seq.*). The word κατασκηνοῖν, in Ps., 103, which is also frequently used elsewhere in the Septuagint (not in Ezechiel, 17, 23) for the Hebrew שָׁכַן means, strictly speaking, "to pitch his tent," and next applied generally, "to perch," "to dwell." It need not, necessarily, be understood as referring only to the nesting of birds.

The characteristics pointed out are exactly those which belong to the ordinary mustard plant of Palestine. It

belongs to the family of cruciform plants (*cruciferae*) and to the species which botanists still call *Sinapis.*[1] As in our own country, several kinds of this plant grow wild in Palestine, and it is also cultivated in many parts. The Arabs designate the species by the name, *ehardal,* which is found in the *Mishnah* (חַרְדָּל) and in the Syriac version of the New Testament (Syr. Sinait, Peschitta, etc.), as well as in Syriac writers (חרדלא). The various kinds of this species are distinguished by special sub-titles.

According to E. Boissier (Flora orientalis I [Basileae et Genevae 1867] p. 390, 394 s) and G. E. Post (Flora of Syria, Palestine and Sinai [Beirut, (1896)] p. 75, 76 f., and in J. Hastings, Dict. of the Bible III 463) the *Sinapis juncea* L. (only near Jericho), *S. arvensis* L. (arab. *chardal barri*) our ordinary field-mustard, or charlock, *S. alba* L. (arab. *chardal abyad*) and *Brassica nigra* (culinary) (arab. *chardal aswad*), the white and black mustard, are all found wild in Palestine. Linnaeus described the last named kind as *Sinapis*, but it is now with greater botanical accuracy accounted as belonging to the species *Brassica*, to which it is closely related and which bears to it a deceptive resemblance. It retains, however, its name of mustard amongst the inhabitants of Palestine as well as elsewhere.

The latter kind, in particular, is cultivated, as is also *Sinapis juncea*, here and there. A much-liked sweet oil is obtained from the seed, and also the well-known condiment; moreover, it is used in medicine in the form of mustard-plasters. The white is also cultivated elsewhere for the same purposes.

Of all these various kinds, the black mustard (*Brassica nigra*) seems to have the best claim to the honor of being the plant to which our divine Saviour alluded; but if it so happened that its white step-sister, *Sinapis alba*, were planted in Palestine gardens in those early days, then the honor would have to be shared with the latter. We find it recorded in the Mishnah that the mustard plant was cultivated in Palestine even at that time.

The seed of this mustard plant is exceedingly small and insignificant and was regarded by the Jews as such. It

[1] Lat. also undeclined, *sinâpi;* Gr. *σίναπι, σίναπυ,* poet. *σίνηπυ*; mostly *νᾶπυ* amongst the Attics.

served, therefore, in proverbial locution, to denote utter insignificance: "small as a grain of mustard-seed"[1] (Mt. 17, 20, Vulg. 19; Lc. 17, 6). Later Jewish writers, in particular, frequently use the expression in this sense. We also find the same mode of expression in the Koran (Sure, 21, 48). The fact that other seeds are smaller, as, for instance, the seed of the poppy (*Papaver*) does not in the least detract from the truth of our Lord's words, as has often been pointed out, from the time of Blessed Albert the Great (Salmeron, p. 41; Maldonatus, p. 317).

Both kinds of mustard plants are annuals and shoot up in a short time high above other vegetables. In warmer regions particularly and in rich soil they grow to a great size and the lower part of the stalk becomes quite woody. Therefore, the words "becomes a tree," used with reference to this mustard shrub as contrasted with the other garden vegetables, are perfectly accurate and founded on fact.

Maldonatus writes as follows regarding the growth of this plant in Spain: "In calidioribus locis longe supra humanam staturam assurgit, ut ubi copia est, silva esse videatur. Vidi ego saepe in Hispania sinapi loco lignorum magnos furnos ad coquendum panem calefieri" (p. 317).

In Palestine we have abundant evidence of its luxuriant growth and size, more particularly on the banks of the Jordan, not far from Jericho near the mouth of the Wadi-el-Qelt, where in the rich damp soil it grows to a height of from three to four meters. Hence, it is not surprising, as Post justly remarks, that an Arab, when speaking of the plant, should call it Shadjaret-el-chardal, mustard-tree, since he describes much smaller shrubs as trees (in Hastings, *loc. cit.*; cf. W. M. Thomson, The Land and the Book, II, pp. 163, 453).

There is no necessity, therefore, to refer to the passage often quoted from the Talmud in which we are told somewhat in fairy-tale fashion: "Rabbi Joseph says: 'In Sichem there once grew a mustard shrub with three branches. One of these was torn off, and they roofed a potter's cottage with it, and they found in it three (others say nine) kab of mustard-seeds' Rabbi Simeon, the son of Chalaphta, says: 'I had in my garden a mustard plant which I could climb as one climbs a fig-tree.'"[2]

[1] Cf. the passages in Buxtorf, Lexicon chald. et talm. p. 822; Wettstein, Nov. Test. I, 404; Lightfoot, II, 327 *et seq.*; O. Celsius, Hierobotanicon (Amsterdam 1748), II, 256 *et seq.*

[2] Pea 7 fol. 20, 2 in Wettstein, Nov. T. I, 404.

It is quite obvious that birds like to perch in such shrubs —and this applies particularly to Palestine, where birds of all kinds are numerous, whilst trees and bushes are not so plentiful, at least in some localities. Moreover, the mustard shrub has quite a special attraction for these winged visitors. Goldfinches, in particular, have an extraordinary liking for the mustard-seeds and they fly in crowds to the shrub, perching on the branches and picking out the black grain from the ripe pods.[1]

Thus, the ordinary mustard plant, and more especially the black mustard, has all the characteristics pointed out in the parable. Hence, until the beginning of the last century, this plant was regarded by all commentators as the real mustard plant mentioned in the Gospel; such indeed is also the opinion of the majority of modern exegetists.

Professor Jülicher exaggerates when he speaks of a violent dispute among the exegetists of the last two generations regarding the mustard plant. This dispute has been settled long ago to the satisfaction of most people, although Jülicher would fain settle it over again. It could revive only out of ignorance of the physical conditions in question.

The first attack on the traditional opinion was made by J. Frost, who suggested that the plant *Phytolacca dodecandra* (Heritier) must be given the preference. (Remarks on the mustard tree mentioned in the N. T. London, 1827.) But he overlooked the fact that this species is not found in Palestine, whilst *Phytolacca decandra* L. was first brought there from America, of which it is a native (E. Boissier, "Flora orient alis," VI, p. 895).

The travelers Irby and Mangles expressed the opinion that the true "mustard tree" was not Sinapis, but the exotic *Salvadora persica* Garcin (Travels in Egypt and Nubia, Syria and Asia Minor during the years 1817 and 1818, London 1844, p. 255 in Bruce, p. 99 *et seq.*). This view found more favor amongst individuals, and Dr. Royle, in particular, with great erudition sought to defend it before the Royal Asiatic Society (1844, then in the pages of the Athenaeum, and later in the Journal of Sacred Lit., 1849, p. 249, etc.; cf. Trench, p. 108). This tree, it was

[1] Cf. Maldonatus, *loc. cit.*; H. B. Tristram, "The Nat. History of the Bible[9]" (London 1898), p. 473; Thomson, *loc. cit.*, p. 453; K. Furrer, art. "Senf" in Schenkel's "Bibellexikon," V (Leipzig 1875), p. 281; G. E. Post in Hastings, *loc. cit.*; E. Le Camus, "Vie de N. S. J. Chr.[6]" II (Paris 1901), p. 63; N. McLean in Cheyne-Black, "Encycl. Bibl.," III, 3244, etc.

maintained, grows everywhere along the Jordan by the shores of Lake Gennesareth and even near Damascus; the Arabs everywhere describe it as *chardal*, and it is a "great tree" with many branches, and therefore corresponds best to the words of our divine Lord.

This opinion was upheld in England by Stanley, J. H. Balfour and others, and in Germany, especially by H. Ewald and H. A. Meyer. H. J. Holtzmann, in the last edition of his commentary, leaves the matter undecided, although he had previously agreed with B. Weiss, who took the theory of the Salvadora as the basis of his critical examination of the "sources" in the present parable. The mustard tree, Salvadora, was mentioned in the original and Luke adhered to this; Mark turned into the mustard plant, and Matthew copied, at one time, something from Luke on the mustard tree, and again from Mark on the mustard shrub. So Weiss tells us. Jülicher repeats the assertions as to the finding of the Salvadora along the shores of the Sea of Galilee and its Arabic name of *chardal*, and otherwise displays surprising knowledge of natural history, but decides, however, in favor of the mustard shrub (II, 575, etc.).

But the whole question has been decided long ago from the point of view of natural history. H. B. Tristram long since pointed out that it is very doubtful whether the so-called "mustard tree" was ever found on the banks of the Jordan or near Lake Tiberias, and that it certainly cannot either flourish or bear fruit in those parts ("Nat. Hist. of the Bible," [9] p. 473 *et seq.*). It is a tropical plant which is only found in the deep depression in which the Dead Sea lies. Just in that quarter the vegetation is of a particularly tropical nature such as is found nowhere else in the Holy Land (cf. my "Streifzüge durch die bibl. Flora," p. 135–7). The proper home of the *Salvadora persica* is the interior of Algiers, Abyssinia, South Arabia and India. Boissier in his classical "Flora orientalis" names the Egyptian side of the Red Sea between Kosseir and Rass Benass as its only habitat in the further East (IV, 43, etc.). Post, the best authority on Palestinian Flora, confirms, it is true the occurrence of this tropical plant near the Dead Sea, but definitely asserts that it is not found anywhere else in the Holy Land. He never heard the name *chardal* applied to this plant, although he made a special study of the Arabic names of plants. Furthermore, he emphatically asserts that this so-called "mustard tree" is never planted in gardens and is by no means a tree, "but a shrub which grows in thickets and seldom attains to a height of more than from six to eight feet" (in Hastings, *loc. cit.*; cf. his "Flora," p. 521).

The whole hypothesis of the Persian "mustard tree," *Salvadora persica*, being the mustard tree" of the parable, thus falls to pieces and together with it a whole critical house of cards. The majority of the

exegetists, Protestant as well as Catholic, have decidedly rejected the theory. Trench, Hamilton, Plummer, Riezler, and G. Weiss, alone, as far as I know, have not pronounced definitely on the matter.

From the occasion and the matter of the parable, which here again is our sole guide to the interpretation, it is not difficult to perceive the lesson which our Lord desired to illustrate for us in the simile.

The introductory words which are recorded by all three Evangelists tell us that this lesson has reference once more to the kingdom of Heaven or of God which the Son of Man has come to establish on earth. Our divine Lord, here as in the three previous images, by making use of a grain of seed for the comparison, desired to place before His disciples and us a fresh truth regarding the divine kingdom of His Church.

St. John Chrysostom explains what this truth is in the first place, from the sequence of the similitude in St. Matthew: "As Christ said (in the parable of the Sower) that three parts of the seed were lost, and only one was preserved and that even this suffered so much injury (parable of the Cockle), the disciples might perhaps ask: Who then and how many are to be reckoned as amongst the Faithful? Therefore He removes this fear from them by leading them to faith through this parable of the mustard-seed and showing them that the Gospel will be preached everywhere" (Hom. 46, *al.* 47 in Mt. n. 2; M. 58, 478). The reference to the spreading of the kingdom of Christ throughout the world was to encourage the disciples and to strengthen them in the Faith.

The occasion of the instruction as recorded by the third Evangelist suggests the same thoughts to us. For, as we remarked before, it seems best to correspond with the context in St. Luke if we regard the contradiction and the hostile opposition of our Lord's adversaries, filled as they were with hatred of Him, as being the occasion of the propounding of the parable. Christ pointed out to the well-disposed, in contrast to the ruin which He predicted to the obstinate

Jews if they did not repent (Lc. 13, 3, 5), the glorious future and the magnificent growth of the kingdom of God which He had begun to found in place of the old Synagogue. Our Lord had not here His own relation to this growing kingdom so much in view, as in the image of the growing seed, nor yet the interior force and operations of this kingdom of God, as in the parable of the Leaven, but rather, first and before all, its outward extension throughout the world. The occasion and the general consideration of the chosen image point this out to us.

If we regard this image somewhat more closely, we shall find that it illustrates for us still more vividly this extension and exterior growth of the Church.

The grain of mustard-seed, to the minuteness and insignificance of which our divine Saviour so expressly draws attention, points out to us the small and insignificant beginning of the kingdom of Heaven. In complete contrast to the earthly power and splendour of the Messianic kingdom expected by the Jews, our Saviour sets before us in this simple and beautiful image from nature, in bold outlines, the sublime fundamental law of His divine constitution. It is the same divine law which He as a feeble Babe on the miserable straw in the cold stable of Bethlehem had already proclaimed to the world as His royal programme, the law which later He always and everywhere obeyed and exhorted others to obey and which the Heavenly Father also constantly observed with regard to the kingdom of Heaven. Therefore it is that we find our Lord so often uttering most solemn and sublime words which are to point out to us this same fundamental law. He begins the Sermon on the Mount with the beatification of the poor in spirit: "for theirs is the kingdom of heaven" (Mt. 5, 3). In contrast to the proud and haughty teachers in Israel, He invites all to become his disciples and to learn in the school of His Heart: "for I am meek and humble of heart" (Mt. 11, 29). He thanks the Father, the Lord of Heaven and earth, rejoicing that He has hidden the secrets of His kingdom from the wise and

prudent ones of this world and has revealed them to the little ones. "Yea, Father, for so it has seemed good in thy sight" (Mt. 11, 25).

This fundamental law of every divine operation had to be carried into effect from the beginning in the kingdom of God in the Church. Small and insignificant, lowly and contemptible in the eyes of men, thus was it to begin its existence, that so, as God's work, it might grow and develop, and precisely in this glorious development from the most insignificant beginnings proclaim its character as a divine institution.

It was a small and poor flock which the divine Shepherd had collected, but full of confidence, He could say to it: "Fear not, little flock, for it has pleased your Father to give you a kingdom" (Lc. 12, 32). As it had been in Judea in the days of their Master, so, after He had left them, in the labors of His apostles in proud Rome, in Greece, and throughout the whole Roman Empire should it ever and always be verified: "Consider your vocation, brethren, that *there are* not many wise according to the flesh, not many mighty, not many noble: but the foolish things of the world has God chosen, that he may confound the wise; and the weak things of the world has God chosen, that he may confound the strong; and the base things of the world, and the things that are contemptible has God chosen, and things that are not, that he might bring to naught things that are: that no flesh should glory in his sight" (1. Cor. 1, 26–29).

Thus indeed the kingdom of Heaven is like a grain of mustard-seed, which is smaller than all other seeds. But there develops in the briefest space of time from the tiny seed a large plant which soon grows high above all the other plants in the garden. This rapid growth can be for us an image also of the rapid spread of the kingdom of God.

It needed but a very short time until the Gospel had penetrated to all parts of the Roman Empire. A few weeks after the Ascension the pilgrims who had hastened from every

quarter to Jerusalem for the celebration of the Pasch, carried the tidings of the marvellous events of Easter and Whitsuntide to their homes, even to the utmost limits of the Empire. Similarly, within the first decade, Paul had traversed Syria, Asia Minor, Macedonia, Greece and the islands and even the westerly provinces as far as the boundaries of the West. Everywhere as he passed from city to city, he established Christian communities which quickly developed and grew strong. The other Apostles and disciples also went forth and as witnesses of His Resurrection bore the glad tidings of their Master to the whole world.

In this way a great tree soon grew from the little grain of seed with strong and mighty branches spreading on every side. It may be, perhaps, that the birds which hasten to rest on the boughs and eat of the ripe grain appear only to give the last touch to the picture and render it more real and lifelike for us. Still the thought occurs, suggested particularly by the words of the Prophets, Ezechiel (17, 23) and Daniel (4, 9, 11, 18, etc.), and expressed by St. Hilary, that this feature has reference to the nations which hasten to the Church to find life therein. In St. Luke our Lord Himself, immediately after this parable, lays stress on the fact that, in contradistinction to the Jews, men "shall come from the east and the west, and the north and the south; and shall sit down in the kingdom of God." (Lc. 13, 29).

The Fathers of the Church and other expounders of the Scriptures, in addition to the principal idea of the great and rapid development of the kingdom of God from small beginnings, also lay stress on many other references in the parable to the kingdom of Heaven. St. Hilary calls to mind the keen vigor of the mustard-seed and applies this characteristic to Christ and His kingdom (*loc. cit.*), whilst later exegetists also lay stress on the medicinal properties and healing powers of the mustard.

Our divine Lord, in the parable, scarcely takes these latter characteristics into consideration, as He has, primarily, in view the spreading of His kingdom throughout the world and seeks to illustrate its mighty operating force in the subsequent simile of the leaven. However, one certainly must admit, as van Koetsveld observes, that these good and healing properties of the mustard-seed would seem to render it better

suited to be an image of the kingdom of Heaven than, for example, the extremely minute seed of thistle, from which grows a big, but useless and troublesome, weed (I, 75).

The Fathers of the Church apply all that concerns primarily the kingdom of Heaven as a whole, also to everything which belongs to this kingdom.

To begin with, they compare to the grain of mustard-seed the Head of the kingdom, Jesus Christ our Lord, who, small and weak, lay hidden in the virginal ground of His Mother's womb, but who became a great tree on the Cross (St. Peter Chrysologus, Sermo 98, M. 52, 475, B), and who was committed to the earth when placed in the tomb and arose glorious and all-powerful in His Resurrection (S. Hilar. in Mt. 13. M. 9, 994 B; S. Ambr. in Lc. 13, 19. M. 15, 1836 s; S. Greg. M., Mor. 1, 19, 1 in Job 28, 21. M. 76, 97 A).

The Gospel of the kingdom, the knowledge of the Scriptures and the preaching of the Word of God are also likened to the grain of mustard-seed. For, weak and unimportant as might seem the preaching of the disciples and of the missionaries who spread the Faith, yet it developed a mighty force and grew into a great tree (St. John Chrysost., Hom. 46 *al.* 47 in Mt. n. 2. M. 58, 478; St. Jerome in Mt. 13, 31. M. 26, 93 A; S. Bede in Mt. M. 92, 67 f; Druthmar in Mt. M. 106, 1375 A). The preachers of the Gospel, likewise, in many ways, resemble the tiny yet vigorous mustard-seed, and therefore the parable is applied to them (St. Chrysost. *loc. cit.*; Theophylactus in Mt. 13, 31. M. 123, 285 C; Euthymius in Mt. M. 129, 409 C). Others prefer to interpret the image of the branches of the great tree as referring to the missionaries (St. Ambr., S. Greg. M., St. Bede, *loc. cit.*). Finally, this same image suits in various respects all the members of the kingdom. Thus, St. Ambrose compares the Martyrs, Felix, Nabor and Victor, to a grain of mustard-seed, and in an old discourse, attributed either to St. Ambrose or to St. Augustine, which was delivered on the feast of St. Lawrence, the same image is ap-

plied to the great Roman Martyr (St. Ambr. *loc. cit.*; Appendix ad serm. S. August., sermo 87 *al.* 31 de Sanctis; cf. the following discourse, s. 88, M. 39, 1913 s). St. Peter Damian says the same thing of the Martyr Cassian, "Cum ad certamen perventum est, quid acrimoniae, quid fortitudinis gramen sinapis occultaret, aperuit" (Breviar., Propr. Brixinens, Dom. II, post Pascha, Lectio 5). Theophylact also exhorts every Christian to be as a grain of mustard-seed, full of fire and zeal (in Mt. 13, M. 123, 285, C).

The parable may be applied in like manner to every individual work and every special institution in the Church. For it is a truth quite in accordance with the fundamental idea of the parable that for every great work in which the power of God will produce rich and lasting fruit the same fundamental law must come into effect which was carried out in the Church of Christ, namely: that out of small and insignificant beginnings greatness and power shall develop; and thus men, by the consideration of their own nothingness, may everywhere render glory to God: *ut non glorietur omnis caro in conspectu eius* (1 Cor. 1, 29). Every work for God must rest on the firm foundation of humility, and every disciple must study profoundly in the school of his humble Master, that so the smallest of seeds may grow to a great tree.

The Church has appointed this parable together with the one which follows it as the Gospel for the sixth Sunday after the Epiphany. A portion of the commentary of St. Jerome serves as homily for the third nocturn. The antiphon for the Benedictus again expresses the chief idea of the similitude.

The following special points for preaching and meditation may be drawn from the various interpretations and applications of the parable.

I. On the Extension of the Church of Christ

I. *Small beginning:*

(1) Jesus Christ lays particular stress on the smallness and insignificance of the grain of mustard-seed.

(2) He desires, in this manner, to point out to us the fundamental law which governs every divine work.

(3) Therefore, the Church of Christ, in accordance with this law, was to develop from small and insignificant beginnings.

II. *Rapid growth:*

(1) There develops from the little grain of mustard-seed, in a short time, a great plant.

(2) Where the power of God operates, a divine work will soon arise from small beginnings.

(3) The kingdom of God, which is the Church, in a short time spread throughout the Roman Empire and beyond its boundaries.

III. *Organic Development:*

(1) In the mustard shrub we find organic unity and the living connection of all its parts with one another preserved in the stalk, the branches, the blossom, and the fruit.

(2) A society which is to resemble the mustard-seed in its growth must have this organic unity and this living connection of all its members with one another.

(3) It is thus that the Church by means of divine grace has preserved true unity, uninterrupted continuity from its small beginnings in the time of the apostles, and the living union of all its members.

Application: Love of the Church.

II. On the Marks and Characteristics of the True Church

We see the marks of the true Church of Christ plainly illustrated in the image of the grain of mustard-seed. They are Unity, Holiness, Catholicity, Apostolicity.

As in the small grain of mustard-seed which is buried in the ground are contained the force and the natural capabilities by means of which it will develop into a great plant, so the small kingdom of Christ had in itself the force and determination to grow and to spread abroad, that thus it might receive into itself all nations of the earth. The parable, therefore, teaches us that the Church, conformably to her mission and her end, must be Catholic.

As the mustard shrub actually grows to the height of a tree and spreads its branches on all sides, so, in fact, the Church, conformably with her mission, develops interior force and spreads amongst all nations. She must, according to her nature, actually prove herself Catholic.

Jesus Christ, in this parable, plainly refers to the words of the Prophet Ezechiel (17, 23) and thus makes known to us that this prophecy of the glorious restoration and universal extension of the kingdom of David will be fulfilled in His Messianic kingdom which is the Church.

A religious association which constitutes itself the established Church, and by acknowledging a secular prince as its ecclesiastical superior limits its jurisdiction to one single country, cannot be the universal kingdom of Heaven which Christ has founded.

As with the tree which grows from the mustard-seed the most perfect unity of nature and essence remains intact in the branches and in the whole plant, so the Church which is spread throughout the world must retain true and perfect unity in all essential parts: "One body and one spirit, . . . one Lord, one faith, one baptism, one God and Father of all" (Eph. 4, 4–6).

Just as the mustard shrub does not produce the seeds of other aromatic plants for mustard-seed, so heterogeneous

communities such as Arianism and Protestantism cannot be born of the Church of Christ. These are no products of the development of true Christianity. They are rather apostasies from the truth of Christianity, which from its nature can only be one single perfectly homogeneous whole.

The great tree which spreads its branches on all sides would be wholly unsuitable as the image of an invisible Church. The kingdom of Christ must form a visible community in which the various parts are united by external organization in one visible whole.

But in order that the various individual parts may be living branches of the great tree, they must not merely belong to it exteriorly, but must be permeated and animated by its interior vital principle and form an organic whole. Only by participation in the life-giving power of the grace of the Holy Ghost, can Christians become true and living members of the kingdom of Christ.

That the Church may resemble the tree grown from the small grain of mustard-seed, it must necessarily remain throughout the centuries in continuous and uninterrupted union with those small beginnings of the kingdom of Heaven in the days of our divine Lord and His Apostles.

Thus the true Church of Christ must bear these marks: She must be One, Holy, Catholic, and Apostolic. Karl Ludwig von Haller writing of his conversion in a letter, dated 17th October, 1820, relates a conversation which he had with a Protestant clergyman, on Xmas Day of the year 1819. The clergyman in a sermon on the text, "This day if you should hear his voice, harden not your hearts," spoke of the parable of the Grain of Mustard-seed. "I remarked to him," says von Haller, "that our Protestant Church did not so much resemble a tree as leaves which were scattered by the wind. A tree must have roots, branches, and leaves which are dependent on one another, and it seemed to me that the Catholic Church alone had this mark, for she had a head and members, and thus in truth was one fold under one shepherd."

V. THE LEAVEN

Matthew, 13, 33; Luke, 13, 20, et seq.

ST. MATTHEW and St. Luke relate the parable of the Leaven immediately after that of the Grain of Mustard-seed, but it is not recorded by St. Mark.

It runs as follows:

Mt. 13, 33:

33. Ἄλλην παραβολὴν ἐλάλησεν αὐτοῖς·

Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἐνέκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Lc. 13, 20:

20. Καὶ πάλιν εἶπεν· Τίνι ὁμοιώσω τὴν βασιλείαν τοῦ θεοῦ;

21. Ὁμοία ἐστὶν ζύμῃ, ἣν λαβοῦσα γυνὴ ἔκρυψεν εἰς ἀλεύρου σάτα τρία, ἕως οὗ ἐζυμώθη ὅλον.

Lc. 13, 21. Instead of αλευρου σατα τρια some Cod. (a b c f^2 i l q) of the It. have αλευρον, which Blass prefers, the same has ζυμωθῇ with D, a e v, August. and strikes out ολον with a a.[2]

Mt. 13:

33. Aliam parabolam locutus est eis:

Simile est regnum caelorum fermento, quod acceptum mulier abscondit in farinae satis tribus, donec fermentatum est totum.

Lc. 13:

20. Et iterum dixit: Cui simile aestimabo regnum Dei?

21. Simile est fermento, quod acceptum mulier abscondit in farinae sata tria, donec fermentaretur totum.

Mt. 13:

33. Another parable he spoke to them: The kingdom of heaven is like to leaven, which a woman took and hid in three measures of meal, until the whole was leavened.

Lc. 13:

20. And again he said: Whereunto shall I esteem the kingdom of God to be like?

21. It is like to leaven, which a woman took and hid in three measures of meal, till the whole was leavened.

This parable in St. Matthew and St. Luke follows so closely upon that of the Grain of Mustard-seed that we may conclude the two were given under the same circumstances.

The transition in St. Matthew is made in the usual words (cf. v. 24–31), whilst in St. Luke part of the twofold question of v. 18 is repeated.

The introductory formula is the same as in the other parables. Our Lord does not intend here to compare His kingdom directly to the leaven, but He desires to show us the similarity between its development and what He tells us of the operations of the leaven.

This leaven, ζύμη, is mentioned frequently in the Old and New Testament. It is evident from the account of the Exodus and the ordinances of the Law that the Jews were acquainted from early times with the use of leaven and employed it in the preparation of the ordinary bread for daily consumption (Ex. 12, 15, 34, etc.). But unleavened bread alone was used in the sacrifice, (Ex. 29, 2; Lev. 2, 11) and also at table during the seven days of the Paschal solemnity (Ex. 12, 15). On the other hand, leavened bread was offered at the sacrifices of first fruits at Pentecost (Lev. 23, 17. Fl. Josephus, Ant. III, 10, 6 n. 252), as it represented man's ordinary food.

According to Pliny (XVIII, 11, 26 n. 102–104) there were two special kinds of leaven in use amongst the ancients, which were prepared from a mixture of grape juice and millet or fine wheaten bran, also from dough which had been allowed to stand until it was sour. However, Pliny adds that, generally speaking, the leaven was not specially prepared; as a rule, a piece of dough was kept from each baking and mixed on the following day with the fresh dough (n. 104). He specifies the usual proportion of leaven used with the flour by the Greeks: "Graeci in binos semodios farinae satis esse bessem[1] fermenti constituere" (n. 102). According to our measures, this would be 218 grams to 8.75 liters. It is probable that the same custom prevailed amongst the Jews at the time of our Lord.[2] The leaven was usually prepared at home, but afterwards it

[1] Two thirds of a small measure, strictly of an as.

[2] Pliny perished in the eruption of Vesuvius, 24 Aug., A.D. 79.

became the custom to procure it from the baker's shop (Mishnah, Challa, 17). If bread had to be baked in a hurry, then people were content to do without the leaven (Gen. 19, 3; Ex. 12, 23; Judges, 6, 19; 1 Reg. 28, 24).

"A woman took" leaven, for, as is still customary at the present day everywhere in the East, and elsewhere also, the woman in ordinary households baked the bread for the family consumption, and, as a rule, this was done every day. We find mention of this custom in the Old Testament. Abraham gave directions to Sara regarding the entertainment of his three angel guests, saying to her: "Make haste, temper together three measures of flour, and make cakes upon the hearth" (Gen. 18, 6). Pliny states, as a contemporary of the Apostles: "Ipsi panem faciebant Quirites, *mulierumque* id opus maxime erat, *sicut etiam nunc in pluribus gentium*" (XVIII, 11, 28 n. 107).

The woman "hid" (ἐνέκρυψεν), that is to say, she mixed the leaven so thoroughly into the meal that it could not be discerned. This meal is described as ἄλευρον, wheaten meal,[1] which was generally used for the making of bread, as indeed is still the case in the East. The exact quantity of leaven is indicated by three measures, σάτα τρία, as in Gen. 18, 6; Judc. 6, 19; Reg. 1, 24. Although the amount of bread to be baked must have been determined by the requirements of the different families, still it would seem from frequent mention of three measures that this was the customary quantity allowed for a substantial meal.

Although only a small amount of leaven is used, still its natural strength suffices to penetrate the whole mass of meal quickly and to leaven it thoroughly, ἐζυμώθη ὅλον.

A sat, Hbr. סְאָה, Aramaic סְאתָא, was the third part of an epha; thus, three sat were equal to one epha (cf. Is. 5, 10, 4, LXX).

After the leaven has been mixed with the meal, the process of fermentation begins. The yeast fungus, which can only be perceived with the aid of a microscope, is rapidly propagated throughout the mass, and its invisible operations become manifest by a chemical decomposition of

[1] In contradistinction to τὸ ἄλφιτον, barley meal.

the dough; the carbonic acid formed thereby causes the mass to swell to three times its original size.

The close connection of this parable with the previous one shows us that the fundamental idea which it is intended to express is similar. The subject itself, in fact, is akin to that of the similitude of the Mustard-seed. As the small insignificant grain of mustard-seed contains in itself such strength that it grows into a big tree, so also the trifling little morsel of leaven possesses strength to penetrate the whole big mass of meal in a short time.

We know from the introduction that the present simile treats of the kingdom of Christ. Therefore, we may be allowed to regard it also as illustrating the development of this kingdom from small beginnings to such greatness and vast operative force as should enable it to compass the whole world. Here again we find expressed the one supreme law of the divine Kingdom, in which God chooses those who are weak and lowly in the eyes of the world to carry out His great designs.

But in the characteristic difference of this parable from that of the mustard-seed there is pointed out to us a particular truth which our Lord wished to place before us in this image. The development of the tiny mustard-seed into a great tree is something external and perceptible, something outwardly prominent and striking, and therefore admirably suited to be an image of the outward extension of the kingdom of God. The operations of the leaven, on the contrary, are confined more to the interior of the mass in which it is "hidden."

Therefore Euthymius thinks, not without reason, that our Lord "by the parable of the Mustard-seed predicted the propagation of the Faith (*τὴν αὔξησιν τῆς πίστεως*) which showed itself in every actual augmentation of the numbers of the Faithful. In the simile of the Leaven, on the other hand, He makes known to us the manner in which it operates" (*τὴν ἰσχὺν αὐτῆς*. In Mt. 13, 33. M. 129, 409 D).

Modern commentators also, as a rule, rightly see indicated in this parable the mighty, all-penetrating force of the kingdom of God. From the very beginning this force penetrated through all relations of life, whether as they existed amongst individuals or in states and families. The kingdom of Heaven, founded by Christ, has occasioned, by means of the true righteousness which it brought, a change without parallel in the whole history of mankind.

The example of the leaven, drawn from the preparation of the daily food, afforded a beautiful and appropriate image of this operation of the renewal of the earth, to which the Prophets of the old covenant had made such express reference (cf. in particular Is. 53, 11, *et seq.;* Ez. 11, 19; 36, 26; 37, 24; Ox. 14, 6–8, etc.).

It is too arbitrary on the part of certain writers to relegate to the region of mere "pious considerations" what is suggested by the very essence of this parable as to the nature of God's kingdom.

F. L. Steinmeyer thinks that as the leaven in the Old and New Testament is mostly used *in malam partem,* as an image of evil and corruption, it should be understood in the same sense in the parable, and that it should be considered as referring to the manner in which "the heathen and Jewish ways under cover of the mixture prevail and continue in the kingdom of Heaven." Jülicher rightly remarks that, "coming next to the triumphal description of the mustard-seed, such teaching is monstrous," and that our Lord could never have concluded a survey of the future of His kingdom with a declaration that "the whole was leavened" in the sense that "the whole was corrupted." The metaphor of the leaven is used by the Rabbis not only in a bad, but also (more rarely) in a good sense, as in the sentence of Kimchi: "Dixerunt Rabbini: Beatus est ille judex, qui fermentat judicium suum" (Lightfoot, II, 334).

We have seen that this parable seems to be closely connected with that of the Mustard-seed, and we find that the Fathers of the Church apply it in exactly the same way. Some regard the leaven as applying to our Lord;[1]

[1] S. Hilar., S. Ambr.: "Plerique fermentum Christum putant," Ps.-Ambr. M. 9, 994 B; 15, 1838 D; 17, 649–52. Cf. S. Petr. Chrysol., Sermo 99, M. 52, 479 A.

others think it should be understood of the Gospel and the knowledge of the Scriptures, as well as of the preaching of the divine Word and the preachers themselves.[1] St. Augustine designates the operations of divine love in the human heart as the true leaven (Qu. Evang. I, 12; M. 35, 1326).

The various details of the parable, especially the woman and the three measures of meal, have given occasion for manifold explanations which really come under the heading of applications. Thus, in one, the woman represents our Lord, in another the Synagogue, again, the Church; others interpret her as our Lady, while some see in her individual members of the Church. The three measures of meal are understood by some with reference to the Law, the Prophets, and the Gospel; others consider that they mean the three divisions of the world, Europe, Asia, and Africa; and again they have been interpreted as referring to the descendants of Sem, Cham, and Japhet; whilst some have explained them as applying to the three divine Persons.

As we observed before, the present parable together with that of the mustard-seed has been selected as the portion of the Scripture to be read on the sixth Sunday after the Epiphany. This second parable is embodied in the antiphon for the Magnificat.

In addition to the points already indicated in the parable of the Mustard-seed, the simile of the Leaven affords matter for preaching and for meditation on the interior operations of the kingdom of God.

The possibilities of treating the subject may be made clearer by the following headings:

I. *The renewal of mankind by means of Christianity:*
   1. The Prophets of the old covenant predicted this renewal.
   2. Jesus Christ has bestowed upon His kingdom the treasures of divine truth and grace by means

[1] S. Joh. Chrysost., S. Hieron., S. Petr. Chrysol., S. Beda, Christ. Druthmar, Theophylact, Euthymius, etc., M., P. G. 58, 478; 123, 285 D; 129, 412 A; P. L. 26, 94 B; 52, 478 C; 479 B; 92, 68 B; 106, 1375 C.

of which He gives it the interior force necessary to accomplish this renewal.

3. Christianity in the Catholic Church has actually accomplished this operation of renewing the world:
   (*a*) In regard to religion.
   (*b*) With reference to society.
   (*c*) In all arts and sciences.

II. *The renewal of man individually by Christianity:*
1. It is necessarily a foregone conclusion that the renewal of man, individually, would result from the operations of Christianity for all mankind.
2. This renewal consists in the restoration of the order in man which sin had disturbed.
3. Man, individually, attains to the interior renewal by his faithful acceptance and practical observance of our Lord's instructions and by the diligent use of the means of grace which He has ordained.

III. *Jesus Christ Himself is our model in this renewal:*
1. As true God and true Man, He is the Way, the Truth, and the Life.
2. The most perfect order reigned in His outer and inner life.
3. As God made Man, He is for all time and all nations the beginning and the end of every effort to renew and elevate mankind.

Application: Close union with Jesus Christ and His Church.

Conclusions: The following particular truths concerning the working of the Church of Christ are pointed out to us in the parable:

1. That Church alone can be the true kingdom of God founded by Jesus Christ which displays in its dealings with men individually as well as collectively, an efficacy similar to that of the leaven.

2. This interior efficacy of the true Church, before all,

must be religious; the understanding must be rightly instructed in the truths of divine revelation; and a rule of life in conformity with the divine commandments must be given to the will.

At the same time, man must be afforded the means of grace in order to preserve within him the supernatural life of grace and the supernatural strength to adhere to the Faith and to live according to the commandments. The results of these interior religious operations will naturally make themselves felt spiritually, morally, and socially.

3. The parable of the Leaven, like those of the Seed in the Earth and the Mustard-seed, teaches us that the true Church must continue to operate in this manner, uninterruptedly, and must unceasingly labor to grow and to advance.

4. The Catholic Church alone has uninterruptedly displayed such activity in all ages, and her labors have everywhere borne fruit.

5. According to the words of the parable, this activity must not represent the truth proclaimed by Jesus Christ as something distinct from the kingdom, but must belong to the kingdom of God in the Church itself and to the teaching of Jesus Christ in so far as it is proclaimed in the Church and through the Church. Every distinction between the truth of Christianity and the Church as if the latter were a mere exterior factor, a mere keeper and watcher over the truth, is in direct contradiction to the words of Jesus Christ on the nature and the operations of the kingdom of Heaven.

VI. THE HIDDEN TREASURE

Matthew, 13, 44

T. MATTHEW subjoins to the explanation of the parable of the Tares two short but beautiful similes which he alone records. The first of these, the Hidden Treasure, is as follows:

Mt. 13:	Mt. 13:	Mt. 13:
44. Ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν θησαυρῷ κεκρυμμένῳ ἐν τῷ ἀγρῷ, ὃν εὑρὼν ἄνθρωπος ἔκρυψεν, καὶ ἀπὸ τῆς χαρᾶς αὐτοῦ ὑπάγει καὶ πωλεῖ πάντα, ὅσα ἔχει, καὶ ἀγοράζει τὸν ἀγρὸν ἐκεῖνον.	44. Simile est regnum caelorum thesauro abscondito in agro: quem, qui invenit homo, abscondit, et prae gaudio illius vadit et vendit universa, quae habet, et emit agrum illum.	44. The kingdom of heaven is like unto a treasure hidden in a field: which a man having found, hid it, and for joy on account of it goes and sells all that he has, and buys that field.

Before ομοια C E F and nearly all other Cod., f h q, the Syrian and Armenian versions, read παλιν; — παντα before οσα is wanting in B, some miniscules, Westc.-H., Nestle, Blass, etc.

Our divine Lord proposed the preceding parables to the multitude; it is certain that in the present one and the two which follow He addressed Himself to the disciples. The Evangelist tells us in verse 36 that at the conclusion of the parable of the Leaven He sent away the people. The divine Master then went with His disciples to "the house" in or near Capharnaum whither He was accustomed to retire and which may have belonged to St. Peter. There our Lord, in response to the petition of the disciples, explained to them the parable of the Cockle, or Tares, and then immediately, without any transition,[1] proceeded to propose the new simile which He prefaced with the usual formula.

Although St. Matthew does not follow the strict historical sequence in his compilation of events, still here we may safely assume that the present parable and the two which follow were given on the same occasion to the disciples in "the house." The Evangelist seems to point this out clearly by the words which he adds at the conclusion of the whole parabolic instruction: ". . . When Jesus had finished these parables, he passed from thence" (v. 53).

It is with the kingdom of God as with the treasure described in this short narration. By the word treasure (*θησαυρός* without the article) we usually understand a large sum of money, or some other precious and valuable object.

[1] Unless we mention the explanatory πάλιν found in most of the Greek Codices.

It is permissible to assume that the treasure in this case consisted of a "chest of gold pieces" (Jülicher), a form of treasure which occurs most readily to the imagination. This treasure was hidden in or on the field. Some previous owner, perhaps in time of war, or from fear or avarice, was anxious to secure the safety of his valuable possessions and for this purpose fixed upon a hiding place in his field. If this field were situated on the ridge of a hill, as is mostly the case in Palestine, or in a valley, the unevenness of the ground and the clefts and holes of the rocky ground would easily afford a good hiding place.

There are numerous instances both in ancient and modern times which prove that such treasures were frequently hidden in the ground. Virgil says in the Aeneid (Aen. 1, 358 *et seq.*):

"Veteres tellure recludit
Thesauros, ignotum argenti pondus et auri;"

and Flavius Josephus has recorded that after the destruction of Jerusalem, Titus was enabled by means of a statement made by the prisoners of war to recover a considerable portion of the enormous treasures which the city contained: "Gold and silver ornaments and other precious jewels were taken out of the ground, where, owing to the disturbed state of the times, their owners had hidden them" (Bell. VII, 5, 2 n. 114 *et seq.*). The article before "field" (ἐν τῷ ἀγρῷ) possibly merely indicates the generic term for field, just as we say "on the field," or it may be used perhaps to point out that the field was the particular one in which the finder was accustomed to work.

A man found the treasure, but we are not told whether he discovered it by chance, as he passed through the field, or lighted upon it whilst engaged in tilling the ground; the latter supposition would seem the more probable.

Perhaps like the Rabbi Emi, mentioned in the Talmud, he rented the field and discovered the hiding place whilst digging and hoeing or ploughing the land as is described in Horace (Sat. II, 6, 10–13):

"O si urnam argenti fors quae mihi monstret, ut illi,
Thesauro invento qui mercenarius agrum
Illum ipsum mercatus aravit, dives amico
Hercule."

The fortunate finder acted exactly as any other person would have done in those days under similar circumstances,

in accordance with the ideas of right generally prevailing. He at once took steps to purchase the field that thus, in becoming the owner, he might at the same time acquire a legal right to the treasure. To gain his end he resolved, first of all, to keep secret his discovery, and accordingly he buried the treasure-trove still deeper in the ground. Then he went and sold all that he had in order to get the money to buy the field. We may be certain that as soon as possible after the discovery, he came to terms with the owner regarding the price of the ground. If it were a common field, the sum asked would not be beyond the means of an ordinary *fellah*, that is, by selling all his trifling possessions he would be able to procure the amount in ready money. All question of a mere barter whereby he might become owner of the field by ceding his property is excluded by the terms πωλεῖ and ἀγοράζει.

The old Roman law contained the following explanation of the ancient jurist, Paulus, regarding the nature of a *thesaurus* and its acquisition: "Thesaurus est vetus quaedam depositio pecuniae, cuius non exstat memoria, ut iam dominum non habeat. Sic enim fit eius, qui invenerit, quod non alterius sit" (Digest., lib. XLI, tit. 1 [de adquirendo rerum dominio] lege 31 "Numquam nuda traditio").

Wettstein records an incident concerning the Rabbi Emi, mentioned before, which would suit the parable exactly. The Rabbi found an urn filled with *denarii* in a field. Whereupon he bought the land which he had only rented previously so as to have a perfectly legal right to the treasure and thus prevent all occasion of dispute. But the passage in the Talmud (*Baba Meṣi'a* 2, 4; fol. 28 b) has quite another meaning, as Edersheim remarks. The learned Rabbi not only did not claim the denarii which he had found, but even forced the original owner of the field to take them back. On the other hand we find provisions in the Talmud which quite correspond with the presumed conditions set forth in the parable. If any one should buy corn and should find therein scattered pieces of money, these would belong to him. If he found them on the ground, they, likewise, became his property, provided he was the owner of the ground, or at least if no one else claimed to be its owner. In the first case, Bartenora and Maimonides remark that the money belongs to the seller of the corn, provided he is not a merchant, but has reaped the corn on the field with his own

hands, for in that case there would be no longer question of treasure-trove without an owner (*Baba Meṣi'a* 2, 4; fol. 25. a. b).

Therefore when "the conduct of the purchaser of the field is described as wholly to be disapproved of according to the morality of the present day" and as "legally controvertible," it must at the same time be admitted that his conduct was quite in accordance with the ancient conception of justice. Besides, we have to adhere firmly to the point that Christ in the parable wished to draw our attention to the fundamental idea of the comparison and did not intend to recommend the action of the finder of the treasure in every detail to our imitation. (Cf. in this respect the parables of the Unjust Judge, the Unjust Steward, etc.)

The transition from the Aorist, ἔκρυψεν, to the present tense, ὑπάγει, etc., is to be noticed with reference to the terms; it arises from the effort to render the narrative more animated. The preposition ἀπό in τῆς χαρᾶς indicates the occasion which gave rise to the action, as our "before" or "out." (Cf. Lc. 24, 41; Act. 12, 14; Mt. 14, 26; 28, 4; Lc. 21, 26; 22, 45.) The αὐτοῦ after χαρᾶς may refer to the ἀνθρωπος, "in his joy," or to the cause of his joy, the θησαυρός, "for joy of it," as in Mt. 28, 4, we find αὐτοῦ after φόβου. Both versions are correct, although most commentators prefer the first. Maldonatus, Jansenius of Ypres, Fillion, Nösgen and others decide with the Vulgate in favor of the second.

The present parable, according to the introductory words, is intended to illustrate for us a truth of the Messianic kingdom of the Church of Christ. We can easily recognize what this truth is from the matter of the parable. In it, primarily, two points are indicated to us: first, the treasure hidden in the field, and next the conduct of the fortunate finder. As we are to learn — from what this example tells us concerning the treasure and the man who found it — how it will fare with the kingdom of Heaven, we must seek in these two chief points for our Lord's fundamental idea in the comparison.

The treasure, which is the central object in the parable, should point out to us the great value and the preciousness of the goods of the kingdom of Heaven. The image chosen by Christ has special application to the kingdom of Heaven, precisely because in both there is question of an object of extreme value. In truth, the kingdom of Heaven founded by Christ does, indeed, offer to every one riches exceeding

all value, as the Prophets had so often foretold by the most magnificent images.[1] Even though the people in their earthly-mindedness had formed to themselves a wholly false conception of the glorious possessions which the Messiah should confer upon them, still the truth and reality and the great value of these possessions could not be lessened in the least. Christ willed in this parable to point out to His disciples and to us all that in His kingdom of Heaven there is indeed question of something great and magnificent, a real treasure. He would set this before us, in opposition to those erroneous expectations according to which the real splendors of the kingdom of the Messiah would prove in the end exceedingly poor and unsatisfactory.

This instruction, therefore, had a very special significance. The present with its manifold difficulties and obstacles, its continual persecution and warfare, its small and insignificant beginnings of the kingdom, might easily have occasioned anxiety and fear and doubt in many of the disciples' hearts. The previous parables, it is true, were intended to point out the future greatness and splendor of this small kingdom of God and to awaken joyous trust in the glad growth of God's seed; but, at the same time, it was the future which held all this promised greatness and splendor. The actual present was but the time of the germinating seed, the little grain of mustard-seed, the insignificant morsel of leaven. Thus it was in accord with the tender goodness and wisdom of the divine Master that He should instruct His disciples by means of this new parable in the exceeding value and the great treasures of the kingdom of God, already established in their midst, and that He should encourage them to enter joyously therein. We may assume, also, that, with this same wise and loving solicitude for His adherents, He has given to us in the explanation of the parable a complete instruction on the real nature of the splendor of His kingdom and its treasures.

[1] Cf. Is. 35; 40–66; Jer. 30–32; Os. 14, 6–8; Joel, 2, 19–27; Am. 9, 11–15, etc. Cf. Act. 15, 16.

Many commentators think that the nature of these riches of the kingdom of Christ is indicated in the parable, because we are told that the treasure was hidden in a field. The field signifies the visible Church. The treasure hidden in it indicates the spiritual nature of the treasure, which is a veiled mystery to sensual and earthly-minded men.

This idea, in itself, certainly corresponds to the real nature of God's kingdom on earth. But whether Christ intended these subordinate details of the simile to afford such an instruction it is difficult to determine. It might be advisable to regard this lesson as belonging rather to the application than to the explanation of the parable.

The second of the chief points which our Lord desired to point out to us in the complete elaboration of the parable is the behavior of the fortunate finder. He went and sold all that he had to get possession of the precious treasure. He felt no sadness in parting with those goods which he previously possessed. He was so overjoyed at his find that he regarded all his property as a mere trifle. He willingly gave up all he had, happy if he could thereby acquire the treasure. His neighbors and acquaintances might indeed regard him as a fool and laugh at him, but this gave him little trouble. When he had attained his end, all would have to acknowledge that he had acted very wisely and prudently.

Christ, in this example, gave to His disciples a great and important lesson regarding His heavenly kingdom. In this second point He, in the first place, brings out more strongly than before the value and the preciousness of the goods of His kingdom. These are so valuable and magnificent that every man, if he would act wisely and prudently, must do like the finder of the treasure in the parable. He who understands the real value of these heavenly treasures will just as willingly and joyously give up all that he has to secure possession of such great riches. And his sacrifice will be rewarded as royally as was that of the man in the parable.

But our divine Lord, whilst setting before us so clearly the exceeding value of the goods of His kingdom, at the same time wished also to emphasize the condition attached

to the acquisition of these treasures. It is the same admonition which He has given us so expressly in other passages of the Gospel, the same solemn call to complete detachment of the heart from all earthly goods. Those words which Christ addressed to the multitude may sound harshly in the ears of many: "If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea and his own life also, he cannot be my disciple. And whosoever does not carry his cross and come after me, cannot be my disciple. So likewise every one of you that does not renounce all that he possesses, cannot be my disciple" (Lc. 14, 26 *et seq.*, 33).

But He has not retracted any of these words. He ever demands from all this perfect detachment of the heart as the indispensable condition required from His followers (cf. Mt. 10, 37–39; 16, 24–26; Mc. 8, 34–37; Lc. 9, 23–25; Joh. 12, 25, etc.). From those whom He willed to call to the most perfect imitation of Himself He required not merely the same detachment of heart, but also the actual surrender of all possessions and the closest union with His divine Person and work: "If you will be perfect, go sell what you have, and give to the poor, and you shall have treasure in heaven: and come, follow me" (Mt. 19, 21; Mc. 10, 21; Lc. 18, 22).

His disciples had fulfilled this condition of perfection so that Peter could say, speaking for them as well as for himself: "Behold we have left all things, and have followed thee" (Mt. 19, 27; Mc. 10, 28; Lc. 18, 28). Christ Himself in this respect had also "begun to do and to teach" (Act. 1, 1) by offering to all the most splendid example in His apostolic labors of perfect renunciation. He would bring before His disciples once more in the present parable this same lesson which He had so expressly given to all both by word and example. The treasure of which His kingdom affords the prospect is great and magnificent, but the condition attached to its acquisition is complete detachment of heart from earthly possessions.

Every one must, therefore, act with regard to the kingdom of Heaven like the man who found the treasure and sold all that he had to acquire it. The parable was proposed, primarily, to the disciples, and this man's example was to set before them the condition attached to complete participation in the riches of their divine Master's kingdom. Even though they seemed already to have generously fulfilled this condition, still it was necessary to continue faithful in the future and not to allow themselves to be led astray by any deceptive allurements.

That such allurements might be dangerous, just because of want of detachment from earthly goods, even to the band of disciples, we know from the sad example of one of the chosen twelve.

The parable, above all, was intended to encourage the disciples. It showed them the magnificent treasures in their divine Master's kingdom, for which their apostolic poverty was not too high a price to pay. It might serve, also, at the same time as an earnest admonition to them to be faithful to their vocation and to attach themselves to this kingdom in joyous self-renunciation and in perfect detachment from all earthly things.

As in the parables of the Mustard-seed and the Leaven, so too, in this simile, all that primarily concerns the kingdom of Heaven is applied to its individual parts as well. Thus, according to the Fathers of the Church, the treasure at one time signifies Christ (St. Jerome in Mt. 13, 44), and according to St. Bonaventure, especially, Christ in the Blessed Sacrament (Serm. sel. 3 n. 30–35. Opera, V [Quaracchi 1891] p. 563 s). Again, it represents the preaching of the Gospel or the knowledge of Christ (St. Chrysostom, Hom. 47 *al.* 48 in Mt. n. 2; Theophyl. in Mt. 13, 44; Euthymius in Mt. 13, 44. M. 58, 483; 123, 289, A; 129, 416 D); again, the Holy Scriptures, or the Old and New Testament (St. Jerome *loc. cit.;* St. Augustine, in Qu.Ev. I, 13; St. Bede in Mt. 13, 44. M. 35, 13–26; 962, 9 B); and also the desire for heavenly things (St. Gregory the G. Hom.

11 in Ev. M. 76, 114, s. St. Bede, *loc. cit.*) or the Faith (Euthymius, *loc. cit.*: λόγος τῆς πίστεως and πίστις), and others.

This same image may be applied to divine grace and the means of grace in the Church; to the truths and the mysteries of our holy faith; to our immortal souls; to the glory of Heaven, etc. Equally manifold are the meanings attached to other parts of the parable, i.e., the field, the hiding of the treasure, the hiding again, etc.

St. Hilary, in his commentary on this parable, observes: "Per similitudinem thesauri in agro spei nostrae opes intra se positas ostendit: quia Deus in homine sit repertus, in cuius pretium omnes saeculi vendendae sunt facultates, ut vestitu, cibo potuque indigentium aeternas caelestis thesauri divitias comparemus. Sed contuendum est, inventum thesaurum et absconsum fuisse, cum utique qui invenit, et secreto et tempore quo abscondit auferre potuisset, et auferens emendi necessitate caruisset. Sed ut rei, ita et dicti fuerit ratio explicanda. Ideo enim absconsus est thesaurus, quia et agrum emi oportebat. Thesaurus enim in agro, ut diximus, Christus intelligitur in carne, quem invenisse est gratuitum. Evangeliorum enim praedicatio in absoluto est, sed utendi et possidendi huius thesauri cum agro potestas non potest esse sine pretio, quia caelestes divitiae non nisi damno saeculi possidentur" (M. 9, 995 A).

St. Jerome sums up his explanation in the words: "Thesaurus iste, in quo sunt omnes thesauri sapientiae et scientiae absconditi, aut Deus Verbum est, qui in carne Christi videtur absconditus, aut sanctae Scripturae, in quibus reposita est notitia Salvatoris: quem cum quis in eis invenerit, debet omnia istius mundi emolumenta contemnere, ut illum possit habere, quem reperit. Quod autem sequitur: *Quem cum invenerit homo, abscondit*, idcirco dicitur, non quod hoc de invidia faciat, sed quod timore servantis et nolentis perdere abscondat in corde suo, quem pristinis praetulit facultatibus" (M. 26, 94 B).

St. Augustine applies the parable especially to the Holy Scriptures: "Thesaurum in agro absconditum dixit duo testamenta legis in Ecclesia, quae quis cum ex parte intellectus attigerit, sentit illic magna latere, *et vadit et vendit omnia sua et emit agrum illum*, id est contemptu temporalium comparat sibi otium, ut sit dives cognitione Dei" (Quaest. Evang. I 13, M. 35, 1326).

For St. Gregory's view it is sufficient to refer to the lessons of the Breviary. St. Bede includes in his commentary St. Gregory's interpretation and that of St. Augustine. Christian Druthmar, relying on earlier commentators, explains thus: "Regnum caelorum quatuor modis dicitur in hoc Evangelio: Dominus Jesus Christus, vita aeterna, praesens Ecclesia

et latitudo Scripturarum divinarum; et pro diversis locis diverse accipitur. Nunc in hac parabola praesens Ecclesia regnum caelorum intellegitur, ager autem latitudo Scripturarum. In quo agro invenitur thesaurus, id est Dominus noster Jesus Christus, quia per Scripturas nobis annuntiatus est a prophetis et apostolis. *Quem qui invenit,* debet omina postponere et vitia in amore eius computare, ut illum possit ante omnia et super omnia diligere. *Quem qui invenit, abscondit* in pectoris sui absconso, non in avaritiae studio; ibi amor servare volentis exprimitur. *Et prae gaudio illius;* magnum gaudium esse potest invenire se et scire illum, per quem de inferno liberari possit et vita beata perfrui. *Vendit universa, quae habet, et emit agrum illum:* quia in universis suis actionibus et possessionibus Dei voluntatem debet sequi. Talis negotiator fuit Zachaeus, qui cum esset in sycomoro, ut videret thesaurum, quem emere posset, suscepit eum in domum suam et dixit: Pro hoc thesauro, si cui aliquid abstuli, in quadruplum reddo, et reliquum do pauperibus" (M. 106, 1375 *et seq.*).

Amongst the Greek commentators, St. Chrysostom joins his explanation of this parable to that of the one which follows, as we shall see later. Theophylact sums up his explanation briefly as follows: "The field is the world; the treasure, the preaching and the knowledge of Christ. But this is hidden in the world; for St. Paul says: We preach the hidden wisdom, but whosoever seeks the knowledge of God finds it, and then he will cast away immediately all that he has, whether it be the wisdom of the Greeks, evil habits, riches; and he will buy the field, that is to say the world, for he who has the knowledge of Christ possesses the world, for though he has nothing, yet, he has all. The elements are subject to him, and he commands them like Christ and Moses" (M. 123, 289 A). Euthymius explains the parable in the following manner: "As in the two previous parables of the Mustard-seed and the Leaven, the kingdom of Heaven here signifies the doctrine of the Faith. But it is likened to a treasure because in it are hidden the riches of the divine Spirit. The field is the world, as was explained before. Know, therefore, that Faith is hidden in the world and in the Faith the riches of the Holy Ghost. Let us leave the other parts of the parable, as we said before. But observe how he who has found or recognized this rich treasure strives eagerly to acquire it, for that is the meaning of 'he went'; he sells all that he has in order to obtain this one thing. Learn from this the lesson which the parable contains for us all: That it does not suffice merely not to be troubled when we give up everything for the Faith. We must do this joyfully and must regard such losses as the greatest gain. Further he who does not give up what he has, or who does not give it up gladly, cannot acquire the treasure of the Faith. By all that one has, we are to understand sinful thoughts, words, and

deeds; we must sell all these, that is to say, we must give them up" (M. 129, 416, etc.).

This parable, with the two which follow it, is used in the Liturgy as the Gospel in the Masses "Me expectaverunt" [1] and "Cognovi" [2] and correspondingly in the Breviary, in which a portion of St. Gregory's second homily on the Gospels is appointed as the reading for the third nocturn. This parable affords a theme for the instruction of the faithful on many feasts during the ecclesiastical year, for instance on the feast of the martyr St. Agnes and on the feast of St. Anne. The present simile and that of the Pearl of Great Price will easily afford subjects for sermons and for meditation.

The following points, amongst others, may be used:

The Treasure of the Kingdom of Heaven

I. *Reality of the treasure.*
   1. Both of the parables show that the kingdom of Heaven is in truth and reality a treasure.
   2. This treasure consists during this mortal life in the fulness of supernatural truth and in the riches of divine grace.
   3. During the perfect life to come, the Beatific Vision will constitute this treasure.

II. *The value of the treasure.*
   1. It results from both parables that the treasure of the kingdom of Heaven must infallibly satisfy and make happy all mankind.
   2. Even during this mortal life the goods which Christ offers to us in His kingdom satisfy perfectly the will and the understanding.
   3. The vision of God in Heaven will render man supremely happy throughout eternity.

III. *The condition for the acquisition of this treasure.*
   1. In both parables the man sells the whole of his

[1] Commune Virg. et Mart. 2° l. and pro una Mart. non Virg.
[2] Comm. nec Virg. nec Mart.

possessions in order to obtain the treasure and the pearl of price.

2. Perfect detachment from all inordinate affections is the condition required for the obtaining of the riches of God's kingdom.
3. The following considerations should urge us to this detachment:
   (*a*) The great value of the goods offered to us, to obtain which no sacrifice can be too great.
   (*b*) The conduct of men in ordinary life who willingly make great sacrifices to acquire great wealth.
   (*c*) Our divine Lord's will and desire.
   (*d*) The example of our Lord, of His Apostles, and of all His Saints.

We may learn from the parable of the Hidden Treasure the following special points with reference to the true kingdom of Christ:

That kingdom alone is the true kingdom of Heaven founded by Christ wherein a treasure can be found sufficient to satisfy all mankind. The man in the parable rejoiced exceedingly at the finding of his treasure and was happy in its possession; and the riches of the kingdom of Christ must, necessarily, likewise render mankind truly happy and satisfied.

In accordance with the nature of Christ's kingdom, this treasure can only consist of spiritual and supernatural riches. According to the measure and capacity of man's nature these goods must satisfy his will and his understanding by the fulness of supernatural truths, the riches of divine grace and the means of grace.

The source of these supernatural riches is in Christ who has merited this treasure for all mankind. Christ has intrusted the adjustment and communication of these supernatural goods among the individual members of the kingdom to His Church, wherein alone man can find the heavenly treasure.

The attainment and the possession of these supernatural riches necessarily involve sacrifice, self-conquest, and detachment of the heart. The genuine spirit of sacrifice is one of the characteristic marks of the true Church of Christ.

The Catholic Church alone has preserved the plenitude of truth and grace which she received from Christ: in her alone has the true Christian spirit of sacrifice ever been continually living and active.

VII. THE PEARL OF GREAT PRICE

Matthew, 13, 45, et seq.

E find the parable of the Pearl of Great Price recorded by St. Matthew only, and he places it immediately after that of the Hidden Treasure.

Mt. 13:	Mt. 13:	Mt. 13:
45. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ ἐμπόρῳ ζητοῦντι καλοὺς μαργαρίτας·	45. Iterum simile est regnum caelorum homini negotiatori quaerenti bonas margaritas.	45. Again the kingdom of heaven is like to a merchant seeking good pearls;
46. εὑρὼν δὲ ἕνα πολύτιμον μαργαρίτην, ἀπελθὼν πέπρακεν πάντα, ὅσα εἶχεν, καὶ ἠγόρασεν αὐτόν.	46. Inventa autem una pretiosa margarita, abiit et vendidit omnia, quae habuit, et emit eam.	46. who when he had found one pearl of great price, went his way, and sold all that he had, and bought it.

V. 45. *ανθρωπω* wanting in ℵ *B, Westc.-Hort, Nestle, Blass. — 46. *παντα οσα*: in D, f², Blass ἅ.

It is probable that this parable was proposed under the same circumstances as the preceding figurative discourses. In all likelihood, the divine Master was in "the house" surrounded by His disciples when He propounded this simile, so short and yet so beautiful.

Once more, a simple *πάλιν* serves to join the present similitude to the preceding ones. The introduction is the usual one, and here, also, it has the same meaning as elsewhere. It is the same with the Messianic kingdom of

Heaven as with the merchant and the precious pearl. Whilst in the previous parable the words "is like" refer to the primary idea of the image, that is to say, the treasure, here we see that they are linked with the merchant: "The kingdom. . .," etc., without this making any essential difference in the idea. It is question, as has been already remarked, not of the equalizing of the two ideas which are thus connected, but of emphasizing the relation between what is told of the merchant and of the pearl, on the one hand, and what on the other hand concerns the realities of the kingdom of Christ.

We are not to look upon the merchant mentioned in the parable as being a small shopkeeper in a town, but rather as a trader who traveled from place to place and even went to foreign lands. The Greek word ἔμπορος literally means a *sea-faring man:* "ὁ ναύλου πλέων ἐπ' ἀλλοτρίας νεώς" or "ὁ πλέων θάλασσαν, παρὰ τὸ πόρος" (Suidas). From this is derived the later meaning *traveler*, especially *commercial traveler*, with which then the general idea of "merchant" came to be associated.

In the Greek version of the Old Testament, the word is used about twenty-four times, mostly for the Hebrew terms, סחר and רכל; it means, generally, traveling merchants who pass from land to land and frequently cross the sea (Gen. 37, 28; 3 Reg. 10, 28; Is. 23, 8; Bar. 3, 23; Ez. 27, 12, etc.). In the New Testament it only occurs in the present passage and in the eighteenth chapter of the Apocalypse (Apoc. 18, 3, 11, 15, 23) and in the same sense of "rich, wholesale merchants."

A pearl merchant must naturally suggest the idea of a trader who travels in foreign countries, for, generally speaking, he cannot buy pearls in his own land. The verdict of antiquity accorded to pearls, ὁ μαργαρίτης (Lat. *margarita* or *unio*), the first place amongst precious stones, at least after diamonds: "principium tenent," says Pliny (IX, 35, 54, n. 106).

The same author says later: "Maximum in rebus humanis, non solum inter gemmas, pretium habet adamas. . . . Proximum apud nos Indicis Arabicisque margaritis pretium est" (XXXVII, 4, 15 s, n. 55, 62).

The Arabic writer Achmed at-Tîfâschî (d. 1252), who has compiled a voluminous textbook on lithology, assigns

first place to pearls as the most valuable of all precious gems.[1] Nor have they to-day lost their glory.

The value of pearls consists before all in their beauty —καλοὺς μαργαρίτας— and they are appraised variously, according to their form, size, clearness, and color. Their rarity, combined with the danger attending the search for them, makes them of still greater value. In former times, and in these days also, fabulously high prices have been paid for large pearls perfectly round in form, flawless, lustrous, and translucent.

The Jews, too, valued them highly for ornaments. However, the words of the Old Testament cannot be relied upon with certainty, as the commentators differ in their interpretation of the Hebrew word פְּנִינִים. Some, with Bochart, accept it as meaning pearls, but others, especially on account of Lam. 4, 7, translate it by *coral*. However, the New Testament passages prove clearly enough that pearls together with gold and precious stones were regarded as precious jewels and treasures (Mt. 7, 6; 1 Tim. 2, 9; Apoc. 17, 4; 18, 12, 16; 21, 21). Thus it well repaid a merchant to make traffic in pearls his principal business.

At the present day, a distinction is made between river pearls and sea pearls, but we have only the latter to consider in treating of ancient times, and also with reference to the parable; for they alone were regarded as genuine pearls.

They are found singly and also in a mass in a certain species of sea-mussel, the real "pearl-oyster,"[2] and are regarded as a peculiar formation on the inside of the shell resulting from disease. Such growths are common, it is true, on all kinds of mussels, but it is only in the true salt water and fresh water pearl-oyster (*Margaritana margaritifera* Schum.) that they are of special beauty. In the course of centuries they lose their translucency and indeed crumble away altogether, thus displaying their organic origin.

The real pearl-oyster is found especially in the Persian Gulf, the Indian Ocean, and the Red Sea; also on the coasts of America and on the

[1] Cf. Jul. Ruska, "Perlen und Korallen in der naturwissenschaftlichen Literatur der Araber," in *Naturwiss. Wochenschrift*, N. F. IV.

[2] *Mytilus margaritifer* L. or *Meleagrina margaritifera* Lamarck, also called *Avicula margaritifera* Boissier or *Meleagrina melcagris*.

islands of the Great Ocean. At the present day they are found particularly on the coast of Western Australia. From the earliest ages the Bahrein Islands in the Persian Gulf, the coasts of India, and the Island of Ceylon were renowned for their pearls. The pearl-fishery, which is attended by much danger, is carried on at the present time in those places by the inhabitants every year from June to the middle of September and, as a rule, with success. Wealthy merchants, at that time, journey to the specified places on the coast in order to forestall all others in the purchase of the harvest which divers bring up from the depths of the sea.

Amongst ancient writers, Pliny gives us the most exhaustive information about pearls (IX, 35, 54–60, n. 105–128). Most of them, he tells us, come from the Indian Ocean and the Arabian side of the Persian Gulf (n. 106). He relates the well-known fable of the origin of pearls which many ecclesiastical writers have made use of in the interpretation of our parable. The oysters come to the surface of the water at a certain time and open their shells to receive a dewdrop, from which the pearl is formed (n. 107). He mentions, with some reserve ("quidam tradunt"), the Indian legend of the queen of the oysters, which, like the queen bee, leads along a troop, for which reason the fishermen make particular efforts to catch her, as all the others will follow her into the net (n. 111). Origen, and after him other exegetists, made use of this legend in their explanation of the parable (Orig. tom. 10 in Mt. M. 13, 849 A).

We know from what Pliny and others tell us of Cleopatra's two pearls and similar ones that a single pearl might exceed a whole estate in value. The *perla de pellegrina*, which in the time of Charles V was in the Spanish treasury, was sold in 1505 for 80,000 ducats.[1]

Amongst the Shah of Persia's jewels was a pearl valued at 2,750,000 francs[2] (Van Koetsveld, I, 13). Amongst the ancient Egyptians, pearls seem to have been less known, or at least to have been held in less esteem. It may well be said that by the "precious stone, the product of the sea" of Nimrod (Z. 28), in the cuneiform inscriptions of Tiglath-Pileser III, is meant a pearl.

The merchant of our Lord's parable, in the course of his travels, was favored by fortune. He found a valuable pearl of far more than ordinary size and beauty (ἕνα πολύτιμον μαργαρίτην), perfectly rounded and symmetrical in form, of the purest, most delicately white shimmering translucency. The pearl-fishers to whom he had perhaps directly

[1] About £38,000 English money.

[2] Equal to £110,000.

addressed himself saw that there was question of a rare and valuable find, and they demanded a high price; but the connoisseur knew that no sum was too great to pay for such a pearl. He had but one desire; to possess this treasure at any cost. He quickly bargained and secured the precious find. Naturally, he had not with him all the money required for such a purchase; he therefore went home and tried to sell all his goods and chattels as quickly as possible. He gave up all his property, which was probably by no means inconsiderable, because he knew that the possession of the one pearl would compensate him richly for all. We can well imagine how gladly he did all this. There is no express mention here of his great joy, as in the previous parable, it may be, perhaps, because in that instance the treasure was found unexpectedly, by chance, whilst in the present one it was acquired after long search.

Having paid the purchase-money, he at once obtained possession of the gem so ardently desired. Our Lord does not tell us in the parable that the man's wish was gratified and that he was happy and satisfied, for this was unnecessary. Far less was it necessary to tell us anything of the further trading of the pearl merchant. As a good man of business, he would certainly seek an opportunity, if indeed he had not already found one, to resell his precious treasure to some wealthy sheik or emir at great profit to himself. But even an allusion to this would not have been at all in keeping with the image of the kingdom of Heaven. The parable ends with the acquisition of the pearl of exceeding value, a conclusion far more in harmony with that predominant image.

The difference between this parable, which is so simple and yet in its very truth and simplicity so sublimely beautiful, and an example of Rabbinical wisdom which has been often quoted as being similar to it, is best shown by the tenor of the passage in the Talmud: "Joseph, who held the Sabbath in honor, had a neighbor who was very rich. The Chaldeans had told the latter that all his wealth would pass to Joseph, the observer of the Sabbath. Whereupon the neighbor now went and sold all his property and with it bought a pearl and with it went on

board a ship. But the wind carried it away [the pearl] and threw it into the water, where it was swallowed by a fish. A man caught the fish and took it to the market the day before the Sabbath and called out: 'Who will buy this fish?' The people said: 'Go with it to Joseph, who holds the Sabbath in honor and is accustomed to buy dear commodities.' He bought the fish, cut it open, and found the pearl, which he sold for thirteen pounds of gold *denarii*" (Schabbath fol. 119 a in Schöttgen, p. 132 s).

The meaning of the present parable is identical in all the main points with that of the previous one, the Hidden Treasure. The differences between the two are only accidental and turn merely on the choice of the image. We are not justified, therefore, in drawing from these differences any lessons other than those mainly intended by our divine Lord in the parable, although this affords opportunity for instructive applications. In both parables, Christ would direct the disciples' attention to two points in particular: the great value of the kingdom of Heaven and the condition attached to its acquisition and possession. The treasure in the field and the precious pearl were both excellent and attractive images of the great value which belongs to the heavenly goods of Christ's kingdom.

The fine pearl seemed small and insignificant in the eyes of those who knew not how to appreciate its excellence; but connoisseurs understood what a precious gem it was and how highly to be desired. Small and insignificant in its beginnings, like the grain of mustard-seed, the kingdom of Heaven, also, has concealed within it riches and treasures sufficient to satisfy all men and to make them happy.

To fulfil the condition for the gaining of such a treasure there could be no sacrifice too great to make. The merchant gladly gave up all his property in order to acquire the pearl. The disciples, too, animated with the spirit of generous sacrifice, were to be prepared to give up everything, and faithful to their vocation, to renounce all earthly goods that so they might possess fully and completely the treasures of the kingdom of Heaven. All, therefore, that has been said regarding the meaning of the parable of the Hidden Treasure

applies equally to the present one. Jülicher rightly remarks that Christ "by these two parables . . . intending to stimulate His disciples to a spirit of entire and joyous sacrifice, teaches the value, beyond all comprehension, of the kingdom of Heaven" (II, 585).

For those who, in the designs of God, are to manifest this spirit of joyous sacrifice by real and actual renunciation of all earthly possessions, as in the case of the disciples to whom our Lord, in the first instance, addressed Himself, these two parables certainly contain a recommendation to "monastic poverty," such as was contained in the similar exhortation to the rich young man (Mt. 19, 21).

But, at the same time, all possession of goods is not, thereby, universally condemned, nor is Professor Jülicher justified in representing this as the opinion of "many Catholic exegetists." Rather shall we find that our Lord's words, in accordance with His intention, contain an invitation to all those whom God has not called to actual renunciation of earthly possessions, to generous detachment of heart from all inordinate affection for the things of this world.

Stress has been laid upon the following points as showing differences between the two parables. (1) In the treasure we have the abundance of the riches more particularly demonstrated, whilst in the pearl, their value and beauty are pointed out. (2) The treasure, by a fortunate disposition, presented itself unsought to the man, but the merchant only found the pearl after long seeking. (3) Every one who finds a treasure knows its value, but only an expert can estimate rightly the value of a pearl. Many commentators think that in these points lies the special lesson of the parable. It tells us that the kingdom of Heaven is the most magnificent goal for human effort, it must be striven for with eagerness and determination, and in our striving we must combine right knowledge with serious intentness.

However, these differences do not seem substantial enough to effect the fundamental idea of the parable. St. John Chrysostom rightly observes that there is only "a slight difference between the two similes (*μικράν τινα διαφοράν*), since both teach us that we must value the Gospel above all else" (Hom. 47 *al.* 48 in Mt. n. 2.; M. 58, 483).

What has been said of the previous parable with regard to its applications applies equally to the one now before us.

Many Fathers of the Church and later commentators consider that the pearl, like the treasure in the field, recalls to us, now Christ, now His Gospel, and again, divine grace and the means of obtaining it, especially the Holy Eucharist. In another way, the soul of man is regarded as the pearl of price. Sometimes, the different virtues, particularly the love of God and of one's neighbor, together with humility, are compared to the pearl; sometimes, again, the priestly or the religious state.

The merchant also affords opportunities for admirable applications. "The world is a real market and our ways and doings a continual barter" (Schegg). Similarly, the merchant's search for the pearl, the price which he paid for it, the use made of the pearl on festive occasions, in ornaments, as a means of living, the valuable gold setting given to it in royal ornaments, etc., all these are applied in different ways. But in all applications the price of the precious pearl remains the same: our own self-renunciation, "qui ad eam possidendam non sumus liberi, nisi omnibus pro nostra redemptione contemptis, quae temporaliter possidentur" (Quaest. 13 in Mt. M. 35, 1372).

St. Chrysostom, in his commentary on this and the previous parable, observes: "We learn here not only that we must give up everything and adhere to the Gospel, but, also, that we should do this gladly; for whosoever gives up his possessions must know that to do so is a profitable transaction, and that he suffers no loss. Dost thou not perceive how, whilst the Gospel is hidden in the world, all riches are also hidden in the Gospel? Unless thou sellest all, thou canst not buy it; and if thou dost not seek it eagerly, thou canst not find it. Thus two things must happen: Thou must give up external possessions, and thou must watch. For He says: [it is like] *a merchant seeking good pearls; who when he had found one pearl of great price . . . sold all that he had, and bought it.* For there is but one truth and not many. And as the man with the pearl does, indeed, himself know that he is rich, but others know nothing about it, even when they have it in their hands, for, indeed, it has no great size; so is it also with the Gospel; those who possess it know that they are rich, but unbelievers, who do not recognize this treasure, know nothing of our riches" (*ibid.* M. 58, 483 *et seq.*).

The two parables have their place in the Liturgy, in the Mass, and

in the Office for the commemoration of a virgin and martyr, of a virgin, of a martyr not a virgin, and of holy women not virgins or martyrs. Moreover, the beautiful image of the pearl is used by itself in the Mass "Vultum tuum" (pro Virgine tantum 2° l.) and as the antiphon in Lauds for the Common of virgins, and at the Magnificat in the first Vespers of the Common of holy women not virgins.

The points for sermons and meditations suggested in the previous parable will serve here also. As an example of an application of the present simile, we may mention what is related in the Life of the late P. Nicholas Nilles, S.J.

Before he entered the Society of Jesus he had been parish priest of Tüntingen in Luxemburg. In 1858 he resigned his position and bade farewell to his people in order to enter the quiet novitiate of Baumgartenberg in Upper Austria. On the 15 March, 1858, the day of his departure, he wrote as his last entry in the parish registry the words in the parable: "Simile est regnum caelorum homini negotiatori quaerenti bonas margaritas; inventa autem una pretiosa margarita abiit et vendidit omnia, quae habuit, et emit eam" (M. Blum, "Das Collegium Germanicum zu Rom und dessen Zöglinge aus dem Luxemburger Lande" [Luxemburg 1899], p. 92).

In addition to the points already suggested, the parable of the Pearl of Great Price presents the following special ones:

1. The true Church of Christ, like the beautiful pearl of price, must possess real interior unity in all its essential parts.

2. As the merchant gave up everything for one precious pearl, so we must give up all for the kingdom of Heaven which Christ describes as the only real riches for which we must alone strive. He has bequeathed His heavenly treasures to one community only, to the one kingdom alone which He has founded.

3. This one true kingdom of Heaven which, in the days of Christ, was recognizable by all, by means of His personality as its Head and visible Center, must remain for all time recognizable as the true pearl of great price. This recognition is secured together with unity by the continuous existence of a visible head and center in Christ's representative on earth.

VIII. THE FISHING-NET

Matthew, 13, 47–50

THE parable of the Fishing-net concludes the seven-linked chain of parables given in St. Matthew. It runs as follows:

Mt. 13:	Mt. 13:	Mt. 13:
47. Πάλιν ὁμοία ἐστὶν ἡ βασιλεία τῶν οὐρανῶν σαγήνῃ βληθείσῃ εἰς τὴν θάλασσαν καὶ ἐκ παντὸς γένους συναγαγούσῃ·	47. Iterum simile est regnum caelorum sagenae missae in mare et ex omni genere piscium congreganti:	47. Again the kingdom of heaven is like to a net cast into the sea, and gathering together fishes of every kind:
48. ἣν, ὅτε ἐπληρώθη, ἀναβιβάσαντες ἐπὶ τὸν αἰγιαλὸν καὶ καθίσαντες συνέλεξαν τὰ καλὰ εἰς ἄγγη, τὰ δὲ σαπρὰ ἔξω ἔβαλον.	48. quam, cum impleta esset, educentes et secus litus sedentes, elegerunt bonos in vasa, malos autem foras miserunt.	48. which, when it was filled, they drew out; and sitting by the shore, they chose out the good into vessels, but the bad they cast forth.

V. 47. *piscium* wanting in many Cod. of the Vulgate as well as in all the Greek Cod. — 48. επι τον αιγιαλον και ℵ * B D P, etc., most of the minuscule Cod. and the Cod. of the Itala, in the Syrian, Coptic, Armenian, Ethiopian versions; Tischend., Treg., Westc.-H., Nestle, Hetz.; και επι τ. α. ℵ^{b} C, some Cod. of the Itala, the Vulg. (but *ad litus et sedentes* in Cod. Brixianus and Kenanensis), Lachm., Brandsch.

Here again we have the same circumstances in which the parable of the Hidden Treasure was delivered.

The transition (with πάλιν) and the introductory formula are the same as in the parable of the Pearl of Great Price.

It happens in the kingdom of Heaven as in the catching of fish. The image which our Lord made use of to illustrate a fresh truth of His kingdom for his disciples was taken from everyday life on the shores of Lake Gennesareth, and was familiar to most of the Apostles, being drawn from their own calling.

Lake Tiberias is still renowned, even in the present day, for the fish with which its waters abound. In the days of our Lord the teeming harvest to be gathered from these prolific waters afforded occupation and sustenance to the dwellers by their shores. Thus we find six of the Apostles particularly described as fishermen; Peter and Andrew, James and John, Thomas and Nathaniel (Mt. 4, 18, 21; Mc. 1, 16, 19; Lc. 5, 3, 10; John, 21, 2). Philip, also, was from the fishing village of Bethsaida (John 1, 44). Fish with bread is repeatedly mentioned as the ordinary food of the people (Mt. 7, 10; 14, 17; 15, 36, and parallel passages; Lc. 24, 42; Joh. 21, 9).

In the Prophets of the Old Testament, too, there are frequent expressions and images taken from the occupation of fishing (Jer. 16, 16; Ez. 9, 4; Am. 4, 2 Hebr.; Hab. 1, 15–17, etc.). H. B. Tristram, in his work on the fauna and flora of Palestine,[1] reckons twenty-two species amongst the most numerous and commonest kinds of fish in the Sea of Galilee.

He also emphasizes the specific affinity, or identity, of many of these with Egyptian and Ethiopian families already pointed out by Flavius Josephus with reference to one kind of fish, with the remark that for this reason some regard the river Capharnaum in the vicinity of the lake as an artery of the Nile (Bell. III, 10, 8 n. 520). The same Josephus mentions that the fish in the Sea of Galilee were different from the fish found in other waters and had a special flavor.

Our divine Lord names first the most important thing required for fishing, the net, and, indeed, He describes it as σαγήνη (Vulg. *sagena*, in Dutch *zegen*, French *seine*, and in English seine or sean). It is the name of the large trawling-net (from σάσσω, *lade*) with which fishing on a large scale is carried on.

It is evident from the Egyptian and Babylonian monuments that this net, in ancient times, was similar to that now used. There is an Egyptian trawling-net preserved in the Berlin Museum which is exactly the same as the modern one.

These trawling-nets are usually of great length, and by means of them, in three quarters of an hour or even less, the water can be dragged far and wide. Pieces of lead or stone are attached to the under edge of the net, by which

[1] "Fauna and Flora of Palestine" ("Survey of Western Palestine," London, 1884, pp. 162–77). Cf. the same author's "Nat. Hist. of the Bible," London, 1898, pp. 282–94.

this part is sunk to the bottom of the water, whilst the upper edge is kept floating on the surface by means of pieces of cork.

In a small river and in shallow water the fishermen mostly go along the banks and cast their net, but by the seashore or in deep rivers and lakes, such as the Sea of Galilee, they usually go out at night in one or more boats and cast the net from the vessel in a big half-circle. They then row slowly towards the shore, drawing the net in an ever narrowing circle. When they reach the land they close the ends of the net tightly and draw it with its contents to the strand.

Besides the *sagena* (the pure Latin is *everriculum*), which probably corresponds to the Hebrew מִכְמֹרֶת (Is. 19, 8; Hab. 1, 15, etc.), we also find mentioned in the New Testament δίκτυον (Mt. 4, 20 *et seq.;* Mc. 1, 18 *et seq.;* Lc. 5, 2, 4–6; Joh. 21, 6, 8, 11) and ἀμφίβληστρον (Mt. 4, 18; Mc. 1, 16; A D Γ, etc.). The first of these terms is the usual name for a net, the second (from ἀμφιβάλλω) describes a small casting-net mostly used in the daytime for fishing from the shore.

Our Lord clearly referred to the first method of fishing when He said: "The kingdom of Heaven is like to a net cast into the sea, and gathering together all kind of fishes." Here again, the tense (Aorist) of the two verbs βληθείσῃ and συναγαγούσῃ is to be observed, denoting as it does that the casting out and drawing in of the net have already taken place. Christ, in the comparison, has not these two points so much present to His mind as the one which immediately follows.

The Evangelist says "all kind" ἐκ παντὸς γένους, without adding of "fish." This omission has led some commentators to conjecture that it was intended thereby to convey all the things that it is possible to draw out of the water with a net: fish, both dead and alive, pieces of wood, mussels, stones, etc. But it would be more accurate to complete the idea with *piscium*, which is added in most MSS. of the Vulgate. The Greek γένος, rightly understood, applies to the various species of living creatures belonging

to the same class, and in the parable we have only to consider the different kinds of fish.

When the net has been drawn through the part of the water marked out for fishing, and has been filled, the fishermen return to land, drawing the net and its contents ashore. They then sit down on the stones and rocks and examine their catch. They put the good fish[1] into baskets and other receptacles, ἀγγεῖα or ἄγγη, but all that is worthless is thrown back into the water or on the strand.

τὰ σαπρά, here as elsewhere, is the opposite to τὰ καλά (scil. ἰχθύδια). The original meaning was *putrid*, but in the New Testament it is generally applied to all useless and noxious things as, for instance, to worthless trees, bad fruit (Mt. 7, 17 *et seq.;* Lc. 6, 43), and to evil talk (Eph. 4, 29; the opposite is ἀγαθός).

It may be used in the original sense of "putrid" when applied to fish, but from the contrasting of τὰ καλά, it is more probable that here also it is used in the general sense which the Vulgate renders by *malos*.

Here it is to be observed that the Jews by the ordinances of the Mosaic Law were obliged to examine their catch with particular care and to reject all fish coming under the heading of unclean. The Law commanded that "all that has fins and scales, as well in the sea, as in the rivers, and the pools, you shall eat" (Lev. 11, 9–12). Many, therefore, maintain that the σαπρά refers to the "unclean things of the waters." J. B. Tristram throws a light on this by pointing out the way in which the fishermen of Tiberias act in the present day. The greater number of the fish caught are thrown back into the lake, as being either unclean or too small to be of any value in the market ("Nat. Hist. of the Bible," p. 290 *et seq.*). To the fish classed as unclean, according to Leviticus, belongs the *Silurus* or *Clarias macracanthus* Günther (Tristram, "Fauna and Flora of Palestine," p. 169 *et seq.* and plate XIX, 5), which abounds in the Sea of Galilee.

It is to be observed with regard to the construction of the sentence that in Greek as in the Vulgate the relative clause in verse 47, which begins with ἣν, is not sustained, but is allowed to drop before καὶ καθίσαντες. According to the most approved reading, the ἐπὶ τὸν αἰγιαλόν belongs to the drawing forth of the net, not to the following verb, although there also it must be understood.

Our Lord Himself added to the parable a brief explanation intended to direct our attention to its fundamental idea:

[1] τὰ καλά, scil. ἰχθύδια.

Mt. 13:	Mt. 13:	Mt. 13:
49. Οὕτως ἔσται ἐν τῇ συντελείᾳ τοῦ αἰῶνος· ἐξελεύσονται οἱ ἄγγελοι καὶ ἀφοριοῦσιν τοὺς πονηροὺς ἐκ μέσου τῶν δικαίων	49. Sic erit in consummatione saeculi: exibunt angeli et separabunt malos de medio iustorum	49. So shall it be at the end of the world. The angels shall go out, and shall separate the wicked from among the just;
50. καὶ βαλοῦσιν αὐτοὺς εἰς τὴν κάμινον τοῦ πυρός· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.	50. et mittent eos in caminum ignis: ibi erit fletus et stridor dentium.	50. and shall cast them into the furnace of fire: there shall be weeping and gnashing of teeth.

Jülicher, Holtzmann, and others regard this explanation, "having in view verses 40 to 43," as "the Evangelist's property and production." As proof of this, they are satisfied with referring to the concluding verse of the parable of the Cockle, or the Tares, which, according to them, is clearly in Matthew's style. But as they have not in the least proved their assertion about verses 40–43, their reference to them cannot be accepted as sufficient proof.

According to our Lord's words, He has in this parable of the Fishing-net the same object in view as in the parable of the Cockle. It is with the kingdom of Heaven, with the Church, as with the seed in the ground and the catching of fish in the sea. As wheat and cockle grow together, and good and bad fish are caught at the one time, so also in the kingdom of Christ here on earth the just and sinners will be found side by side. The general separation of these opposing elements in the kingdom of Heaven will not take place during its existence on earth, but is reserved for the Day of Judgment, when the world shall come to an end.

Whilst our Lord in the parable of the Cockle made special reference to the origin of good and evil and their joint continuous existence, in this parable of the Fishing-net He only lays stress on the concluding thought of the final separation, and indeed in exactly the same words as in the earlier parable.

The emphasis thus laid on the separation of the good

and the wicked at the end of the world, and the nature of the simile itself, negative at the same time the contingency of an earlier separation. Just as the fishermen do not separate the worthless fish from the good whilst the net is in the water, so also in the kingdom of Christ, as long as it exists amongst men on earth, that separation cannot take place.

However, it is quite obvious here that Christ had only in view the universal separation of the good and the wicked with reference to His kingdom as a whole, and by no means intended to limit the Church's power to punish in individual cases.

As the explanation given here by our Lord corresponds with that previously given in verses 40–43, it is not necessary to add to what has been said already on the subject. Like the parable of the Cockle, this simile was frequently used for the defense of the Church's doctrine in the conflict with the Donatists and other heretics.

Besides the fundamental idea, which was the only one Christ set prominently before us, both ancient and modern exegetists find many other resemblances between the image of the catching of fish and the kingdom of Christ on earth. We cannot dispute a certain right to the expounders of these various resemblances, because our Lord Himself, in the earlier parable of the Cockle, explained similar resemblances, and because He has, elsewhere, applied the same image of the catching of fish to apostolic work in the Church.

When He invited His first disciples to leave their calling of fishermen for the apostolate in His kingdom, He addressed to Peter and Andrew those words so fraught with meaning: "Come after me, and I will make you to be fishers of men" (Mt. 4, 19; Mc. 1, 17). And when Peter, after the first miraculous draught of fishes, filled with holy fear, threw himself at his divine Master's feet, saying: "Depart from me, for I am a sinful man, O Lord," Jesus answered: "Fear not: from henceforth you shall catch men" (Lc. 5, 8–10).

Thus Christ Himself applied the image of fishing to the apostolic labors of His disciples. St. Gregory the Great

and other Fathers of the Church, quite in accordance with these divine words, interpret the sea as the world and the fish as mankind. The fishermen are the Apostles and their successors, and the great net signifies the visible Church of Christ, and again, the preaching of the Gospel.

St. Augustine groups the parable of the Fishing-net and the twofold miraculous draught of fishes together in what he regards as a "parabola rei gestae," *a parable in actual working*, — one from which he draws many instructive truths (Tract. 122 in Joh. n. 6–9 and Serm. 248 to 252. M. 35, 1961–5; 38, 1158–79).

These explanatory illustrations of the various features of the parable, which the Fathers of the Church give us, in no wise derogate from our Lord's words or do violence to them, for they are implied in the fundamental idea of the similitude which His own explanation enables us to recognize. Therefore, the objections raised against these "allegorical" explanations are unfounded.

Moreover, St. John Chrysostom points out, very appositely, the connection of the chief idea of this parable with the previous one, in which Christ showed us the treasure which we possess in His kingdom. "That we may not rely upon the Gospel alone, nor think that Faith alone suffices for salvation, he proposes the terrifying parable of the Fishing-net" (*v. supra*), in which latter He shows us the unhappy fate of those who, indeed, outwardly belong to the Church, but interiorly are far removed from its spirit and its riches.

According to Professor Jülicher "it would seem that the parables of the Cockle and the Fishing-net were intended to strengthen confidence in the kingdom of God" (II, 567). It is a somewhat remarkable method of proceeding, first, on purely subjective grounds to expunge from the sacred text the words of Christ which explain authoritatively the purport of the parable, and then, in similar subjective fashion, to try to bring out a different meaning.

The Fathers of the Church, in harmony with our Lord's explanation, apply the similitude, in the first place, to the apostolic labors of the servants of the Church. These,

as the successors to the Apostles and disciples, are indeed called to the same activity as fishers of men. They may see, therefore, in the parable which Christ Himself applied to His Apostles a beautiful image of their own labors.

The different features of the image are also applied in various ways. The sea, in particular, is not only regarded as an image of the world, but is also applied to the lives of men, individually. The waves and billows of temptations, the winds and storms of sorrow, are not wanting on this "sea of life."

The wicked enemy and his companions, similarly to our Lord and His followers, also cast the net, in which by means of allurements and illusions they seek to catch as many as possible. "Lucifer eos admonet ad injicienda hominibus retia et catenas," says St. Ignatius Loyola in his celebrated "Meditation on Two Standards." The Prophets of the Old Testament had made use of this image in a similar manner (Lamentations, 1, 13; Job, 18, 8; Prov. 29, 5, etc.).

The good and the bad fish are, it is true, primarily an image of the just and of sinners, and the "little fish," as an image of individual Christians, play an important part in the catacombs and in the writings of the Fathers of the Church since the time of Tertullian.

But apart from the parable, the fish is most especially applied, preferably in pictures and inscriptions and in the works of spiritual writers, to Christ, the great and perfect ἰχθύς.

The parable, with the two previous ones, has its place in the Liturgy of the Church as the Gospel for the Masses "Me exspectaverunt" and "Cognovi."

We learn from this simile the following truths, in particular, concerning the kingdom of Heaven, or (in other words) the Church of Christ: There will always be good and bad Christians in the Church until the end of the world. The Church founded by Christ must necessarily form a visible community. Faith alone, with exterior membership of the

Church of Christ, but without interior participation in the life of grace, will not suffice for salvation. As the fish outside the net do not reach the shore, so, also, men outside the true Church of Christ cannot attain to salvation. The true Church must be, in the right acceptation of the word, the only one in which salvation may be gained. The true Church will continue in the exercise of her apostolic labors uninterruptedly until the end of time, and in all her true and living members will surely reach the goal of eternal salvation, whilst the portion of the wicked shall be in everlasting fire.

IX. THE GREAT HARVEST AND THE FEW LABORERS

Matthew, 9, 37 et seq.; *Luke, 10, 2*

THE image of the great Harvest and the few Laborers, by which Christ represents to us His kingdom, is connected with the parables we have just been discussing. St. Matthew and St. Luke record His words as follows:

Mt. 9, 37:

37. Τότε λέγει τοῖς μαθηταῖς αὐτοῦ· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι·

38. δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐκβάλῃ ἐργάτας εἰς τὸν θερισμὸν αὐτοῦ.

Lc. 10, 2:

2. Ἔλεγεν δὲ πρὸς αὐτούς· Ὁ μὲν θερισμὸς πολύς, οἱ δὲ ἐργάται ὀλίγοι· δεήθητε οὖν τοῦ κυρίου τοῦ θερισμοῦ, ὅπως ἐργάτας ἐκβάλῃ εἰς τὸν θερισμὸν αὐτοῦ.

Mt. 9:

37. Tunc dicit discipulis suis: Messis quidem multa, operarii autem pauci.

38. Rogate ergo Dominum messis, ut mittat operarios in messem suam.

Lc. 10:

2. Et dicebat illis: Messis quidem multa, operarii autem pauci.

Rogate ergo Dominum messis, ut mittat operarios in messem suam.

Mt. 9:

37. Then he said to his disciples, The harvest indeed is great, but the laborers are few.

Lc. 10:

2. And he said to them: The harvest indeed is great, but the laborers are few. Pray therefore

38. Pray therefore to the Lord of the harvest, that he send out laborers into his harvest.

to the Lord of the harvest, that he send out laborers into his harvest.

The majority of commentators do not include this figurative discourse amongst the parables. We may, however, rightly treat it amongst these, because from its form and matter it is closely connected with them.

According to St. Matthew, Christ spoke these words before sending forth the twelve Apostles. As He passed through the towns and villages of Galilee, the multitudes flocked from all parts to the great Teacher and Wonder-worker who healed all their sickness and infirmities: "And seeing the multitudes, he had compassion on them: because they were distressed, and lying like sheep that have no shepherd" (Mat. 9, 35 *et seq.*). It was this compassion which moved Him to ask His disciples to pray for laborers on account of the great harvest.

In St. Luke the words agree exactly with those recorded in St. Matthew, but St. Luke records them as the beginning of the instruction which our Lord gave, as He journeyed, to the seventy-two disciples whom He was sending forth to preach to the people. If we regard the sequence of the two accounts as historical, we may assume that our Lord used the same words on two similar occasions. We might assume, also, with Jansenius of Ghent [1] and others, that St. Matthew, here as elsewhere, has paid more attention to the objective than to the historical connection. This assumption does not involve the conclusion that St. Luke transposed verses 1 and 2, as Van Koetsveld thinks.[2]

The image itself, which our Lord made use of, is sufficiently familiar to us from the previous parables. It is taken once more from the corn which is ripe in the fields for the harvest. But here we have only to consider the image under the greatly extended aspect in which it is presented to us, such an aspect as the corn fields, for instance, of the Plain of Esdraelon or in the smaller plains of Galilee, stretching far and wide, might offer to the eye.

[1] c. 55, p. 422.

[2] I, 301.

At harvest-time the ordinary household hands are not enough for the extra work, and even if many reapers are hired, still it often happens that there are not sufficient laborers for the abundant harvest. In Palestine the corn must be cut and threshed much more quickly after it becomes ripe than in our country, as on account of the dry heat it sheds the grain much more easily.[1] Therefore, at that time the farmer must provide additional help. He generally finds this an easy matter, for at harvest-time, as we remarked before, in the East as in other places, numerous strange laborers are to be had, who wander from place to place, from valley to valley, earning a livelihood as reapers.

In Greek, ἐκβάλῃ, literally *throw out, drive out,* stands for the "sending" of the reapers (in the Vulgate *mittat*). Many see in this a reference to the great and urgent necessity of rendering assistance. Jansenius, however, rightly remarks: "Sciendum tamen quod ἐκβάλλειν non semper eiicere aut extrudere significat, sed etiam emittere aut depromere, ut Joh. 10, 4 et Mt. 12, 35" (p. 414). The same term is used in the Septuagint for twenty-one different Hebrew words, amongst them, often for the various forms of יָצָא (Hiphil *to lead forth,* 2 Par. 23, 14; 29, 5. 16 *bis;* 2 Esdr. 10, 3) and שָׁלַח (*to send,* Ex. 12, 33; Jos. 24, 12; Ps. 43 [44], 2); cf. Hatch and Redpath, "Concordance" *s. v.*

There cannot be any doubt as to the general idea which Christ connects with this image; just as in the previous parables, the field here means the world, the crops are an image of mankind, and the laborers are the Apostles and disciples. But we must not interpret the harvest as meaning the end of the world, for at the consummation the angels will be the reapers. We must understand by it man's admission into the kingdom of Christ. And this will be a real and admirable harvest, as joyful and consoling for the reapers as for the Lord of the harvest.

St. Chrysostom,[2] Theophylact, Euthymius,[3] and some

[1] A favorite trick of the revenue officer in the East at the present day is, at the time of collecting tithes of corn, to force the people to give a large "backsheesh" by delaying the valuation of the corn; for the delay will cause the grain to fall and be lost.

[2] Hom. 32 *al.* 33 n. 2.

[3] On Mt. 9, 37.

other commentators are of opinion that Christ [1] is the Lord of the harvest. But St. Hilary, Cajetan, Jansenius of Ghent, Jansenius of Ypres, Maldonatus, Calmet and others are nearer the truth in applying the image to the Eternal Father, of Whom the disciples must certainly have thought, in the first instance, as they listened to the divine Master's admonition.

Our Lord Himself, in speaking of the greatness of the harvest and the fewness of the laborers, must surely have had before Him, first of all, the Jewish people for whose salvation He and His Precursor had alone hitherto seriously labored. If we observe the sequence in Matthew, we must regard the words which immediately follow the remark on the abandonment and the shepherdless condition of the people as a lament over their sad state and their spiritual need, and not as a glad outlook upon the rich harvest promised in the future.[2] This misery and this need precisely afforded the reason for petitioning the heavenly Father that He might choose good laborers and send them to counteract the evil working of the blind leaders of the people who ever sought to oppose Christ.

But our Saviour, away beyond the Jewish people, beheld the nations of paganism ready for the harvest, for admittance into His Messianic kingdom, and to these, also, His words have reference: "The harvest indeed is great, but the laborers are few." However, this relation to the heathen goes beyond what we may deduce from the context in Matthew and Luke.

Considered in itself, it will be found that the image of the harvest does certainly contain a glad outlook upon the future. St. Chrysostom thinks that our Lord by these words desired to encourage His disciples (*θαρρεῖν παρασκευάζων*), and he refers to the use of the same image in St. John (4, 35–38). Many commentators hold, with regard to this passage in St. John, and particularly with regard to the nature of the harvest-work, that the words refer to the preparedness of the people and their ripeness for entrance into the kingdom of the Messiah (Euthymius,

[1] M. 57, 379; 123, 233 D; 128, 321 B.

[2] Theophylact.

Jans. of Ghent, and Jans. of Ypres, Maldonatus, Corn. a Lapide, and others). Cajetan is of opinion that the same readiness to receive the Faith is expressed, also, in the image of the sheep. It is, however, rightly pointed out that the words in John are used in quite a different connection and refer to the Samaritan woman who was prepared in a special manner. In Matthew and Luke, on the contrary, stress is laid in the context precisely on the great difficulties which would be a stumbling block to the disciples and on the absence of earnest readiness for the Faith amongst the majority of the people. Any idea, therefore, in our Lord's words as to joyous harvest-work seems rather to recede into the background.

This image of the Harvest and the Laborers, like the parable of the Sower and of the Seed in the Ground, is applied, quite conformably to the idea of Christ, to all apostolic labors for the salvation of souls: "Messis multa omnis turba credentium est; operarii autem pauci et apostoli et imitatores eorum, qui mittuntur ad messem" (St. Jerome in Mt. 9, 36; also St. Bede. M. 26, 62 C; 92, 50 D). St. Augustine distinguishes two harvests: one already terminated, amongst the Jews; the other still to come, amongst the heathens. He describes St. Paul as the special harvest laborer for these last (Sermo 101, 1–3. M. 38, 605–7).

In the Church's liturgy, also, the image, together with our Lord's exhortation to the disciples who were setting forth on their mission, is applied to the ministers of the Gospel in particular. Thus we find the verses, Luke 10, 1–9, used as the Gospel for the Feasts of St. Mark and St. Ignatius Loyola, etc., and Mt. 9, 35–38, as the Gospel for the Feasts of St. John Francis Regis (16 June *pro aliquibus locis*) and of St. Vincent de Paul (19 July in the Appendix of the Missal). Moreover, on these feasts, we find the parable also in the Breviary, in the third nocturn of the "Commune Evangelistarum," with a reading from St. Gregory's seventeenth homily on the Gospels.

The exhortation to pray for laborers reminds these laborers themselves of the spirit of humility, which expects strength and blessing for all labor in the apostolic vocation from God who has given the vocation itself; it also, at the

same time, reminds all Christian people to pray for good and zealous priests (cf. Matth. Faber, Conciones, ed. 2; Taurin., VIII, Concio 3 in festo S. Marci, pp. 260–4: "Qui potissimum operarii a Deo postulandi").

X. THE BRIDEGROOM AND THE WEDDING GUESTS

Matthew, 9, 14 et seq.; *Mark 2, 18–20; Luke 5, 33–35*

HREE short similes, which are recorded concurrently by the first three Evangelists, serve to point out the characteristics of the kingdom of Christ in its opposition to the Synagogue; to these a fourth short parable is added in St. Luke. The first simile is as follows:

Mt. 9, 14–15:

14. Τότε προσέρχονται αὐτῷ οἱ μαθηταὶ Ἰωάννου λέγοντες·

Διὰ τί ἡμεῖς καὶ οἱ Φαρισαῖοι νηστεύομεν πολλά, οἱ δὲ μαθηταί σου οὐ νηστεύουσιν;

15. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος πενθεῖν, ἐφ' ὅσον μετ' αὐτῶν ἐστιν ὁ νυμφίος.

Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν.

Mc. 2, 18–20:

18. Καὶ ἦσαν οἱ μαθηταὶ Ἰωάννου καὶ οἱ Φαρισαῖοι νηστεύοντες. Καὶ ἔρχονται καὶ λέγουσιν αὐτῷ·

Διὰ τί οἱ μαθηταὶ Ἰωάννου καὶ οἱ μαθηταὶ τῶν Φαρισαίων νηστεύουσιν, οἱ δὲ σοὶ μαθηταὶ οὐ νηστεύουσιν;

19. Καὶ εἶπεν αὐτοῖς ὁ Ἰησοῦς· Μὴ δύνανται οἱ υἱοὶ τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, νηστεύειν; Ὅσον χρόνον ἔχουσιν τὸν νυμφίον μετ' αὐτῶν, οὐ δύνανται νηστεύειν.

20. Ἐλεύσονται δὲ ἡμέραι, ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, καὶ τότε νηστεύσουσιν ἐν ἐκείνῃ τῇ ἡμέρᾳ.

Lc. 5, 33–35:

33. Οἱ δὲ εἶπον πρὸς αὐτόν·

Οἱ μαθηταὶ Ἰωάννου νηστεύουσιν πυκνὰ καὶ δεήσεις ποιοῦνται, ὁμοίως καὶ οἱ τῶν Φαρισαίων, οἱ δὲ σοὶ ἐσθίουσιν καὶ πίνουσιν.

34. Ὁ δὲ Ἰησοῦς εἶπεν πρὸς αὐτούς· Μὴ δύνασθε τοὺς υἱοὺς τοῦ νυμφῶνος, ἐν ᾧ ὁ νυμφίος μετ' αὐτῶν ἐστιν, ποιῆσαι νηστεῦσαι;

35. Ἐλεύσονται δὲ ἡμέραι, καὶ ὅταν ἀπαρθῇ ἀπ' αὐτῶν ὁ νυμφίος, τότε νηστεύσουσιν ἐν ἐκείναις ταῖς ἡμέραις.

Mt. 9, 14. πολλα ℵ^{c} C D E and most Cod., It., Vulg., Copt., Syr. version, and others, Brandsch., Hetz.; wanting in ℵ* B, Tischend., Westc.-H., Nestle, Blass, etc. — 15. Instead of νυμφωνος, D νυνφιου, It., Vulg., Copt., Eth., Goth. vers. *sponsi;* for πενθειν, D, many Cod. of the It., Sahid., Syr. ver. νηστευειν.

Mc. 2, 18. οι Φαρισαιοι ℵ A B C D, etc., οι των Φαρισαιων E F G H and others, Syr., Eth. vers.; και οι μαθ. τ. Φαρ. wanting in A. — 19. του νυμφωνος: *sponsi* in many Cod. of the It., Goth., Eth. vers.; οσον χρονον το νηστευειν wanting in D U, 7 minuscules, a b e ff^{2} g^{1} i, Syr., Eth. vers., etc.

Lc. 5, 33. ειπαν B* C D L R, ειπον ℵ A B^{3} E F and most others; ομοιως και οι των Φαρ. wanting in D and some min. — 34. μη δυνασθε τους υιους ℵ^{c} A B C and most others, μη δυνανται οι υιοι ℵ* D, a b c e ff^{2} g^{1} Eth. vers., which afterwards leave out ποιησαι; νυμφωνος: *sponsi* It., Vulg., Copt. vers. — 35. και οταν A B D E and most without και (which some put before τοτε) ℵ C F L, etc.; εν εκ. ταις ημ. ℵ* connects with what follows (without δε και in v. 36).

Mt. 9:

14. Tunc accesserunt ad eum discipuli Johannis dicentes:

Quare nos et Pharisaei ieiunamus frequenter, discipuli autem tui non ieiunant?

15. Et ait illis Jesus: Numquid possunt filii sponsi lugere, quamdiu cum illis est sponsus?

Venient autem dies, cum auferetur ab eis sponsus, et tunc ieiunabunt.

Mc. 2:

18. Et erant discipuli Johannis et Pharisaei ieiunantes. Et veniunt et dicunt illi: Quare discipuli Johannis et Pharisaeorum ieiunant, tui autem discipuli non ieiunant?

19. Et ait illis Jesus: Numquid possunt filii nuptiarum, quamdiu sponsus cum illis est, ieiunare? Quanto tempore habent secum sponsum, non possunt ieiunare.

20. Venient autem dies, cum auferetur ab eis sponsus, et tunc ieiunabunt in illis diebus.

Lc. 5:

33. At illi dixerunt ad eum:

Quare discipuli Johannis ieiunant frequenter et obsecrationes faciunt, similiter et Pharisaeorum, tui autem edunt et bibunt?

34. Quibus ipse ait: Numquid potestis filios sponsi, dum cum illis est sponsus, facere ieiunare?

35. Venient autem dies, cum ablatus fuerit ab illis sponsus, tunc ieiunabunt in illis diebus.

Mt. 9:

14. Then came to him the disciples of

Mc. 2:

18. And the disciples of John and the Phari-

Lc. 5:

33. And they said to him: Why do the

John, saying: Why do we and the Pharisees fast often, but your disciples do not fast?

15. And Jesus said to them: Can the companions of the bridegroom mourn, as long as the bridegroom is with them? But the days will come, when the bridegroom shall be taken away from them, and then they shall fast.

sees used to fast; and they come and say to him: Why do the disciples of John and of the Pharisees fast; but your disciples do not fast?

19. And Jesus says to them: Can the companions of the marriage fast, as long as the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast.

20. But the days will come when the bridegroom shall be taken away from them; and then they shall fast in those days.

disciples of John fast often, and make prayers, and the disciples of the Pharisees in like manner; but yours eat and drink?

34. To whom he said: Can you make the companions of the bridegroom fast, whilst the bridegroom is with them?

35. But the days will come, when the bridegroom shall be taken away from them; then shall they fast in those days.

The three Synoptists concurrently record that Christ miraculously healed the paralytic in "his own city" of Capharnaum, and that then, as He passed the toll office on His way from the town to the lake, He called the publican Matthew — or Levi, as he is named in Mark and Luke, to share in the apostolic labors as one of His disciples. Filled with gratitude, the newly chosen Apostle gave a farewell banquet in his house, to which he invited his old as well as his new friends and companions. Jesus with His disciples accepted the invitation and sat at table with "the publicans and sinners," to the great indignation of His enemies, the Pharisees. They at once expressed their displeasure to His disciples, but our Lord rebuffed them in a pertinent answer.[2]

In all three Evangelists, the account which now engages

[1] Mt. 9, 1–9: Mc. 2, 1–14: Lc. 5, 17–28.
[2] Mt. 9, 10–13: Mc. 2, 15–17: Lc. 5, 29–33.

our attention follows immediately after this repulse of the Pharisees. In St. Luke the Scribes and Pharisees are named as those who put the question which, in their anger at seeing them eat with publicans and sinners, they first addressed to the disciples. They continued the conversation by at once putting another question to our Lord regarding fasting. In this second question they make special reference to the disciples of John the Baptist, naming them first. In St. Luke also we find on this occasion the disciples of the Baptist named in conjunction with the Pharisees.

In Matthew it is the Baptist's disciples themselves who put the question about fasting, with which they associate the Pharisees also, whilst Mark represents these two parties, whose fasting gave rise to the question, as being the querists themselves. That the narratives differ in these secondary details is no proof of contradiction, but only shows the independence and originality of the narrators.

Mark observes in connection with Matthew's banquet: "And the disciples of John and the Pharisees used to fast" or "were fasting" (ἦσαν νηστεύοντες 2, 18). We may understand these words in a general sense as referring to the frequent fasts of the pious observers of the Law and translate them "were in the habit of fasting." But it would seem more in harmony with the context to assume that the feast in the new Apostle's house was given on one of the traditional fast-days.

This would naturally be a great cause of offense, particularly as John's disciples probably had been plunged in grief for several months on account of their master's captivity in the gloomy prison of Machaerus. In league, therefore, with the Pharisees, or perhaps instigated by them, they approached Jesus with the question regarding fasting.

There were two points raised in this question which, however, bore only a seeming relation to each other: "we fast; your disciples do not fast." It was only on the second point that information was sought, not on the first: Why are you not concerned about the fast which is kept

by all pious observers of the Law? Although it is only Christ's disciples that are named by the querists, yet naturally the question is primarily intended for the Master who was giving His disciples such a training, contrary to all lawful tradition.

In the Old Testament pious believers attached great importance to fasting. Together with prayer and almsgiving it formed part of the ordinary works of piety, of the exterior practices of righteousness, of the means of satisfying for sins and faults, and of soliciting pardon. It was also an external sign of mourning for some calamity, whether individual or foreign, personal or national.

The Israelites of later times who remained faithful to the Law after the Babylonian captivity valued and practised fasting even more than was the case in earlier ages. In those early times, with the exception of fasts voluntarily undertaken by individuals, or prescribed for some special occasion, we find mention of only one regular general fast-day, the Feast of Expiation (Lev. 16, 29. 31; 23, 27–32; Num. 29, 7); whilst the Prophet Zacharias, later, names four yearly fasts, in the fourth, fifth, and seventh months (Zach. 7, 3. 5; 8, 19). We find, moreover, general fast-days mentioned in the books of Esther (4, 3. 16; 9, 31), Esdras, and Nehemias (1 Esdr. 8, 21–23; 2 Esdr. 9, 1); and similarly repeated mention of private fasting (Dan. 9, 3; 2 Esdr. 1, 4; 1 Mach. 3, 47; 2 Mach. 13, 12). Amongst the instructions given by the Archangel Raphael to the family of Tobias, we read: "Prayer is good with fasting and alms more than to lay up treasures of gold" (Tob. 12, 8).

In the New Testament there is only once mention of a general fast (Act. 27, 9, the fast, *τὴν νηστείαν*, i.e., the Feast of Expiation), but we learn the great importance attached to fasting from the praise bestowed on the pious widow Anna (Lc. 2, 37). The paragon of piety in the parable could also say of himself, "I fast twice in a week" (Lc. 18, 12); for the Pharisees, and the other faithful observers of the Law as well, were in the habit of fasting on the Monday and Thursday of every week throughout the year. These days were chosen because it was thought that Moses went up the Mount of Sinai on a Thursday and came down on Monday. The Didache takes occasion from these two fast-days of the Pharisees to admonish the Christians: "Your fasting shall not be at the same time as the hypocrites, for they fast on the second and fifth days of the week. But you shall fast on the fourth and on the day of the Parasceve" (cf. Constit. Ap. V, 15. 20; VII, 23; S. Epiphanius,

Haer. 16, 1, and elsewhere). Wednesday and Friday were to be hallowed by fasting in memory of our Lord's sufferings.

By fasting, the Jews probably understood complete abstinence from food and drink until sunset, as is still their practice, as it is also that of the Mahomedans and other Orientals.

It was this high appreciation of strict fasting which gave occasion to the question put by the Baptist's disciples and the Pharisees. It shows that John had trained his followers to the observance of special fast-days and to the regular recital of prayers. St. Luke alone mentions this last point.

Christ and His disciples, on the contrary, did not observe these Pharisaical practices, though He certainly observed the fast-days prescribed by the Law. He also showed by His forty days' fast in the desert that He by no means rejected or disapproved of these pious practices in themselves.[1] His answer with respect to John's disciples had reference to the last testimony which the precursor had given to our divine Saviour. When his followers, filled with anger and jealousy at the daily increasing reputation of Jesus, had approached their master with the complaint: "Rabbi, he that was with you beyond the Jordan, to whom you gave testimony, behold he baptizes, and all men come to him," the Baptist answered so truly, so humbly, and so beautifully: "A man cannot receive any thing, unless it be given him from heaven. . . . He that has the bride, is the bridegroom: but the friend of the bridegroom, who stands and hears him, rejoices with joy because of the bridegroom's voice. This my joy therefore is made perfect" (John, 3, 26–29).

Our Lord in His answer points out to John's disciples this testimony of their Master: "Can the companions of the bridegroom mourn, so long as the bridegroom is with them?" (Mt. 9, 15). St. Mark adds, with emphasis, the answer which is indeed contained in the question itself: "As long as they have the bridegroom with them, they cannot fast" (Mc. 2, 19).

[1] Compare also Mt. 6, 16–18.

Instead of "fast" (*νηστεύειν*), Matthew uses the word *πενθεῖν*, *mourn*, because fasting was the outward sign and expression of grief.[1] Luke also lays greater stress on the reference in the answer to the querists by saying: "Can you make the friends of the bridegroom fast?" instead of, "they cannot fast."[2] The meaning is clear: "You cannot require them to fast"; and there is no necessity to find in the words an insinuation that the Jews by putting our Lord to death would give the disciples occasion to fast and mourn.

At wedding-feasts, according to Jewish ideas, it was the special task of "the companions of the bridal chamber" to provide for the merrymaking at the feast and for the amusement of the bride and bridegroom. The term *οἱ υἱοὶ τοῦ νυμφῶνος* is used in Greek by all three Evangelists, and in the Vulgate is rendered in Matthew and Luke by *filii sponsi* and in Mark by *filii nuptiarum*, which corresponds to the בני חופה "Bne chuppah," so frequently occurring in the Talmud. *Νυμφών*, *chuppah*, signifies the bridal chamber, and "the children of the bridal chamber" are all the guests invited to the wedding, for according to Oriental usage, the term "child of" is generally used to express the belongings of a person or thing, just as "father of the beard," "mother of the pillars," mean a man with a great beard or a place with many pillars.

These "children of the bridegroom" are to be distinguished from the "friends of the bridegroom" (John, 3, 29 *ὁ φίλος τοῦ νυμφίου*), who correspond somewhat to the "groomsmen" (*παρανύμφιος*). The custom prevailed in Judea to take such "friends of the bridegroom" to the wedding, but it was not introduced into Galilee. The Evangelists, therefore, with remarkable accuracy do not mention "friends of the bridegroom" in Galilee (nor at the wedding at Cana), but "children of the bridal chamber," or wedding guests in general; whilst John the Baptist in Judea designates himself as "friend of the bridegroom."

The Talmud records many, not always very edifying, details of the excessive mirth which prevailed at wedding festivities and in which even many venerable Rabbis themselves indulged. To restrain this exuberance "it was customary to break glass vessels at the wedding," as is remarked in the Babylonian Talmud[3] (Berakhoth f. 31 a. Lightfoot II, 310).

According to Jewish custom, so impossible to the guests was all thought of fasting and mourning during the whole time of the wedding festivities, which often lasted seven days, that a dispensation from fasting was given, even for the great Feast of Expiation.

[1] 1 Reg. 1, 7; 2 Reg. 12, 16–23 etc.

[2] Luke, 5, 34.

[3] A similar custom seems to be retained at the present day, at least in certain places, where the Rabbi at a Jewish marriage dashes a glass to the ground (Richen).

The image, therefore, which our Lord used was as true and appropriate as it was intelligible to His questioners.

The time of their divine Master's visible presence amongst them should be for the Apostles and disciples of Christ a time of rejoicing and not of mourning. But our Lord at once continued: "But the days will come, when the bridegroom shall be taken away from them, and then they shall fast" (Mt. 9, 15). Mark and Luke add: ἐν ἐκείνῃ τῇ ἡμέρᾳ and ἐν ἐκείναις ταῖς ἡμέραις, in the generally accepted sense of "at that time." Thus the point of time is emphasized three times, "the days will come," "then," "in those days."

By the absolute fixing of the future, Christ applies the image of the bridegroom and the wedding guests to Himself and His disciples, and points out clearly enough the meaning of His words. For the parable alone, there could scarcely be any satisfactory explanation of the feature of the going away of the bridegroom from His guests. But our Lord's application of it makes the meaning quite clear. The time will come when He will be taken away from His own, first by death and then by His Ascension. Then indeed the disciples will begin to mourn and to fast.

The ἀπαρθῇ does not necessarily imply violence and suddenness of the end. But still less in harmony with the words is the hypothesis which Professor Jülicher considers the "more likely," that Christ "perhaps had John's disciples more in view than His own with regard to the future" (II, 188). To warrant this assumption, violence must first be done to the text in order to remove from it the emphasis laid on the future occurrence of the fast. It is true that the announcement of the coming separation must embarrass the rationalist critic, and Jülicher has ready, in addition to what he calls "the more likely hypothesis," two more possible assumptions which do quite as much violence to the text. "No one knows when Jesus spoke the words in Mark 2, 19 and following. In the later days, He certainly had forebodings of the catastrophe. He might have expressed them in the presence of strangers, where it seemed suitable to utter them" (II, 186). But whoever finds in the words something more than a foreboding of later days may "set aside verse 20 as an excrescence" (II, 188). There is nothing easier than to meet an embarrassing text in this "scientific" fashion.

That Christ by νυμφίος refers to Himself, and to His disciples by

υἱοὶ τοῦ νυμφῶνος, is pointed out plainly enough in the text. Jülicher maintains that this allegorical reading deprives our Lord's saying of all value as an explanation; it makes Him say: "They cannot fast because I am with them," which is an assertion, but no theoretical defense. Into such paltry objection does Jülicher allow his antipathy to the "valiant allegorists" to lead him. It is perfectly clear that the comparison with the bridegroom and the wedding guests retains all its argumentative force when taken in an allegorical sense. That "thoughtful expounders are often not conscious of this," is an assertion, the only ground for which is Jülicher's antipathy to "allegorists" and his desire to belittle commentators who are believers.

After what has been said, a special explanation is scarcely necessary in order to make clear our Lord's fundamental idea in this parable. To grasp it properly, we must remember that the Pharisees in their self-sufficient righteousness and narrow-mindedness esteemed fasting too highly, as indeed they did in general all external works of the Law. They sought especially by these external works to appear before men as the representatives of piety and holiness.[1] Similarly, the Baptist's disciples may have attached too much importance to works, and too little to the interior spirit which should animate these good works, the more so, that their Master's exterior austerity might lead them to resolve upon the imitation of his exterior mode of life.

Jesus opposed these prejudices in the most winning way, and at the same time with truly divine wisdom. He did not condemn John's strictness, nor did He blame the followers of the latter for fasting. He did not even discourage His own disciples from fasting. But He showed all that a new time had come and that another spirit reigned in His kingdom.

The Prophets had often represented the Old Covenant between Jehovah and His people by the image of the union between the bridegroom and the bride.[2] The Prophet Osee also uses the same image to describe the time of the Messiah:

[1] "For they disfigure their faces, that they may appear unto men to fast" (Mt. 6, 16).

[2] Is. 50, 1; Jer. 2, 2; Ez. 16, 8; Os. 2, 2; 3, 3.

And it shall be in that day, says the Lord, that she shall call me: My husband, and she shall call me no more Baal. . . . And I will espouse thee to me for ever: and I will espouse thee to me in justice, and judgment, and in mercy, and in commiserations. And I will espouse thee to me in faith: and thou shalt know that I am the Lord" (Os. 2, 16–20; Hbr. 18–22; cf. Is. 54, 1–6; Hbr., etc.). The Baptist's words: "He that has the bride, is the bridegroom" (John, 3, 29), referred, therefore, in a way intelligible to his disciples to the fulfilment of that prophetic announcement of the Messiah in Christ. Our Lord, by adopting these words of the Baptist, designates himself precisely as Him in whom Jehovah's saying finds fulfilment. Because He had thus in His public labors and in the foundation of His Messianic kingdom begun to celebrate the conclusion of the new bridal covenant with men, the spirit of fear and of servitude of the Old Covenant should cease, and the joy of the freedom and adoption of His own become known. It should be shown to them that they had not "received the spirit of bondage again in fear; but received the spirit of adoption" [1] and of "joy in the Holy Ghost" [2] and "the freedom wherewith Christ has made us free." [3] How then could they fast and mourn whilst the bridegroom stayed amongst them?

After He had gone away, when His visible presence was withdrawn from them, then the exterior joy of the wedding-feast should come to an end, not because the New Covenant was broken or changed in character, but because the bride must now seek her true and only joy in the bridegroom in the kingdom of Heaven. Therefore the Church's days on earth will no longer be days of peace and joy like those days when Christ was still visible in the world. Hatred on the part of the world, persecution and afflictions — such is the inheritance which the divine Master has left to His disciples as His own portion: "If the world hate you, know that it has hated me before you. . . . If they have persecuted me,

[1] Rom. 8, 15. [2] Rom. 14, 17. [3] Gal. 4, 31, Gr. 5, 1.

they will also persecute you: . . . In the world you shall have distress: but have confidence, I have overcome the world." Thus spoke our Lord in His farewell discourse, that in Him His disciples might have peace, whilst with Him they gained the victory and won a share in the splendor of the kingdom of Heaven (Apoc. 2, 7, 10 *et seq.;* 17, 26; 3, 5, 12, 21).

It is to these days that Christ refers in His answer to the Pharisees and John's disciples. Mourning will then prevail because of the bridegroom's absence, and because of the manifold troubles which shall come after He has gone away. Fasting, therefore, will be suitable to that time as a sign of mourning and the expression of a longing desire for reunion with Christ without Whom no earthly possessions can satisfy the heart. It will be a means also for begging more efficaciously for the graces for which we petition in prayer (cf. Mt. 17, 20; Mc. 9, 28, Gr. 29). Thus at that time, fasting will be really observed in the Church, according to Christ's very distinct pre-announcement.

It is only in a wholly superficial commentary, such as is indeed only too frequently offered by the negative critics, that an attempt is made to restrict the meaning of Christ's words to fasting "on Good Friday" (H. G. Holtzmann in the "Hand-Commentar," I, p. 121, together with C. Holsten and G. Weiss) or to find in them a condemnation not only of the Pharisaical fasts, but also of the Church's practise of fasting, on the ground that our Lord does not approve of fasting where the proper frame of mind for it is wanting. In opposition to this, the English writer, Stanton, very properly remarks: "The inference which has frequently been drawn from them by Protestant commentators, that in the Christian Church fasting was to be practised only when dictated by special feelings of sorrow, and hence that it was to be a matter of individual choice, confined to occasions of wide-spread and exceptional calamity, hardly seems to be justified; for He characterizes broadly the difference between two whole periods" (J. Hastings, "Dictionary of the Bible," I [Edinburgh, 1898], p. 855 b).

The answer to the question: "Who is the bride of Christ?" is gathered easily from the contrast with the Old Covenant, in which the Synagogue was the bride; whilst, in the covenant of the New Law, the Church is the bride of Jesus Christ (Eph. 5, 23–32).

The Fathers of the Church interpret the image of the bride and bridegroom as referring primarily to Christ and His Church. Some, however, apply it also to the union of the divine nature with the human, which took place in the virginal bridal chamber of the immaculate Mother of God (Christ. Druthmar in Mt. 9, 15. M. 106, 1337 B).

Others explain it tropologically of the union of Christ with the souls of the just: "Juxta tropologiam autem sciendum, quod, quamdiu sponsus nobiscum est, et in laetitia sumus nec ieiunare possumus nec lugere. Cum autem ille propter peccata a nobis recesserit, tunc indicendum ieiunium est, tunc luctus recipiendus" (St. Jerome in Mt. 9, 15; also St. Bede. M. 26, 59 A; 92, 47 D).

St. Hilary and St. Ambrose apply the words to our Lord in the Blessed Eucharist: "Quod vero praesente sponso ieiunandi necessitatem discipulis non esse respondet, praesentiae suae gaudium et sacramentum sancti cibi edocet, quo nemo se praesente, i.e., in conspectu mentis Christum continens, indigebit. Ablato autem se ieiunaturos esse dicit, quia omnes non credentes resurrexisse Christum habituri non essent cibum vitae. In fide enim resurrectionis sacramentum panis caelestis accipitur, et quisquis sine Christo est in vitae cibi ieiunio relinquetur" (St. Hilary in Mt. 9, 15. M. 9, 963 B). "Nobis non Caiphas, non Pilatus Christum abstulit, nec possumus ieiunare, quia Christum habemus et Christi carnem epulamur et sanguinem" (St. Ambrose in Lc. 5, 35. M. 15, 1727 A).

Cornelius a Lapide, with St. Thomas Aquinas (in Mt. 9, 15, p. 79), draws from the words of Christ the lesson, "novitios in fide et religione leniter et blande tractandos"; and he further proves from the example of a "priscus Abbas probatissimus," related by Cassian and Sulpitius Severus, that in the discharge of hospitality, private fasting is not to be thought of: "Christum in vobis suscipiens, reficere eum debeo" (in Mt. 9, 15 p. 151 b).

Father Meschler points out the significance of the mystery (including the next parable) towards the understanding of the character of Christ. "Once more, the mystery presents a beautiful picture of Jesus. How well is shown His incomparable Mind in the striking and touch-

ing imagery with which He clothes His thought! Again, how well He shows the moderation, the elevation, the prudence, of His doctrine and of His manner of dealing with and guiding men! In these few sentences He develops the only just principles for the use and application of exterior austerity in the spiritual life. And they stand out all the more clearly against the unenlightened asceticism of the Pharisees and of John's disciples. And again, how delightful are the peace, the patience, and the gentleness of our Lord, sharply contrasting with the rude, offensive attack made! He uses no sharp, cutting expressions in self-defense; He instructs and enlightens; He even pardons the ill-humor and vexation which prompted the charge. What a splendid lesson how to argue and convince)."

We may justly conclude from this beautiful parable, first, that Christ, the bridegroom of the Church of the New Covenant, is truly God. For in Him are fulfilled the predictions of the Prophets, through whom the Lord announced His own bridal union with mankind in the new kingdom of the Messiah. Secondly, that the true Church of Christ, as His chosen bride, can be one only, who by the gifts of grace and holiness is worthy of her bridegroom. Thirdly, that joy and peace in Christ are characteristic of the true kingdom of Christ during its earthly existence. But at the same time the spirit of self-denial, practised by renouncing earthly joy and pleasures, is also characteristic of this kingdom. Finally, that the period of separation with its sacrifices and sufferings must be followed by the time of eternal union for the bride with the bridegroom in the kingdom of heavenly glory. On the other hand, the conclusion is unjustified which has been drawn from this simile in Matthew 9, 15, that the limits of the Lenten fast are thereby determined, or as Tertullian expresses it, "dies, in quibus ablatus est sponsus, esse jam solos legitimos ieiuniorum Christianorum" (De ieiun. 2. M. 2, 956 A). St. Jerome rejects another erroneous conclusion drawn by the Montanists: "Nonnulli putant idcirco post dies quadraginta Passionis ieiunia debere committi: licet statim dies Pentecostes et Spiritus Sanctus adveniens indicant nobis festivitatem. Et ex huius occasione testimonii Montanus, Prisca

et Maximilla etiam post Pentecosten faciunt quadragesimam: quod ablato sponso filii sponsi debeant ieiunare. Ecclesiae autem consuetudo ad passionem Domini et resurrectionem per humilitatem carnis venit, ut spirituali saginae ieiunio corporis praeparemur" (in Mt. 9, 15. M. 26, 58 D).

XI–XII. THE OLD GARMENT AND THE OLD WINE-BOTTLES

Matthew, 9, 16 et seq.; *Mark, 2, 21* et seq.; *Luke, 5, 36–38*

THE Synoptists, after the reply to the question on fasting, record in connection with the parable of the Bridegroom and the Wedding Guests two short similes which on account of their close relation to each other we shall treat of together. They are the similes of the New Piece on the Old Garment, and of the New Wine in the Old Bottles, and read as follows:

Mt. 9, 16:

16. Οὐδεὶς δὲ ἐπιβάλλει ἐπίβλημα ῥάκους ἀγνάφου ἐπὶ ἱματίῳ παλαιῷ· αἴρει γὰρ τὸ πλήρωμα αὐτοῦ ἀπὸ τοῦ ἱματίου καὶ χεῖρον σχίσμα γίνεται.

17. Οὐδὲ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήγνυνται οἱ ἀσκοὶ καὶ ὁ οἶνος ἐκχεῖται καὶ οἱ ἀσκοὶ ἀπόλλυνται· ἀλλὰ βάλλουσιν οἶνον νέον εἰς ἀσκοὺς καινοὺς καὶ ἀμφότεροι συντηροῦνται.

Mc. 2, 21:

21. Οὐδεὶς ἐπίβλημα ῥάκους ἀγνάφου ἐπιράπτει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μή, αἴρει τὸ πλήρωμα ἀπ' αὐτοῦ τὸ καινὸν τοῦ παλαιοῦ καὶ χεῖρον σχίσμα γίνεται.

22. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς. εἰ δὲ μή, ῥήξει ὁ οἶνος τοὺς ἀσκοὺς καὶ ὁ οἶνος ἀπόλλυται καὶ οἱ ἀσκοί· [ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον].

Lc. 5, 36–38:

36. Ἔλεγεν δὲ καὶ παραβολὴν πρὸς αὐτούς, ὅτι οὐδεὶς ἐπίβλημα ἀπὸ ἱματίου καινοῦ σχίσας ἐπιβάλλει ἐπὶ ἱμάτιον παλαιόν· εἰ δὲ μήγε, καὶ τὸ καινὸν σχίσει καὶ τῷ παλαιῷ οὐ συμφωνήσει τὸ ἐπίβλημα τὸ ἀπὸ τοῦ καινοῦ.

37. Καὶ οὐδεὶς βάλλει οἶνον νέον εἰς ἀσκοὺς παλαιούς· εἰ δὲ μήγε, ῥήξει ὁ οἶνος ὁ νέος τοὺς ἀσκοὺς καὶ αὐτὸς ἐκχυθήσεται καὶ οἱ ἀσκοὶ ἀπολοῦνται·

38. ἀλλὰ οἶνον νέον εἰς ἀσκοὺς καινοὺς βλητέον.

Mt. 9, 17. Instead of ρηγνυνται οι ασκοι D and many others have ρησσει οινος ο νεος τους ασκους, as in Mc. and Lc., so in the following

απολλυται και οι ασκοι, like Mc.; — απολλυνται ℵ B etc., απολουνται C E F and most like Lc.

Mc. 2, 21. επιραντει: E επισυνραπτει; — το πληρωμα απ αυτου: without απ C Γ Π² and others like Mt.; without απ αυτου, but then το καινον απο του παλαιου D, some min., a b e f and other MSS. of the It. Vulg. (*aufert supplementum novum a veteri*). — 22. ρηξει ℵ B C D etc., ρησσει A Γ Δ etc.; ο οινος ℵ B C* D etc.; ο οινος ο νεος A C² Γ Δ etc., like Lc.; — απολλυται και οι ασκοι B, Copt. trans. similarly D L etc., Tisch., Westc.-H. Nestle, etc.; εκχειται και ο ασκοι απολουνται ℵ A C, Vulg. and most others, Lachm., Hetz., Brandsch. — αλλα οινον νεον εις ασκους καινους βλητεον wanting in D, a b ff² i; βλητεον wanting in ℵ B, 102; others add και αμφοτεροι συντηρουνται; the whole seems added from Lc. and Mt.

Lc. 5, 36. απο του ιματιου wanting in A C R etc., Lachm, also σχισας, which is omitted in It., Vulg., Peshitto, Goth., Arm., Eth. vers. Brandsch.; — instead of σχισει and συνφωνησει D F H etc., It., Vulg., Copt., Syr., Arm., Eth. vers. and others have σχιζει (vers. A) and συμφωνει. — 37. instead of ρηξει some read ρησσει. — 38. βλητεον ℵ^a A B C and the most, βαλλουσιν ℵ *D, a b c e, etc., Syr., Eth. vers.; βλητεον A C D etc., It., Vulg., Goth., Syr., Arm., Eth. vers. and others. [Textus receptus, Lachm., Hetz., Brandsch., add και αμφοτεροι συντηρουνται from Mt.]

Mt. 9:	Mc. 2:	Lc. 5:
16. And nobody puts a piece of raw cloth unto an old garment. For the filling tears away from the garment, and there is made a greater rent.	21. No man sews a piece of raw cloth to an old garment: otherwise the new piecing tears away from the old, and there is made a greater rent.	36. And he spoke also a similitude to them: No man puts a piece from a new garment upon an old garment; otherwise he both rends the new, and the piece taken from the new agrees not with the old.
17. Neither do they put new wine into old wine-skins. Otherwise the wine-skins break, and the wine runs out, and the wine-skins perish. But new wine they put into new wine-skins: and both are preserved.	22. And no man puts new wine into old wine-skins: otherwise the wine will burst the wine-skins, and both the wine will be spilled, and the wine-skins will be lost. But new wine must be put into new wine-skins.	37. And no man puts new wine into old wine-skins: otherwise the new wine will break the wine-skins, and it will be spilled, and the wine-skins will be lost. 38. But new wine must be put into new wine-skins; and both are preserved.

The circumstances are the same as in the preceding parable. Matthew and Mark proceed to record the two new images immediately after the foregoing one without any transition whatever, but Luke connects them with the introductory remark: "And he spoke also a similitude to them" (παραβολήν). He thus emphatically designates as parables the three figurative discourses which he gives consecutively; for what applies to the first applies naturally in the same way to the second and to the third.

The examples are taken from everyday life, but, as Fouard thinks, the banquet may have afforded an occasion for them, as the festive garments of the guests on the one hand, and the leather bottles filled with wine on the other, must have caught every one's eye.

With regard to the first simile, Matthew and Mark give a different rendering to that of Luke: "nobody puts a piece of raw cloth unto an old garment" (Mt. 9, 16; Mc. 2, 21).

The Greek ἱμάτιον, it is true, both in the Septuagint and the New Testament, stands for all garments, under and over, but it is often used for a cloak in particular (Mt. 9, 20; Mc. 5, 27; Lc. 8, 44; John, 19, 2) in contrast to χιτών (Mt. 5, 40; Lc. 6, 29; Act. 9, 39). This meaning suits better here, for undergarments in the East in former times were not made of wool, but of linen or cotton, as they are still, whilst the cloak was and is generally made of goat's or camel's hair. In any case a woollen garment better suits the image employed by our Lord.

It would be foolish to patch an old, much-worn torn cloak with a perfectly new piece of unfulled cloth. Ράκος (from ῥήγνυμι) strictly speaking means any piece, but particularly a piece of cloth, in the classic authors usually a torn, ragged garment. The word ἄγναφος, unmilled, which is only found here in the New Testament,[1] is used to describe the cloth as it comes from the weaver before the fuller (ὁ γναφεύς or κναφεύς) has prepared it. In this state,

[1] Nor does the word occur in the Septuagint.

particularly when it is damp, it sticks together and shrinks. If any one, therefore, were to put a patch of unmilled cloth on an old garment, the patch would tear the material next the seam and so cause a much bigger rent than before. Hence Christ says, speaking quite in general, that nobody, no sensible person, would do such a thing.

The fuller's business is to make new cloth thick and strong by steeping, pounding, beetling and other processes, and also to clean old clothes. Αἴρει is to be expressed intransitively, *it tears, tears loose,* or transitively, *it tears away,* with the complement of the usual objective "something." The Vulgate renders it in the latter sense, joining with it in Matthew as object τὸ πγήρωμα: "tollit plenitudinem eius a vestimento," *it takes from the garment its completeness.* Mark, on the contrary, renders it "aufert supplementum novum a veteri"; and here *supplementum* exactly describes the patch which is to fill up the rent in the garment. This latter acceptation of the word deserves the preference in Matthew also, for it likewise corresponds better to the Greek word. Others understand *plenitudinem* and *supplementum,* as well as πγήρωμα, in the sense of "the filling up" which the shrunken patch needs for its renovation. The αὐτοῦ in Matthew is best referred to ἱμάτιον, not to ῥάκος or ἐπίβλημα; therefore, the interpretation of Euthymius (ἡ ὁλότης τοῦ ἀγναφου ῥάκους) and Weinhart's rendering, "it is so coarse, it tears from the garment," seem less suitable, although the sense suffers little change.

Luke points out in still more drastic fashion the foolishness of putting old and new cloth together. Indeed, in real life no one would do such a foolish thing, for both the old and the new garments would be spoiled, "otherwise he both rends the new," in order to take the patch from it, "and the piece taken from the new agrees not with the old." [1]

Schegg remarks with reference to the difference between Luke and the two other Synoptists: "We have two formulas which concur as far as the principal idea is concerned, but in other respects run on independent though parallel lines, as still often occurs in the proverbs of various nations. The formula in Matthew is pure Hebrew, in Luke, Greek; the latter popular, the former founded on actual experience which might

[1] The Greek οὐ συμφωνήσει is, strictly speaking, used for musical instruments, *to accord, to harmonize.*

escape one's notice. . . . It seems to me that this formula (Matthew's) was willingly interpreted outside Palestine by means of the first and popular one, that both were joined together, until in certain circles the popular displaced the less popularly interpreted, which could all the more easily happen, as it perfectly harmonized with the parable which follows, and, indeed, this was its special recommendation. The words 'no man puts a piece from a new garment upon an old garment' are exactly parallel to 'no one puts new wine into old bottles'; in both cases there is twofold damage. Where the matter harmonized, the words were not so rigidly adhered to" (in Lc. 5, 36. I, 265 *et seq.*).

Moreover, the hypothetical case in Luke seems less improbable than many commentators assume, when we remember that the Oriental's cloak, like the present day *Abâja*, was not much more than a large square piece of cloth.

The second example is likewise a feature of Oriental life. The three Evangelists are here in perfect harmony as to the subject, although in various small points a difference, rather formal than real, is revealed irrespective of the remarkable variations in the MSS. of nearly all the accounts of the parable.

"And no man puts new wine into old wine-skins (or bottles)." Owing to Mahomet having prohibited the use of wine to his followers, the vine, at the present day, is cultivated in but few parts of Palestine for the production of wine. But in the time of our Lord, as in the Old Testament days, it was cultivated everywhere throughout the Holy Land. The remains of the ancient terraces, and the wine-presses hewn in the rocks, everywhere testify to this fact. Thus our Lord's hearers were quite familiar with the image which He employed.

At the vintage time, the grapes were taken first to the rock wine-presses and trodden by men's feet. The juice was then allowed to run into large vessels and left to clarify after the first fermentation, no particular trouble being taken afterwards to improve the wine. In these days, the Oriental acts in just the same way, only that large wooden troughs take the place of the ancient rock wine-presses. In old times, the wine was mostly stored in big earthen pitchers

with wide necks, but wooden casks were also used, at least in later days. Therefore, it is not quite accurate to call "goatskin bottles the casks of the ancients" (Holtzmann, "Hand-Commentar," I, 1[3], 122).

Besides these pitchers and vessels, leather bottles were also used for the storage of the wine and still more for its transport, as well as for other liquids. Thus we find mention in the Old Testament of their use for water (Gen. 21, 14 *et seq.*, 19; Ps. 32; Hbr. 33, 7), milk (Judc. 4, 19), but especially for wine (Jos. 9, 4, 13; 1 Reg. 1, 24; 10, 3; 16, 20; 25, 18; 2 Reg. 16, 1; Job, 32, 19. Cf. Jer. 13, 12.

In the Septuagint, the various Hebrew words are rendered by ἀσκός (also in Jer. *loc. cit.;* Judith, 10, 5), which we find also in the present passage of the Gospel. In almost every case (with the exception of Job, *loc. cit.*) there is question of the taking away of water or wine as provisions. These leather bottles were prepared in a very simple manner. The skin of a goat or of a sheep, rarely that of an ass, ox, or camel, taken off, as far as possible, whole, was cleansed, though not always carefully dressed; all openings with the exception of one were then closed and the primitive leather sack was ready for use. The rough outside was usually turned in. The various kinds of leather bottles represented in the pictures on the Egyptian and Assyrian monuments show us that the present day method of preparing these bottles in the East is the same as was practised in ancient times (cf. Van Lennep, "Bible Lands," I, 56 *et seq.*).

We find frequent mention in the classic authors of the use of leather bottles for vinegar, etc., as well as for water and wine (Pliny, XXIII, 1, 27 and 56). The Mishnah also speaks of such being used for oil, and of the tying of the leather vessels.

Although the skins of animals are not liable to be broken, and therefore are well suited for transport by donkeys and camels, still after long use they are easily damaged. They lose their flexibility, become hard and cracked, and no longer have much resisting power. After the first clarifying the new wine ferments again very easily, especially if it is at all exposed for any length of time to the Eastern sun. In order to resist the power of expansion in the carbonic acid which is then formed, the wine vessels must be very strong and solid.

Thus every one had learned, long ago, from experience that it would be extremely foolish to put new wine into old leather bottles. Elihu recalls this truth in the Book of Job: ". . . as new wine which needs vent, which bursts

the new [that is newly filled] vessels" (Job, 32, 19). Christ embodies this maxim, derived from experience, in these two short parables, and bases it, in words intelligible to all His hearers, on the probable results of such folly, "otherwise the new wine will break the bottles, and it will be spilled, and the bottles will be lost." To avoid this twofold damage, every sensible wine-grower will put "new wine into new bottles: and both are preserved."

If we compare this second parable with the first, we shall see that, whilst the chief points are in harmony, there is only an immaterial difference in the details. In both there is pointed out to us in a figurative manner the contrast between the old and new, and the unsuitability and impossibility of mingling these opposing elements. But the second more strongly emphasizes the mischief resulting from this mingling, and expressly points out the right way of acting. In the first parable a new portion is contrasted with the whole of the old, whilst in the second the new matter is opposed to the old exterior form.

The two chief points common to both similes point out to us the way to interpret them both rightly. Our Lord intended, before all, to emphasize these two points, — the difference between the old and the new, and the impossibility of combining both.

But what is it that He would have us to understand by "the old" and "the new"? If we observe carefully the context in the three Evangelists, from which we cannot, without arbitrary violence, detach the words, we shall be able without any great difficulty to recognize our Lord's design in these two figurative discourses. The opposition between the observers of the Old Law and the followers of the new doctrine of Christ was shown, incidentally, in all its intensity and magnitude at the feast given by Matthew, as it was elsewhere on similar occasions.

Our Lord, in His reply to the twofold reproach of the Pharisees and of John's disciples, laid most particular stress on this opposition, by pointing out the interior spirit of love and mercy as contrasted with the exterior sacrifices of the Law, and the joyous freedom of the children of His kingdom

as contrasted with the mournful servitude of the Old Covenant.

When He, immediately after this reference, again contrasted the old and the new, He would thereby illustrate for us the contrast between the Old Law and the Gospel. The old, worn garment and the old, cracked leather bottle are excellent images of the obsolete kingdom of the Law, utterly torpid and benumbed in exterior forms, as it was represented by the Pharisees and the Baptist's followers. Christ opposed to it His Gospel as the new cloth and the new wine.

The Prophets of the Old Testament had often predicted that the Lord would create the new in place of the old, — a new everlasting government instead of the Mosaic one of Sinai; a new holy mountain to which all the nations of the world should flock until the end of time instead of to the old Jewish Sion; a new clean oblation which should be offered from the rising of the sun until the going down thereof in place of the Levitical sacrifices and burnt offerings; a new eternal kingdom of Heaven instead of the old earthly one.[1]

The long-predicted end of the old order had now come. Christ had begun to announce the glad tidings of His new kingdom — full of grace and truth. In His doctrine as in His actions He showed clearly to all that there reigned in His kingdom a wholly different spirit to that of the Synagogue. It is this difference which our Lord would illustrate vividly in these two parables, and upon which the Apostle of the Gentiles afterwards so often and so expressly laid such stress.

But He did not merely point out the difference, He also showed how incompatible the old is with the new. The new Gospel cannot be put like a patch on the old worn-out cloak of the Jewish ordinances, nor can the new Christian spirit be enclosed within the old decayed form.

[1] Cf. Is. 2, 2–6; 43, 18–21; 54; 55; 60; Jer. 3, 15–17; 31; 33; Ez. 11, 17–20; 34, 23–31; 37, 26–28; Dan. 2, 44; 7, 27; 9, 24–27; Mich. 4, 1–3; Ag. 2, 7 *et seq.*; Mal. 1, 10 *et seq.*, etc.

Thus these two similes afford an admirable continuation of the instruction suggested by the question on fasting. Our Lord took occasion from the single point of fasting to contrast the Gospel and the Law in general with each other. The behavior of the Pharisees and of John's disciples did, indeed, show that, according to their ideas, Christ should have adopted the views and opinions of the pious observers of the Law for Himself and His disciples, not merely with regard to fasting and prayer, but also in reference to intercourse with publicans and sinners, and in all other things. But this involved a complete misunderstanding of the difference between the Messianic kingdom of Heaven and the Synagogue, and would require a commingling of the old and the new. Our Lord, in these two examples from everyday life, illustrated the folly of such a desire and the contrast between His Gospel and the Old Law. This, the chief idea, was expressed in the parables in a manner quite intelligible to the hearers under the circumstances in which they were spoken and having regard to the character of the questioners and their relations with our Lord.

Exception might be taken, perhaps, to this explanation on the ground that, according to it, our Lord in the first image compared His Gospel to a new patch. This objection vanishes if we consider that the point of comparison lies in the newness of the cloth, and not in its use as a patch, which use is described as absurd.

Another objection might be made as regards the attitude of Christ and His disciples towards the Mosaic Law. But in this we must distinguish, just as in the later action of the Apostles, between the verdict as to the binding power of the ordinances of the old ritual and reserve with regard to the non-observance of these ordinances. Our Lord, from the beginning, firmly maintained the non-obligatoriness of the Law of ritual, but He permitted prudence and pedagogic considerations to govern His attitude towards it, and He would not at once dispense Himself and His disciples wholly from its observance. Therefore, there can be no question of the intermingling on principle of old and new.

If we carefully observe the difference between the two parables, we may perhaps, with Edersheim, more closely define the ideas which they are intended to express as

follows: The first, which is more particularly addressed to the Pharisees, emphatically declares to them: "You are mistaken if you think that the old garment of the Law can be retained and that its torn and damaged parts can be repaired with a piece of the new Gospel. The new Gospel requires the renewal of the whole." But the second parable was to make clear to John's disciples in particular that the old forms could not contain this wholly new spirit of the Gospel. It must, indeed, find expression in exterior forms, but these must be new also and suited to the new Gospel (Edersheim I, 665).

If we glance over the various interpretations which have been offered of the two similes we shall find prevailing from the earliest times a great divergence of opinion as to their object. In many of the ancient commentators as well as in modern ones, the old and the new are interpreted as applying to the Old Law and the Gospel, a construction quite in harmony with the context. We find it so in St. Irenaeus (Adv. haer. IV, 35, 2 ed. Stieren I, 680), in Tertullian de orat. 1, M. 1, 1253 A), Origen (in Cramer, Cat. I, 69: *ἀσκοὶ παλαιοί εἰσιν οἱ τῇ νομικῇ πολιτείᾳ πεποιωμένοι, οἶνος δὲ νέος ἡ διὰ Χριστοῦ χάρις*), St. Hilarys (in Mt. 9, 16. M. 9, 963 B), St. Isidor in Cramer *loc. cit.*), St. Peter Chrysol. (Sermo 31. M. 52, 288 C: "Antiquae legis supellectilem dicit Judaicis studiis attritam, corruptis sensibus, sectis scissam, impuris actibus obsoletam: pannum rudem Evangelii nuncupat indumentum." Amongst modern exegetists the following have decided on the whole for the same interpretation: Bisping, Coleridge, Knabenbauer, Tiefenthal, Riezler, Arndt, Van Koetsveld, Keil, Mansel, Gould, Jülicher. We may also include in one and the same class those commentators who interpret the old garment and the old bottles as applying primarily to the scribes and Pharisees: St. Cyril of Alexandria (in Cramer *loc. cit.*), St. Jerome (in Mt. 9, 16. M. 26, 59 B), although he previously had advanced a different opinion). The old Doctors of the Roman community of whom St. Epiphanius wrote (Haer. 42, 2. M. 41, 697 A) expressed themselves to Marcion as being opposed to this view. Marcion himself was of opinion that the contrast between the Old and the New Covenant was set forth in the parables, but he sought to deduce from this his dualistic view of the principle of good and of evil (cf. Tertullian adv. Marcion, III, 15. M. 2, 370 B).

St. Chrysostom, however (Hom. 30 *al.* 31 in Mt. n. 4. M. 56, 367), and after him Theophylact and Euthymius (M. 123, 229 C; 129, 313 B), advocated quite a different exegesis, which many Latin commenta-

tors of the Middle Ages and of modern times adopted: Venerable Bede, Rhaban Maur, Walafried, Strabo, Albertus Magnus, Denis the Carthusian, Cajetan, Maldonatus, Jansenius of Ghent, Jansenius of Ypres, Salmeron, Cornelius a Lapide, etc. According to this interpretation the old garment and the old bottles applied to the disciples of Christ who now, at the beginning of their divine Master's public life, were not yet strong enough to bear the new burden of fasting and penance, such as would otherwise be suited to the New Covenant.

This explanation certainly accords very ill with our Lord's idea in these parables. But, just as ill does it accord with truth and justice to assert that this is "a truly Catholic misconception" and that "only the Protestants, because they had outgrown the ancient Judaism, could recognize that the old in both parables represented the Jewish nature, and the new in both the Christian" (Beyschlag, p. 16). Even Beyschlag himself complains of the highly "critical" mischievous confusion caused by the misconception of the parables by the Protestant exegetists, Neander, Bleek, De Wette, Meyer, Stier, Keim. It is only by completely ignoring the most ancient Catholic evidence that he can claim as a "Protestant" exegesis the correct interpretation advocated by the old Doctors of the Catholic Church, by Tertullian, Irenaeus, Origen, Hilary, Isidore, Peter Chrysologus, Cyril, and others.

It is worthy of remark that he himself is not satisfied with this "general evangelic" interpretation; he prefers to distinguish between the two parables and to find in the first a justification of the fasts of the Baptist's followers, and in the second an argument for the non-observance of fasting by the disciples of Christ (p. 22 *et seq.*). Bruce, in the Expositor's Greek Testament, I, 152 *et seq.*, maintains the same point of view. On the other hand, Weiss and Schanz find in both parables a justification of the fasting of John's disciples. Holtzmann, however, asserts that in both there is an argument for our Lord's disciples who did not fast.

The truth concerning His new kingdom, in contrast to the old Synagogue, which Christ so vividly illustrates in both similes, finds an application to every individual, quite in harmony with our Lord's idea, in the lesson which the Apostle of the Gentiles enforces ever and again for the Faithful. "Walk in the newness of life," "serve in the newness of spirit, and not in the oldness of the letter," "put off the old man . . . and put on the new man," these are the exhortations which he continually addresses to the various churches (Rom. 6, 4; 7, 6; 1 Cor. 5, 7; Eph. 4, 22–26;

Col. 3, 8–10, etc.). He alleges as his reason that through Christ the old things have passed away and all things have been made new (2 Cor. 5, 17), and that through Him the principle of the new life, the spirit of adoption of sons of God, has been given to men (Rom. 5, 5; 8, 15; Gal. 4, 6).

Christ has brought this new life to all and has put an end to the old existence of sin; therefore, the Christian's way of living must wholly correspond with the new life of grace. Herein also there can be no commingling or confounding of the old with the new. It would be foolish and useless to retain the old garment and to mend it with a new patch, or to fill the old, cracked bottles with new wine.

The truths contained in both parables may be applied to every spiritual renewal; not merely to conversion from a state of sin to a life conformable to the will of God, but also to the arising from sloth and tepidity to new zeal in the fulfilment of the divine will. Complete and radical renewal is required by Him who has come to "make all things new" and who has left us in His own principles and in His own life the most perfect model of the new life. The rule laid down in these similes applies particularly to the Christian congregations in newly established missions where the utter opposition between the old heathen ways and the new Christian life renders any attempt to blend the old with the new, and to confine the new spirit within the old forms, both foolish and pernicious. The Venerable Bede says: "Cavendum doctori, ne animae nondum renovatae, sed in vetustate malitiae perduranti, novorum mysteriorum secreta committat" (in Lc. 5, 38. M. 92, 392 A).

We recognize in the two similitudes the following points concerning the existence and the labors of the kingdom of Christ: The contrast which our Lord pointed out between the spirit of His Gospel and that of the Old Law still exists for His Church with regard, primarily, to the ancient forms which He had more especially in view. The same spirit of antagonism which animated Christ's adversaries still widely prevails in the world, estranged as it is from God and

inimical to Him. Hence, the same contrast between the Church of Christ and the world still continues.

According to our Lord's meaning, it is just as impossible to combine the Church with the world, as it was with regard to the Old Law and the Gospel. There can be no question of half and half. From the contrast between the Church and the world, which is estranged from God, and their incompatibility in spirit and in principles, it follows that the Church, like her divine Founder, will be for all time the object of the world's hatred and malignant persecution.

XIII. OLD AND NEW WINE

Luke, 5, 39

T. LUKE alone adds to the two preceding parables a third short simile in the following words:

Lc. 5:	Lc. 5:	Lc. 5:
39. Καὶ οὐδεὶς πιὼν παλαιὸν θέλει νέον· λέγει γάρ· Ὁ παλαιὸς χρηστός ἐστιν.	39. Et nemo bibens vetus statim vult novum; dicit enim: Vetus melius est.	39. And no man drinking old has presently a mind to new: for he says; The old is better.

The whole verse is wanting in D, a b c e ff ^{2} * l r; και wanting in ℵ^{c} B; — θελει ℵ B C * L, etc., Copt., Arm., Eth. version, Tisch., Westc.-H., Nestle, Hetz.; ευθεως θελει A C ^{2} R X, etc., Vulg., Syr., Goth. version, Text. rec., Lachm., Brandsch.; — χρηστος ℵ B L, Copt. version, Tisch., Westc.-H., Nestle; χρηστοτερος A C R X etc., It., Vulg., Peshitto, Textus, rec., Lachm., Hetz., Brandsch.

Because this verse is wanting in the Codex Bezae and in seven MSS. of the Vetus Latina, Blass omits it from his edition of St. Luke's text "secundum formam quae videtur Romanam" (Lipsiae, 1897), and Westcott-Hort, by putting it in brackets, also designates it as critically doubtful. However, the context and external evidence sufficiently warrant the giving to this third parable a place in the Sacred Text.

This brief simile is given immediately after that of the New Wine and the Old Bottles. The substantive

οἶνος, therefore, is simply supplemented from the preceding verse to παλαιός and νέος, although it was not again expressly added. The saying expresses a maxim based on universal experience which must have been clear to every one, especially in a country like Palestine, where wine with bread forms the daily sustenance of the majority of the inhabitants. "No one who is accustomed to old wine will willingly take the new, for he says: 'The old is better.'"

The experience is founded on the difference between old and new wine. It has been maintained, it is true, that in the East the old wine is not milder or sweeter than the new, but much stronger and more sustaining (Van Koetsveld, I, 170). But this remark is not quite pertinent. No doubt, "old wine" must not be understood in a sense too unlimited, for Eastern wines, unlike Rhenish and Moselle, attain their greatest perfection in about ten years, after which they soon deteriorate. But any one who has ever had an opportunity of comparing a three, four, or seven year old *vin d'or*, or *vin de paille* — pale wine — from the vineyards of St. Alphonsus Rodriguez in Ksara on the Eastern slope of Mount Lebanon (near Zahleh) with a new wine from the same vineyard will surely, unhesitatingly, give the preference to the certainly stronger, but at the same time more palatable and milder old wine rather than to the sharper new liquor. Indeed, the Son of Sirach seems to have been of this opinion: "A new friend is as new wine: it shall grow old, and thou shalt drink it with pleasure" (Eccli. 9, 15, Gr. 10). The fact that the fresh, sweet grape juice was much esteemed and liked in Israel, especially at the Feast of Tabernacles, cannot destroy the force of such an experience, in which the old and new *wines* are contrasted.

The Talmud also particularly praises the good properties of old wine (Nedarim fol. 66a in Schöttgen, p. 271; Berakhoth fol. 51a in Lightfoot, II, 512). In the glossary to the latter passage and Schabbath, fol. 129 a, it is explained that by "old wine" we are to understand wine that is three years old. Wettstein quotes many passages from

the Greek and Latin classics in praise of old wine (N. T. I, 689–91).

Van Koetsveld remarks that we need not understand the words of the text as implying a question of the same wine when it was new and when it was old. He thinks that they should be accepted in this sense: even if the new wine were of a better kind, yet those who were accustomed to the old would prefer the latter (I, 170).

Χρηστός might easily give room in the context for the correction χρηστότερός and for the rendering *melius* (Vulg.). Strictly speaking, it means *useful*, and next, generally, *good;* applied to old wine it may be understood as referring particularly to its mild and agreeable taste (cf. Plutarch, Mor. p. 240). Thus the Codex Monacensis (q) of the Vetus Latina renders it *suavior*, the Codex Sangallensis (δ) *suavius vel melius.*

The connection of this simile with the previous parables renders its explanation obvious. If Christ, in the two preceding images, contrasted the old with the new and thus illustrated the contrast between the Gospel and the Old Law, then we must not interpret His words in the present simile in a different sense.

Many commentators, however, have found a special difficulty here, inasmuch as the preference is plainly given to the old: "Vetus melius est." The old wine is, indeed, according to the general opinion better than the new. Hence, it was thought that here it was only the mild Gospel of Christ that could be compared to old wine, whilst the sour, severe disposition of the Pharisees alone could be likened to new. "Pharisaeorum austeritas comparatur vino novo, Christi lenitas vino veteri" (Wettstein, *in loc.*)

But the difficulty is more apparent than real. In the first place, the opinion expressed as to the qualities of old and of new wine is by no means absolute, but only relative, according to the tastes of those who are accustomed to old wine. Even if they are in the habit of drinking very inferior old wine, still they will prefer it to far superior new wine. Hence, the point of comparison does not lie in the merits of the old and of the new wine, but in the taste

acquired by habit for the old which makes it preferred to the new. He who is accustomed to something old can never willingly exchange what he has grown to like for something new.

If we keep this point of comparison in view we shall find no difficulty in the interpretation of the simile. Euthymius Zigabenus rightly observes: "Our Saviour here points out that any one who was accustomed to the old way of the Law cannot bear the newness of the Gospel, for owing to habit he thinks that the former is better" (in Lc. 5, 39. M. 129, 921 D: *ὁ τῇ παλαιότητι τοῦ νόμου συνεθισθεις οὐκ εὐθὺς δύναται τήν καινότητα τοῦ Εὐαγγελίου βαστάζειν*).

We find this meaning of the words also indicated in the particular end which Christ had before Him in this third parable, and which clearly distinguishes it from the two preceding ones. Our Lord, evidently, wished to make an excuse for those who had put the question to Him and who were angry at His new demeanor: John's disciples, and the Pharisees also. He would excuse them to His disciples, as well as to those others who probably were present at the feast in the house of the rich publican Matthew. He makes use of this image from daily life, in the kindest and most agreeable manner, as an apology for them. It is true that by it He again contrasts the newness of His Gospel with the old way of life prescribed by the Law, but in such a manner that He palliates, gently and mercifully, the antipathy and opposition on the part of the followers of the Old Law to His new doctrine, in view of the old habits which have grown dear to them.

Thus this parable reveals to us a beautiful trait in our divine Lord, the patience and the sweetness of His sacred Heart. Questioned in the rudest manner and from motives the very reverse of friendly, yet our Lord uttered no bitter or sour words; He showed but mildness and benevolence towards those who questioned Him, finding an excuse even for the spite and anger which animated them.

This brief similitude, in itself, affords us a special lesson,

the application of which is obvious from the kind and benevolent behavior of our Lord towards His adversaries. This lesson is the imitation of His gentleness in all the circumstances of Christian life, especially when something new and better provokes contradiction on the part of those who have become attached to old customs.

These meek and gentle sentiments belong, indeed, to the fundamental disposition of the divine Heart. Our Lord Himself requires of His followers in the first place that they should imitate Him in these sentiments. "Learn of me for I am meek and humble of heart" (Mt. 11, 29).

He offers us in the parable an effectual motive for this imitation in the kind and benevolent excuse which He makes for His adversaries.

XIV. WAYWARD CHILDREN

Matthew, 11, 16–19; Luke, 7, 31–35

THE relations of the kingdom of Christ with the Jews and, on the other hand, the difference between Christ and His precursor, are vividly illustrated in the parable of the Wayward Children, which Matthew and Luke record thus:

Mt. 11, 16–19:

16. Τίνι δὲ ὁμοιώσω τὴν γενεὰν ταύτην;

Ὁμοία ἐστὶν παιδίοις καθημένοις ἐν ταῖς ἀγοραῖς, ἃ προσφωνοῦντα τοῖς ἑτέροις

17. λέγουσιν· Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκόψασθε.

18. Ἦλθεν γὰρ Ἰωάννης μήτε ἐσθίων μήτε πίνων, καὶ λέγουσιν· Δαιμόνιον ἔχει.

19. Ἦλθεν ὁ υἱὸς τοῦ ἀνθρώπου

Lc. 7, 31–35:

31. Τίνι οὖν ὁμοιώσω τοὺς ἀνθρώπους τῆς γενεᾶς ταύτης καὶ τίνι εἰσὶν ὅμοιοι;

32. Ὅμοιοί εἰσιν παιδίοις τοῖς ἐν ἀγορᾷ καθημένοις καὶ προσφωνοῦσιν ἀλλήλοις, ἃ λέγει·

Ηὐλήσαμεν ὑμῖν καὶ οὐκ ὠρχήσασθε· ἐθρηνήσαμεν καὶ οὐκ ἐκλαύσατε.

33. Ἐλήλυθεν γὰρ Ἰωάννης ὁ βαπτιστὴς μὴ ἐσθίων ἄρτον μήτε πίνων οἶνον, καὶ λέγετε· Δαιμόνιον ἔχει.

34. Ἐλήλυθεν ὁ υἱὸς τοῦ ἀνθρώπου

ἐσθίων καὶ πίνων, καὶ λέγουσιν· Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, τελωνῶν φίλος καὶ ἁμαρτωλῶν.

Καὶ ἐδικαιώθη ἡ ροφία ἀπὸ τῶν τέκνων αὐτῆς.

ἐσθίων καὶ πίνων, καὶ λέγετε· Ἰδού, ἄνθρωπος φάγος καὶ οἰνοπότης, φίλος τελωνῶν καὶ ἁμαρτωλῶν.

35. Καὶ ἐδικαιώθη ἡ σοφία ἀπὸ πάντων τῶν τέκνων αὐτῆς.

Mt. 11, 16. Instead of *την γενεαν ταυτην*. Blass, with Clem. Alex., and Chrys. reads *την βασιλειαν των ουρανων*; — *παιδιοις*: Text. rec. *παιδαριοις*; *εν ταις αγοραις* ℵ B Z, Pesh., Copt. vers.; *εν αγοραις* C E F G etc.; *εν τη αγορα* D, It., Vulg. (*in foro*), Syr. Sinait. and Curet., Arm., Eth., Goth. versions and others; — *τοις ετεροις* B C D etc., It. (*invicem, in* (*invicem, invicem, aliis, ad alterutrum*), Copt., Goth. versions; *τοις εταιροις* (*αυτων*) G S U V, Syr., Arm., Eth. versions, Vulg. (*coaequalibus*), Textus rec. — 17. *εθρηνησαμεν*: + *υμιν* C E F etc., Textus rec. — 19). *τεκνων* B ² C D and nearly all Cod., most MSS. of the It., Vulg., Syr. Sinait. and Curet., Arm., Goth. versions, Textus rec., Lachm., Hetz., Brandsch; *εργων* ℵ B *, Copt., Arm. (Cod.), Eth. versions, Tisch., Westc.-H., Nestle.

Lc. 7, 31. *ουν*: *δε* ℵ. — 32. *εθρηνησαμεν* ℵ B D L etc.; *εθρην. υμιν* A E G H etc., Vulg. and others. — 33. *αρτον* and *οινον* wanting in D, some min., MSS. of the It., Syr. Sin. and Cur., Arm., Eth. vers. as in Mt. — 35. *τεκνων*: ℵ *εργων* (also *plerique Graeci* according to Ambr.).

Mt. 11:

16. Cui autem similem aestimabo generationem istam?
Similis est pueris sedentibus in foro, qui clamantes coaequalibus
17. dicunt: Cecinimus vobis et non saltastis; lamentavimus et non planxistis.

18. Venit enim Johannes neque manducans neque bibens, et dicunt: Daemonium habet;

19. venit filius hominis manducans et bibens, et dicunt: Ecce, homo vorax et potator vini, publicanorum et peccatorum amicus.
Et iustificata est sapientia a filiis suis.

Lc. 7:

31. Ait autem Dominus: Cui ergo similes dicam homines generationis huius? et cui similes sunt?
32. Similes sunt pueris sedentibus in foro et loquentibus ad invicem et dicentibus: Cantavimus vobis tibiis et non saltastis; lamentavimus et non plorastis.
33. Venit enim Johannes Baptista neque manducans panem neque bibens vinum, et dicitis: Daemonium habet;
34. venit filius hominis manducans et bibens, et dicitis: Ecce, homo devorator et bibens vinum, amicus publicanorum et peccatorum.
35. Et iustificata est sapientia ab omnibus filiis suis.

Mt. 11:

16. But whereunto shall I esteem this generation to be like? It is like to children sitting in the market-place,

17. who crying to their companions say: We have piped to you, and you have not danced: we have lamented, and you have not mourned.

18. For John came neither eating nor drinking; and they say: He has a devil.

19. The Son of man came eating and drinking, and they say: Behold a man that is a glutton and a wine-drinker, a friend of publicans and sinners. And wisdom is justified by her children.

Lc. 7:

31. And the Lord said: Whereunto then shall I liken the men of this generation? and to what are they like?

32. They are like to children sitting in the market-place, and speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept.

33. For John the Baptist came neither eating bread nor drinking wine; and you say: He has a devil.

34. The Son of man is come eating and drinking, and you say: Behold a man that is a glutton and a drinker of wine, a friend of publicans and sinners.

35. Yet wisdom is justified by all her children.

In the two Evangelists, these words of our Lord follow immediately upon the praise which He bestowed upon His precursor when the latter, from his prison, had sent messengers to Him. Luke only remarks that the people and the publicans had been baptized by John, whereas the Scribes and Pharisees despised this baptism (Luke 7, 29–31).

Matthew uses as an introduction the rhetorical question: "Whereunto shall I esteem this generation to be like?" (cf. Lc. 13, 20). St. Luke gives still more emphasis to the words which follow by a twofold question (cf. Mc. 4, 30; Lc. 13, 18). Although this introduction, as well as the first words of the parable itself, refers in the first instance to the Jewish people and their leaders only, yet at the same time a truth concerning the kingdom of Heaven is to be illustrated in the parable as well. Therefore in itself the correction of Blass, who, with Clement of Alexandria and St. Chrysostom, substitutes the "kingdom of Heaven" for "this generation," is not contradictory to the meaning of the

simile, though, for want of sufficient attestation, it must be rejected as altogether too daring.

In any case we have to interpret these introductory words in the same sense as the more frequent formula of "the kingdom of heaven is like." Our Lord does not intend the placing of the men of this generation on a par with the children in the market-place to be the main point of the question. He only wishes to make it clear that the behavior of Israel towards the kingdom of the Messiah is somewhat similar to that described in the image of the Wayward Children: "Videre est in hac generatione et hoc Pharisaeorum Scribarumque genere simile quippiam illi, quod in parabola puerorum contingit" (Corn. a Lapide in Mt. 11, 16, p. 178. Also Jansen, Maldonat and others).

The example is drawn from ordinary daily life. Our Lord manifests keen observation and heartfelt sympathy towards even the least and most insignificant aspects of human life, and there is nothing so mean and contemptible that He cannot draw from it an interesting and instructive comparison for His kingdom of Heaven. Jesus Himself, no doubt, in His boyhood at Nazareth had shared in the children's play in the public square. And now, as He passed through the towns and villages of Galilee, He certainly must have had often enough an opportunity of observing the crowds of little ones at play — those little ones whom His heart loved so tenderly.

Like children in every age and in every land, it is probable that the children in Galilee at that time amused themselves by trying to imitate the solemn festivals which they saw their elders observe with much outer display and with assembled crowds.

Wedding-feasts with dancing and flute-playing, and funeral ceremonies with their lamentations, dirges, and wailings for the dead, were the most solemn of all occasions amongst the Jews. Thus the children, when they assembled for play in the open spaces, would take special delight in mimic performance of the observances peculiar to these solemn occasions.

But, as is usual among children, bad temper and obstinacy would only too often spoil their play. What one proposes, another would find wrong, and what this one wishes, the other would reject peevishly. Our Lord has chosen such an instance. "They are like to children sitting in the market-place." As they could not agree to play any game, the children sat down obstinately and scolded one another, "speaking one to another, and saying: We have piped to you, and you have not danced: we have mourned, and you have not wept." Naturally, there would be faults on both sides, but we need not for this reason apportion the words to each party. The text is silent as to whether the matter resolved itself into more than a mere war of words.

Αὐλεῖν means *to blow on the flute.* Children, even at the present time, in the Holy Land and elsewhere, like to make their own flutes. One sees frequently with the shepherd-boy in Palestine double flutes made of two long pieces of reed which are tied firmly together with string and have about six pairs of air orifices; at the top of the flute an incision is made in which two smaller pieces of reed are inserted, and the sound is produced by blowing through these.[1]

In general, θρηνεῖν means *to lament, to mourn,* but especially according to the usage in the Septuagint (cf. Judc. 11, 40; 2 Reg. 1, 17; 3, 33; 2 Par. 35, 25; Jer. 9, 17; Ez. 32, 16) *to intone* the θρῆνος or dirge. At the actual funeral ceremonies, this is the task of the women mourners (Jer. 9, 17). In former times, these women frequently formed a choir with one principal solo singer who sang the lamentations alternately with the choir. This is still sometimes done.

The mournful, long drawn-out *Lu-lu-lu* (called *Zagharit*) of the Orientals of the present day is particularly characteristic of the dirge. In earlier times, it doubtless formed a principal part of the lamentations and would naturally attract the children to imitate it. In the south and west of Ireland a similar dirge — the *Caoine* — with the same long drawn-out wailing notes is still to be heard.

Our Lord, in the words which immediately follow the comparison with the children, explains to us clearly enough the meaning of the parable. He would compare Israel's

[1] For ancient Egyptian and Babylonian flutes, see "Dictionnaire de la Bible," p. p. F. Vigouroux, II, 2291 to 2294; I. Benzinger, "Hebr. Archäologie,"[2] 241 *et seq.*

attitude towards the announcement of the new kingdom of the Messiah with the wayward, sulky behavior of the children at play.

No one who heard the parable could have any difficulty in at once forming an opinion on these children's conduct: it was foolish, childish waywardness with which nothing could be done. And they must also have recognized that it typified the behavior of Israel. Neither John's strictness nor our Lord's mildness had availed to induce either the majority of the people or their leaders to give their allegiance to the Messiah and His kingdom. "For John came neither eating nor drinking; and they say: He has a devil. The Son of Man came eating and drinking, and they say: Behold a man that is a glutton and a wine drinker, friend of publicans and sinners. No one could please the people; at one time they found fault with a thing because it was not enough, at another, because it was too much. Hence, they showed themselves just as foolish and as ill-tempered as the wayward children.

We learn now from this passage that the Baptist was also accused of being possessed, a charge which was brought against our Lord more than once (Mt. 9, 34; 12, 21; Mc. 3, 22; Lc. 11, 15; Joh. 7, 20; 8, 48). Christ's friendship with sinners and publicans had given great umbrage only a short time previously at the feast in Matthew's house (Mt. 9, 11; Mc. 2, 16; Lc. 5, 30). From vexation at eating and drinking with sinners and at the non-observance of fasting there was but one step to the accusation of gluttony and wine-drinking.

Some would strike out the words ἄρτον and οἶνον in Lc. 7, 33, as a later gloss, in spite of the evidence of the more important MSS. and translations, with the exception of the Codex Bezae and of the Syrus Sinaiticus and Curetonian. Certainly, the external evidence is decisive in favor of their genuineness. Jülicher quotes against them as "significant" the words of Epiphanius, "ὅτι κρεῶν οὐ μετείληφε οὐδ' οἴνου," therefore plainly showing that he has not read ἄρτον and οἶνον; but surely the rendering of the Hebrew *lechem*, "bread," by the Arabic, *lahm*, "meat," the confusing of ἄρτων and κρεῶν by an Oriental cannot appear to be a point of much significance. Klein quotes, as an "interesting parallel" to the words of Christ, the saying of the Rabbi Papa from the Talmudic tract, Sanhedrim, fol. 103a, which is

also quoted by Wettstein and Grotius: "They weep before the master, and he takes no notice; they laugh before the master, and he takes no notice. Woe to the master who does not understand what is good or bad." Klein then remarks, "Surely, Jesus had these words in His mind." Surely, this assertion eminently requires proof! (*Zeitschr. für neutest. Wissensch.* II [1901], 346).

In the explanation of the individual points of the parable, many of the old commentators and of the modern ones also have fallen into error. This has resulted from the reflection that the precursor with his exterior austerities would correspond better to the children in the image who lamented, whilst Christ with His mild and gentle ways answered rather to those who played the flute. Some, therefore, have thought with St. Chrysostom, Theophylactus, St. Jerome, Cajetan, Jansenius of Ghent, Jansenius of Ypres, Grimm, and others, that the children who sat and called should be understood as representing Christ and His precursor.

St. Hilary and St. Bede, on the other hand, regarded them as an image of the Prophets of the Old Testament. Others, on the contrary, held that the companions to whom they spoke represented our Lord and His precursor (Euthymius, Bisping, Fillion, etc.). Although Fillion describes this last explanation as "aujourd'hui presque universellement admise" ("Commentar zu Mt. 11, 17," p. 226), it is rightly rejected by Schegg, Schanz, Knabenbauer, Weiss, Keil, Jülicher, Bruce, and others. Christ by this simile of the Wayward Children would illustrate the attitude of His contemporaries in Israel with regard to the invitation to the Messianic kingdom. We cannot therefore interpret any of these children who finally all had a part in the quarrel as representing either our Lord or John. The different groups amongst the children who were playing are depicted vividly and from life, their levity and fickleness being brought into clear relief. The truth and beauty of the image is increased by the fact that in these groups the different methods of our Lord and His precursor are clearly indicated; but this by no means involves the necessity of

regarding the children themselves as representing Christ and the Baptist.

There is, however, in the verdict on the people and their leaders, to whom the parable particularly applied, a thought involved which was expressed still more clearly in many of the later parables. Inasmuch as neither mildness nor severity availed to move them to join the kingdom of the Messiah, the kingdom will be taken from them. As people turn away from wayward, ill-tempered children because nothing can be done for them, so also divine Wisdom will withdraw from Israel and will call the heathen to enter into the kingdom of Heaven and to participate in eternal happiness.

It is therefore quite in harmony with the character of this similitude that it should be placed first amongst the "parables of Judgment" (see A. R. Bruce, *loc. cit.*).

Christ, at the conclusion of the parable, strongly emphasizes, in contradistinction to the people's apathy or resistance, the behavior of the "children of wisdom": "Yet wisdom is justified by all her children." We are to understand by "wisdom," ἡ σοφία, the divine Wisdom manifested in the different behaviors of our Lord and His precursor, and in their invitations to the kingdom of the Messiah. According to the usage of Semitic language "the children of wisdom" are those who hear the words of wisdom and accept her invitation. By this term, therefore, the Apostles and disciples and the faithful element among the people are designated (cf. Lc. 7, 29). By all these is wisdom "justified," that is to say, acknowledged as true wisdom and proved to be such by their words or works, in spite of the false accusations of her adversaries. This is the interpretation most generally accepted by the Fathers of the Church and by modern exegetists also. No other explanation is sufficiently in harmony with the text to demand our attention.

The reading τεκνών may perhaps deserve the preference in Mt. 11, 19; still ἔργων, *works*, likewise expresses a suitable meaning, because the divine wisdom also finds recognition and justification in the works of Christ and of John. According to P. de Lagarde, the difference in the

reading may be traced to an original Aramaic עבר, which, according as it is pronounced, signifies *work* or *servant*. On the other hand Klein thinks that from an original עוברייא, *children* was derived, later, עובדייא *works*, and he bases this opinion on Jer. 49, 7 b.

At the beginning of the last verse, *καί* is used in the sense of "and yet," to mark the contrast. The Hebrew ך is frequently used in the same way. *Ἀπό*, in the Passive (as in Act. 2, 22; 4, 36, etc.), completely replaces the usual *ὑπό*, without any perceptible difference in the meaning.

The parable and our Lord's words on John's mode of proceeding and on His own admit of suitable application to the operations of God, so very varied . . . means with regard to individuals and also to whole communities and nations. God, remarks St. John Chrysostom, acts like hunters who, in the pursuit of wild animals difficult to capture, drive their prey by various means into the snares set for them (Hom. 37 *al.* 38 in Mt. n. 3. M. 57, 423). God similarly makes use of the most diversified means to attain His end, which is the sanctification and the salvation of mankind.

The most enlightened spiritual guides have meditated on these manifold operations of divine grace and have drawn from them a rule for their own course of action: "Res plena periculi est, uno omnes calle cogere velle ad perfectionem: quam varia quamque multiplicia sint Spiritus Sancti dona, talis non intellegit" (St. Ignatius Loyola).

XV. REAL DEFILEMENT

Matthew, 15, 10 et seq.; *15, 20; Mark, 7, 14–23*

THE contrast between Christ's doctrine of the new Messianic kingdom of Heaven and the old Pharisaical Judaism is expounded in the instruction on real defilement in a manner as profound as it is clear and decided. As our Lord Himself afterwards explained the parable to His disciples, we shall, at first, only briefly consider the actual parabolic saying. It is as follows:

Mt. 15, 10 *et seq.*

10. Καὶ προσκαλεσάμενος τὸν ὄχλον εἶπεν αὐτοῖς· Ἀκούετε καὶ συνίετε.

11. Οὐ τὸ εἰσερχόμενον εἰς τὸ στόμα κοινοῖ τὸν ἄνθρωπον, ἀλλὰ τὸ ἐκπορευόμενον ἐκ τοῦ στόματος, τοῦτο κοινοῖ τὸν ἄνθρωπον.

Mc. 7, 14–16:

14. Καὶ προσκαλεσάμενος πάλιν τὸν ὄχλον ἔλεγεν αὐτοῖς· Ἀκούσατέ μου πάντες καὶ συνίετε.

15. Οὐδέν ἐστιν ἔξωθεν τοῦ ἀνθρώπου εἰσπορευόμενον εἰς αὐτόν, ὃ δύναται κοινῶσαι αὐτόν· ἀλλὰ τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα, ἐκεῖνά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον.

16. Εἴ τις ἔχει ὦτα ἀκούειν, ἀκουέτω.

Mt. 15, 11. After ου D adds παν; — the last words, τουτο κοινοι, etc., are left out by Blass and some of the minus., also by some Fathers of the Church; — instead of κοινοι D * has twice κοινωνει, d (also Tertull., Augustine) *communicat.*

Mc. 7, 14. παλιν ℵ B D L, etc., Vulg., Copt., Eth. vers. and others; παντα A X, Pesh., Arm., Goth. vers., Textus rec. etc. — 15. τα εκ του ανθρ. εκπορ. ℵ B D L, etc., τα εκπορ. απ αυτου A X, Textus rec. — Verse 16 wanting in ℵ B L Δ*, 28, 102, Copt. version, Tisch., Westc.- H., Nestle, and others; A D X Γ, most minus., It., Vulg., Syr., Goth., Arm., Eth. vers., Textus rec., Lachm., Hetz., Brandsch. have it.

Mt. 15:

10. Et convocatis ad se turbis, dixit eis: Audite et intellegite.

11. Non quod intrat in os, coinquinat hominem, sed quod procedit ex ore, hoc coinquinat hominem.

Mc. 7:

14. Et advocans iterum turbam dicebat illis: Audite me omnes et intellegite.

15. Nihil est extra hominem introiens in eum, quod possit eum coinquinare, sed quae de homine procedunt, illa sunt, quae communicant hominem.

16. Si quis habet aures audiendi, audiat.

Mt. 15:

10. And having called together the multitudes unto him, he said to them: Hear and understand!

11. Not that which goes into the mouth defiles a man: but what comes out of the mouth, this defiles a man.

Mc. 7:

14. And calling again the multitude unto him, he said to them: Hear me, all, and understand!

15. There is nothing from without a man that entering into him, can defile him. But the things which come from a man, those are they that defile a man.

16. If any man have ears to hear, let him hear.

Many commentators do not regard this saying as a parable, although in both Evangelists we find Peter and the disciples expressly describing it as παραβολή. Le Camus even goes so far as to maintain that it would have been better for St. Peter to say "this word" or "this sentence," because our Lord had not proposed any parable (II, 125). St. Jerome also remarks that St. Peter was blamed by our Lord for regarding a plain simple saying as a parable (in Mt. 15, 15. M. 26, 112 A).

But there is not the least necessity for us to convict St. Peter of error. We shall see from the explanation that it is quite permissible for us to accept his definition of this instruction as a parable.

It was probably on the highroad leading from the small plain of Gennesareth (*El-Ghuweir*) to Capharnaum (Mt. 14, 36; Mc. 6, 53; 7, 17) that our Lord delivered the instruction. On the way the Scribes and Pharisees from Jerusalem had reproached Him because His disciples did not observe the traditions of the Ancients, and neglected to wash their hands before taking food. Whereupon Christ, fearlessly and in the most decided manner, branded the hypocrisy of His adversaries who by their human ordinances found ways and means to evade the most important prescriptions of the Law (Mt. 15, 1–9; Mc. 7, 1–13). Indeed, our Lord in this encounter pilloried as it deserved the hollowness of the entire Pharisaical code of behavior. He indicated, in doing so, the most essential and most important point in which the new doctrine of the Gospel differed from the Old Law — as the Old Law had been interpreted by the leaders of the people and the appointed teachers and expounders of the Torah in Israel.

Owing to the importance of this chief point and the fundamental difference between the old and the new spirit, our Lord was not satisfied with the mere negative side of the instruction as illustrated by the confutation of His enemies. He would also explain positively this difference to the people, and to the disciples in particular. He therefore bade the multitudes draw near, these latter having withdrawn to a distance, in all probability from motives of consideration for the disciples who were crowded into a narrow circle round their Master, and it may be also out of

consideration for the leaders of the people who had been so decidedly rebuffed. Jesus would deliver His instruction to all, and He pointed out to all its great importance, inviting them to listen attentively to His words and to lay them well to heart: "Hear ye all and understand." In St. Mark this invitation is repeated at the conclusion in the words which our Lord so often uses elsewhere: "If any man have ears to hear let him hear" (Mc. 7, 16, according to the best authenticated reading. Cf. 4, 9. 23; Mt. 11, 15; 13, 9. 43; Lc. 8, 8; 14, 35).

Christ adapted His simile to the circumstances. As His adversaries had made it a cause for reproach that His followers ate and drank without washing their hands, He made food the basis of His instruction: "Not that which goes into the mouth defiles a man; but what comes out of the mouth, this defiles a man" (Mt. 15, 11). In St. Mark the wording has a still more universal application, the whole "man" being substituted for "mouth" (Mc. 7, 15). If we consider this latter form, in the first place, we find that the expression τὰ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενα as, a general maxim, has not necessarily direct reference to the moral domain. The Pharisees had framed their question with reference to the legal defilement which, according to their teaching, would result from neglecting to wash the hands before meals. Our divine Lord, therefore, in His instruction might well have had in view primarily the Levitical purity. According to the Law, lawful food did not defile, but rather "the things which come from a man," the various kinds of leprosy, hemorrhage, and the like (Lev. 15).

Undoubtedly, our Lord wished, by this example taken from the Law, to give a much more conprehensive and practical instruction on real defilement. But He delivered this instruction to the people in the form of a "parable," and the latter, considering the circumstances in which it was given, might well understand the words as referring in the first place to the Levitical prescriptions with regard to ablutions and purifications. But that they were not to rest

satisfied with this, but should go further and take to heart the deeper meaning of the instruction — this the divine Master plainly showed by His express and repeated exhortation to hear and to understand. According to the version in St. Matthew, our Saviour passed at once from the question of corporal defilement by eating and drinking to that of spiritual defilement. The figurative mode of speech is only retained in so far as the word "mouth" is used, primarily, in its literal sense, and then metaphorically, as the gate of the heart through which the thoughts of the soul are made manifest; similarly, "goes into" is to be understood literally, and "comes out" rather in the figurative sense.

Most commentators interpret the words in St. Mark in the same manner; therefore they regard our Lord's saying only in a limited sense as παραβολή because, strictly speaking, it was not a real parable, but an enigmatical speech, an obscure, mysterious saying. However, as already remarked, this enigmatical utterance had still preserved in some degree its figurative character, and therefore, according to this conception, might be regarded as belonging to the parabolic discourses. In the other interpretation, the form of a real parable was preserved to a still greater extent. In any case, it is not necessary to correct St. Peter for using the expression.

Professor Jülicher is quite right in treating the saying as one of the parables, but we cannot agree with him that "the distinction between *comparandum* and *comparatum* (in the accounts of Matthew and of Mark) can only be maintained by doing violence to the text" (II, 67). Even without doing any violence to the text, the form of the saying in Mark suggests the distinction of Levitical and moral defilement as *comparatum* and *comparandum*, and also in Matthew and in the usual interpretation the distinction between the image and the subject is sufficiently preserved.

The word κοινοῦν means literally *to make common* (from κοινός); but, according to Biblical usage, it is the term for *to make unclean, to defile*, in purer Greek, βεβηλοῦν; because what was common to all and came into contact with all was regarded as being opposed to the exclusiveness and the sacredness becoming to the chosen people of God; thus κοινός is used in Mach. 1, 47, 62, whilst elsewhere in the Septuagint βέβηλος is the term employed for *unclean*. Similarly, in the Biblical Latin of the Vulgate *commune* (Mc. 7, 2, 5; Act. 10, 14, and following) and *communico* (Mc. 7, 15, 23) are used in the same sense.

The Pharisees, as might be foreseen, took fresh offense at our Lord's words, which they construed as meaning that He would do away with every distinction of food as laid down in the Law. The disciples expressed to the divine Master their anxiety regarding this fresh grievance of their adversaries. They were taught, however, by means of two short parables that they need not in the least fear these enemies. But the disciples themselves were somewhat scandalized at their Master's obscure saying. When they returned to the house — in all probability the usual dwelling in or near Capharnaum — and found themselves alone with Jesus, Peter approached Him to lay before Him humbly and openly all their difficulties, and to beg an explanation.

Mt. 15, 15–20:

15. Ἀποκριθεὶς δὲ ὁ Πέτρος εἶπεν αὐτῷ· Φράσον ἡμῖν τὴν παραβολὴν ταύτην.

16. Ὁ δὲ εἶπεν· Ἀκμὴν καὶ ὑμεῖς ἀσύνετοί ἐστε;

17. Οὐ νοεῖτε, ὅτι πᾶν τὸ εἰσπορευόμενον εἰς τὸ στόμα
εἰς τὴν κοιλίαν χωρεῖ καὶ εἰς ἀφεδρῶνα ἐκβάλλεται;

18. Τὰ δὲ ἐκπορευόμενα ἐκ τοῦ στόματος ἐκ τῆς καρδίας ἐξέρχεται, κἀκεῖνα κοινοῖ τὸν ἄνθρωπον·

19. Ἐκ γὰρ τῆς καρδίας ἐξέρχονται διαλογισμοὶ πονηροί, φόνοι, μοιχεῖαι, πορνεῖαι, κλοπαί, ψευδομαρτυρίαι, βλασφημίαι.

20. Ταῦτά ἐστιν τὰ κοινοῦντα τὸν ἄνθρωπον· τὸ δὲ ἀνίπτοις χερσὶν φαγεῖν οὐ κοινοῖ τὸν ἄνθρωπον.

Mc. 7, 17–23:

17. Καὶ ὅτε εἰσῆλθεν εἰς οἶκον ἀπὸ τοῦ ὄχλου, ἐπηρώτων αὐτὸν οἱ μαθηταὶ αὐτοῦ τὴν παραβολήν.

18. Καὶ λέγει αὐτοῖς· Οὕτως καὶ ὑμεῖς ἀσύνετοί ἐστε; Οὐ νοεῖτε, ὅτι πᾶν τὸ ἔξωθεν εἰσπορευόμενον εἰς τὸν ἄνθρωπον οὐ δύναται αὐτὸν κοινῶσαι,

19. ὅτι οὐκ εἰσπορεύεται αὐτοῦ εἰς τὴν καρδίαν, ἀλλ' εἰς τὴν κοιλίαν, καὶ εἰς τὸν ἀφεδρῶνα ἐκπορεύεται, καθαρίζων πάντα τὰ βρώματα;

20. Ἔλεγεν δέ, ὅτι τὸ ἐκ τοῦ ἀνθρώπου ἐκπορευόμενον ἐκεῖνο κοινοῖ τὸν ἄνθρωπον.

21. Ἔσωθεν γὰρ ἐκ τῆς καρδίας τῶν ἀνθρώπων οἱ διαλογισμοὶ οἱ κακοὶ ἐκπορεύονται, πορνεῖαι, κλοπαί, φόνοι,

22. μοιχεῖαι, πλεονεξίαι, πονηρίαι, δόλος, ἀσέλγεια, ὀφθαλμὸς πονηρός, βλασφημία, ὑπερηφανία, ἀφροσύνη.

23. Πάντα ταῦτα τὰ πονηρὰ ἔσωθεν ἐκπορεύεται καὶ κοινοῖ τὸν ἄνθρωπον.

Mt. 15, 15. ταυτην wanting in ℵ B Z, Copt. version, Tisch., Westc.-H., Nestle, etc. — 17. ου B D Z, It., Vulg., Syr., Eth, Arm.

version and others; *ουπω* ℵ C E and most Cod., Copt. version and others. — 18. *κοινοι*: D* *κοινωνει*; similarly twice in v. 20.

Mc. 7, 17. *εισηλθεν* A B C D etc.; *εισηλθον* ℵ U and some others; — before *οικον* ℵ Δ read *τον*, likewise D and some others, Tisch.; — *την παραροληη* ℵ B D L etc., It., Vulg.; *περι της παραβολης* A X, etc., Goth. version, Textus rec. — 18. *ου* A B D etc., *ουπω* ℵ L U etc. (same as in Mt.); *εις τον ανθρωπον* wanting in ℵ. — Instead of *αφεδρωνα* D reads *οχετον*; *καθαριζων* ℵ A B E etc.; *καθαριζον* K M U and others, Textus rec.; *καθαριζει* D (Gr.), Goth. vers., i (*et purgat*); at the end of v. 19 a and n add: *et exit in rivum.* — 21. *πορν., κλοπ., φον., μοιχ.* ℵ B L Δ, Copt., Eth. vers. and others, Tisch., Westc.-H., Nestle, Hetz.; *μοιχ., πορν., φον., κλοπ.* A N X etc., Vulg., Textus rec., Lachm., Brandsch.

Mt. 15:

15. Respondens autem Petrus dixit ei: Edissere nobis parabolam istam.

16. At ille dixit: Adhuc et vos sine intellectu estis?

17. Non intellegitis, quia omne, quod in os intrat, in ventrem vadit et in secessum emittitur?

18. Quae autem procedunt de ore, de corde exeunt et ea coinquinant hominem.

19. De corde enim exeunt cogitationes malae, homicidia, adulteria, fornicationes, furta, falsa testimonia, blasphemiae.

20. Haec sunt, quae coinquinant hominem. Non lotis autem manibus manducare non coinquinat hominem.

Mc. 7:

17. Et cum introisset in domum a turba, interrogabant eum discipuli eius parabolam.

18. Et ait illis: Sic et vos imprudentes estis?

Non intellegitis, quia omne extrinsecus introiens in hominem non potest eum communicare,

19. quia non intrat in cor eius, sed in ventrem vadit et in secessum exit, purgans omnes escas.

20. Dicebat autem, quoniam quae de homine exeunt, illa communicant hominem.

21. Ab intus enim de corde hominum malae cogitationes procedunt, adulteria, fornicationes, homicidia,

22. furta, avaritiae, nequitiae, dolus, impudicitiae, oculus malus, blasphemia, superbia, stultitia.

23. Omnia haec mala ab intus procedunt et communicant hominem.

Mt. 15:

15. And Peter answering said to him: Expound to us this parable.

Mc. 7:

17. And when he was come into the house from the multitude, his disciples asked him the parable.

16. But he said: Are you also yet without understanding?
17. Do you not understand, that whatsoever enters into the mouth, goes into the belly and is cast out into the privy?
18. But the things which proceed out of the mouth come forth from the heart, and those things defile a man.
19. For from the heart come forth evil thoughts, murders, adulteries, fornications, thefts, false testimonies, blasphemies.
20. These are the things that defile a man. But to eat with unwashed hands does not defile a man.

18. And he said to them: So are you also without knowledge? Understand you not that every thing from without entering into a man cannot defile him:
19. because it enters not into his heart, but goes into the belly, and goes out into the privy, purging all meats?
20. But he said: the things which come out from a man, they defile a man.
21. For from within out of the heart of men proceed evil thoughts, adulteries, fornications, murders,
22. thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness:
23. all these evil things come from within, and defile a man.

Our Lord in His answer to the disciples' question complains at first of the want of understanding which they manifested on this as on other occasions. But He then at once gives the desired explanation of the parable.

All that goes into man's mouth from outside, that is to say, all food which he takes, can of itself cause no defilement, for food has no effect whatever upon man's spiritual nature, but takes its natural course. Real and true defilement, in the sight of God, can only result where the heart, that is the will and the spiritual part of man, comes into operation. Hence, evil in its manifold forms, as it comes out of the corrupt human heart, alone and only can really and truly defile mankind.

Thus the meaning of the first saying was plainly and clearly explained to all, whether the previous words had reference primarily to the Levitical ordinances for purification or directly bore upon the question of morals. The

thought which our Lord would express in the parable is the great fundamental principle on which the whole system of Christian ethics rests: That good and evil in human actions depend entirely on the dispositions of the inner man, on his will and its relation to the rule laid down by God.

Christ by this fundamental law of morals has, indeed, marked the most substantial and intrinsic distinction between His Gospel and the Pharisaical conception of the Law. He had just before reproached His hypocritical adversaries in the words of Isaias: "This people honors me with their lips: but their heart is far from me" (Is. 29, 13; Mt. 15, 8; Mc. 7, 6). Here was indeed the radical evil which afflicted Pharisaism and Judaism ruled by Pharisaism, and unfortunately, through their own culpability, afflicted irremediably. Religion, and with it morality, was no longer an affair of the heart. It had been degraded to exterior formulas for conduct and anxious observance of human statutes.

It was not possible for the Apostles, who had been brought up in the ideas of their nation, to escape the infection of this most fatal error. Christ, with the utmost determination, opposed to it the chief principle which should be ever the standard of religion and morality in His new kingdom — that these depend entirely on the human heart and human will, and not on the exterior observance of human ordinances. By this fundamental axiom stands or falls the whole system of Christian ethics.

Thus it was that this instruction on real defilement had such great significance, first for the Apostles and disciples, the teachers in the new kingdom, and then for all future ages.

With regard to the individual points of this instruction, it is to be observed, in the first place, that our Lord's words concerning food have universal application to all "that goes into the mouth." Regarded in itself, food has nothing to do with moral defilement. But with the use of food human activity comes into play, and if this activity does not remain, merely, an *actus hominis*, but is, as befits

it, an *actus humanus*, then the question of morals cannot be excluded in the consideration of eating and drinking.

Hence, it would be utterly wrong to interpret the words of our divine Saviour as an abrogation of the Law regarding food laid down by Almighty God, or a condemnation of the commandments of the Church concerning fasting and abstinence. To draw such a conclusion from the divine words would be to misconstrue their meaning utterly. The Pharisees in the observance of the prescription of washing the hands before meals had regard wholly and entirely to the external act, and to this purely superficial motive Christ opposed the determining interior factor. It is the dispositions of man's will, and not his external food or the handling of it with unwashed hands, which render him unclean in the sight of God. If man's will is not subordinate to the commandment regarding food which God or His lawful representative has enjoined, he will be as morally guilty as if he yielded to gluttony and intemperance, and this, not because the food, as such, defiles him, but because he does not act in conformity to the regulations willed by God, which form the sole rule of true morality.

It is very clear from the text and context that καρδία is used here to designate the spiritual part of man, and such is the opinion commonly held, notwithstanding the objections advanced by Schegg.

Ἀφεδρών does not occur anywhere else in the New Testament, nor in the Septuagint; neither is it found, it would seem, in the classics. The most probable derivation is, perhaps, that from ἀπό and the root ΕΔ, from which τὸ ἕδος, ἡ ἕδρα *the seat*, etc., are formed (Pape, Winer-Moulton[3], p. 118, Sophocles). But other philologists regard the word as of Macedonian origin (Wilke-Grimm[3] *s. v.;* Grimm-Thayer, *s. v.* with reference to the exhaustive discussion on the word in Fischer, "De Vitiis lexicorum," N. T. p. 698 *et seq.*), whilst Edersheim compares it with the Rabbinical אפידרא (II, 24). According to Suidas, it should mean τὸ μέρος τοῦ σώματος τὸ περὶ τὴν ἔξοδον. But in our text, as well as the *secessus* of the Vulgate, it stands for a latrine or privy. According to E. A. Sophocles, it is found in later ecclesiastical writers with both meanings ("Greek Lexicon of the Roman and Byzantine Periods" [New York and Leipzig 1888] *s. v.*).

The obscure addition καθαρίζων πάντα τὰ βρώματα in Mark 7, 19 is

best referred to ἀφεδρῶνα, by which the nominative of the participle in juxtaposition with the accusative of the noun is to be interpreted as an Aramaic idiom in the original language in which Christ's words were spoken. However, this anacoluthic nominative construction of the participle is to be found elsewhere amongst the Greeks. Schanz remarks with regard to the sense: "This does not mean that the cloaca purifies all food because it frees it from uncleanness, but that it carries off whatever is unfit for the support of physical life" (Mc. p. 252).

On account of the difficulty, which this explanation does not altogether remove, many have approved of another interpretation, which is found in Origen (Comm. in Mt. XI, 12. M. 13, 940 C) and in St. Chrysostom (Hom. 51 *al.* 52 in Mt. n. 4. M. 58, 515). Both refer the καθαρίζων π. τ. β. to Christ and supply from the καὶ λέγει αὐτοῖς in v. 18 the words ἔλεγε ταῦτα ὁ Σωτήρ before καθαρίζων. Weizsäcker translates similarly, "Thus he declared all food clean," and many English commentators, in particular, have adopted this construction (Field, Scrivener, Cook, Edersheim, Gould, etc.). But as the governing verb seems removed too far from the participle, Jülicher decides to go a step further and describe the words as an old glossary which, by accident, got mixed up with the text from the margin (II, 59).

Knabenbauer, however, justly remarks that Christ's words had a general application, even to the Old Testament times, for it is disobedience to God's Commandments, and not food, which defiles mankind (Comm. in Mc[2]. p. 195). Thus the interpretation that the food is purified through Christ cannot be entertained. But it is certainly true that our Lord by His instruction on real defilement prepared His Apostles for the subsequent complete abrogation of the Levitical Law concerning food.

Matthew and Mark differ in the enumeration of the various sins against God's Commandments. After the general description "evil thoughts," with which both premise the list, Matthew names six vices, of which the first five follow each other, in the order of the Decalogue, from the fifth to the eighth Commandment. The sixth sin, βλασφημίαι, is interpreted by some as slanders and calumnies against man, and therefore is also included in the sins against the eighth Commandment. But others rightly understand it in the sense of blasphemies against God, as the word usually has this signification in the Scriptures. On the other hand, Mark mentions twelve sins as belonging

to the "evil thoughts," without observing any certain order. The distinction between the first six, which are in the plural, and the six following in the singular, is purely extrinsic.

With regard to the various kinds of sin, *πονηρίαι* is generally interpreted as "malicious plots" or "villainous tricks"; *δόλος* as "fraud" or "deceit"; *ἀσέλγεια* as "licentiousness" or "shamelessness," "shameless effrontery"; the "evil eye," *ὀφθαλμὸς πονηρός*, which plays such a part in the life of Orientals, stands especially for envy and jealousy; "foolishness," *ἀφροσύνη*, in the Bible is particularly associated with godlessness (Ps. 13, Hbr. 14, 1; 52, Hbr. 53, 2; Sap. 12, 23).

We frequently meet with a similar catalogue of vices in the New Testament, and in ancient Christian writers: Rom. 1, 29 *et seq.;* 1 Cor. 6, 9 *et seq.;* Gal. 5, 20 *et seq.;* Eph. 5, 3 *et seq.;* 1 Tim. 1, 9 *et seq.;* 2 Tim. 3, 2 *et seq.;* Didache 5 (cf. 2 *et seq.);* Barn. 20; Hermas., Mand. 8, 5; Theophilus, Ad Autol. I, 2; II, 34; Ps.-Clem. De virg. I, 8; Ps.-Cypr., Adv. aleat. 5, etc.

Harnack and A. Resch both think that this catalogue had its origin in two different utterances of the Lord, in one of which the vices are indicated by neuter nouns and the words *καὶ τὰ ὅμοια τούτοις* formed the conclusion; whilst in the other, vicious persons were enumerated and the conclusion was reached: *οἱ τὰ τοιαῦτα πράσσοντες βασιλείαν θεοῦ οὐ κληρονομήσουσιν.* But the proof adduced for this hypothesis is not very convincing. (A. Resch, "Texte und Untersuch. Aussercanonische Parralleltexte zu Mt. und Mc.," in X, 2 [Leipzig 1894] pp. 174–7).

After the enumeration of sins, both Evangelists emphatically repeat the principal sentence: "These are the things that defile a man." Matthew again adds the negative remark: "But to eat with unwashed hands does not defile a man." He thus, at the close of the instruction, reverts appropriately to the starting point.

The words of Christ in this parable show us, most especially, those things which are of supreme importance in His kingdom. They make known, precisely, the contrast between the kingdom of the Messiah and the degenerate Pharisaism of the Jews. In this kingdom, a purely external mode of life no longer decided the issue, but man's heart and free will are given their due place of predominance. As for individuals in the kingdom of Christ, the obvious application of these words for them is that in all his ways

and actions the Christian should be animated with the right dispositions of heart and will. The measure of this right disposition of the will can only be found in conformity to the eternal ideal of the divine will, for which Christ has given us the most perfect model in the principles and dispositions of His Sacred Heart. It will follow that the guilt of the individual is to be determined, in every instance, by his deviation from this ideal and model. Although this rule may seem almost self-evident, yet few are found to apply it steadily, particularly in times of trouble and temptation.

The parable also affords an opportunity to point out the transitory and despicable striving of those "qui Christo Domino non serviunt, sed suo ventri" (Rom. 16, 18), "quorum deus venter est" (Phil. 3, 19). "Ne sit tibi curae, de quam pretiosis cibis stercus conficias," warns St. Jerome. St. Chrysostom, referring to our Lord's words, warns us especially to avoid sins of the tongue and all hatred and revenge. No one can injure us spiritually; we, alone, of our free will can inflict upon ourselves real spiritual injury, and, therefore, we should not cherish angry and revengful thoughts against any one (Hom. 51 *al.* 52 in Mt. n. 5 *et seq.* M. 58, 516).

Ludolph of Saxony summarizes briefly these applications in the words: "Ponit triplicem instructionem: unam *in destructionem gulositatis*, cum dicit: Omne quod in os intrat; aliam *in refrenationem oris*, cum subdit: Quae autem procedunt de ore; tertiam *in custodiam cordis*, cum subiungit: De corde enim exeunt, etc." (p. 379 b).

Professor Jülicher rightly rejects the inference which Nösgen and others draw from these utterances of our Saviour, — that "in them is contained" one of the strongest *dicta probantia* for the sinful corruption of the human heart, and thereby for original sin as "scaturigo omnium aliorum actualium peccatorum" ("Kurzgef. Kommentar, N. T.," I [2] [München 1897], p. 110).

XVI–XVII. UPROOTED PLANTS AND BLIND LEADERS OF THE BLIND

Matthew, 15, 13 et seq.; *Luke, 6, 39*

CHRIST announced the ruin of the Pharisees and their adherents, who by their opposition to the Messiah and His kingdom had merited punishment, in two short parables which are recorded by St. Matthew. St. Luke relates the second of these only and in another connection.

Mt. 15, 13:

13. Ὁ δὲ ἀποκριθεὶς εἶπεν· Πᾶσα φυτεία, ἣν οὐκ ἐφύτευσεν ὁ πατήρ μου ὁ οὐράνιος, ἐκριζωθήσεται.

14. Ἄφετε αὐτούς· τυφλοί εἰσιν ὁδηγοὶ τυφλῶν· τυφλὸς δὲ τυφλὸν ἐὰν ὁδηγῇ, ἀμφότεροι εἰς βόθυνον πεσοῦνται.

Lc. 6, 39:

39. Εἶπεν δὲ καὶ παραβολὴν αὐτοῖς· Μήτι δύναται τυφλὸς τυφλὸν ὁδηγεῖν; Οὐχὶ ἀμφότεροι εἰς βόθυνον ἐμπεσοῦνται;

Mt. 15, 14. τυφλοι εισιν οδηγοι ℵ^{c} B D L Z and others., It., Vulg. (the *et* before *duces* wanting in the Cod.), Syr. version; οδηγοι εισιν τυφλοι ℵ* C E F G and most MSS., Syr. Curet.; τυφλοι wanting in K, Syr. Sinait.; — τυφλων wanting in ℵ* V D, Syr. Curet. and others.; — βοθυνον: D, 1 (and S. Cyrill. Al.) βοθρον.

Lc. 6, 39. ειπεν: D and 4 minus. ελεγεν (It., Vulg. *dicebat*); — εμπεσουνται B D L, etc. (a d *incident*), πεσουνται ℵ A C and most Cod. It., Vulg., Textus rec., like Mt.

Mt. 15:

13. At ille respondens ait: Omnis plantatio, quam non plantavit Pater meus caelestis, eradicabitur.

14. Sinite illos: caeci sunt [et] duces caecorum; caecus autem si caeco ducatum praestet, ambo in foveam cadunt.

Lc. 6:

39. Dicebat autem illis et similitudinem:

Numquid potest caecus caecum ducere? Nonne ambo in foveam cadunt?

Mt. 15:

13. But he answering said: Every plant which my heavenly Father has not planted, shall be rooted up.

14. Let them alone: they are blind and leaders of the blind. And if the blind lead the blind, both fall into the pit.

Lc. 6:

39. And he spoke also to them a similitude: Can the blind lead the blind? do they not both fall into the ditch?

St. Matthew and St. Luke differ as to the time and circumstances in which these parables were proposed. Accordingly to St. Matthew, they were our Lord's answer to the anxious question of the disciples: "Dost thou know that the Pharisees, when they heard this word, were scandalized?" (Mt. 15, 12). It was His words on real defilement which had again roused the Pharisees' anger. Thus Matthew connects these two similes in the closest manner with the preceding instruction and clearly marks their meaning.

In St. Luke, on the other hand, the saying about the blind leader forms part of the instruction which Christ delivered to the people and the disciples after the election of the Apostles. From the earliest ages, the connection of this verse (Lc. 6, 39) with those preceding and following it has been interpreted in various very different ways, and indeed in later times it has been partly rejected. But it fits into the text quite naturally if no foreign ideas are introduced into it. In the two preceding verses our Lord had warned the people and the disciples not to judge rashly of others, and had exhorted them to be truly generous and magnanimous in the communication of both natural and spiritual gifts. The saying in verse 39, by setting before us an example of contrary behavior, teaches how we are to carry out this injunction in the spiritual order; this is still more clearly explained in verse 40 by means of another image, — that of the Master and the Disciples.

The text of both parables offers no special difficulties. The image of planting, like that of the seed, is frequently used in Holy Scripture; for example, Israel is called "the

planting of the Lord," "the branch of my planting" (Is. 61, 3; 60, 21), and St. Paul, in the well-known passage of the first Epistle to the Corinthians, writes: "I have planted, Apollo watered, but God gave the increase" (1 Cor. 3, 6). In contradistinction to the good planting of the Heavenly Father are the noxious plants which develop contrary to His Will, like the cockle amongst the wheat; but these shall not bear fruit, but shall be torn up by the roots and left to wither or to serve as fuel for the fire.

The word *φυτεία*, which is found only here in the New Testament (but it occurs also in the LXX, 4 Reg. 19, 29; Mich. 1, 6; Ex. 17, 7. Cf. Ps., Salom. 14, 3), is used like the classical *φύτευμα* and like our "plantation" in the sense of "plants," "growth."

The second of these short parables resembles a proverb even in a more marked degree than the first. Profane writers frequently made use of this image of a blind leader, and Wettstein quotes a series of examples from Xenophon, Plato, Horace, Philo, etc. Philo's words, in which Jülicher sees "the most striking parallel to Luke, 6, 39" (II, 52), are as follows: *Εἰ δέ τινες τὸν τῆς φύσεως πλοῦτον παρ' οὐδὲν θέμενοι τὸν τῶν κενοδόξων διώκουσι, τυφλῷ πρὸ βλέποντος σκηριπτόμενοι καὶ ἡγεμόνι τῆς ὁδοῦ χρώμενοι πεπηρωμένῳ, πίπτειν ἐξ ἀνάγκης ὀφείλουσιν* (De fortit. 2, ed. Mangey, II, 376, 43 ss). Surely, the form of the saying in the Gospel, for its brevity, its pregnancy, its beauty, deserves a preference far beyond this parallel!

The Israelites in the Old Testament manifested the utmost solicitude for the blind (Lev. 19, 14; Deut. 27, 18; Job, 29, 15; Is. 42, 16). But he who would lead the blind, must be able, above all things, to see the way himself. Foolish and disastrous to the last degree for all would be the conduct of a blind man who undertook to act as a leader to his companions in misfortune: "Will they not both fall into the ditch?" In cities and in villages, gutters and ditches, receptacles for all kinds of rubbish, or some badly-covered cistern might prove a source of danger;

whilst out in the open country the path leads past many an abrupt descent or rocky precipice where any step might lead to destruction. Our Lord's words therefore, of themselves, were quite clear and intelligible to the disciples.

But having regard to the circumstances in which these words were spoken, the hearer could not for one moment be in doubt as to their deeper meaning. In St. Matthew it is a question solely of the Pharisees and their followers. Just immediately before they had been blamed for their hypocrisy. Our divine Saviour, by the reference to Isaias, had publicly charged them with having in their hearts forsworn religion and turned away entirely from God. Therefore, when He gave to His disciples, in their anxiety concerning the fresh offense given to their adversaries, no other answer than to tell them that "every plant which my Heavenly Father has not planted shall be rooted up," they all knew that this threat of ruin and destruction was expressly directed against the Pharisees. God had not planted them: because of their own wicked will they had turned away from Him and opposed His loving designs for their salvation. St. Jerome rightly observes that the planting of which Christ speaks takes place in man's free will, and therefore it is only by the guilt of the free will that it can be uprooted when man, by the turning aside of his will from God, has ceased to be His plantation (in Mt. 15, 13. M. 26, 111 C).

The "rooting up" of the Pharisees and their party may be understood in a twofold sense: either of their temporal ruin, or, better, of their exclusion from the kingdom of the Messiah and their final rejection on the Day of Judgment. This latter interpretation naturally arises from the nature of the image and its similarity to that of the cockle amongst the wheat. Origen, St. Jerome, St. Augustine, Cajetan, Jans., Grimm, Schanz, Maldonatus, Schegg, and others interpret the "planting" as applying to the Pharisees in the latter sense. Many, taking into consideration the preceding verses which treat particularly of the doctrine and maxims of the Pharisees, explain, not incorrectly, the words as meaning the Pharisees and their teaching (S. Chrysost.,

Theod. Mopsuest. *ap.* Cramer (Catena), Dionys. Carth., Bisping, Fillion; Knabenbauer ["haud immerito"], and others). On the other hand, it does not seem quite in harmony with the text to interpret the parable as applying solely to the doctrine of the Pharisees (St. Hilary, Severus Antioch. *ap.* Cramer, Theophylact, Euthymius, and others).

From what has been said, we must distinguish Matthew's version of the second parable from that of Luke, and with Jansenius and others conclude that our Lord made use of the proverbial saying about blind leaders of the blind on different occasions.

As recorded by St. Matthew, the similitude clearly refers to the Pharisees. They themselves are described as blind because they had shut their eyes to the light of truth, and in the darkness of error could neither see nor accept the light (John, 1, 5; 3, 19 *et seq.*). For this reason Christ later in His discourse against the Pharisees reproaches them so often with spiritual blindness and folly (Mt. 23, 16, 17, 19, 24, 26). But the folly seems all the worse, inasmuch as these blind men set themselves up as guides and leaders of their fellow-countrymen. By their doctrine and their maxims and their opposition to the Messiah they blinded the great mass of the people, so that actually nearly all Israel itself might be numbered amongst the blind, and the unhappy end of the leaders and those whom they undertook to guide was to be temporal and eternal ruin.

Whilst Christ thus pointed out to His disciples the impending destruction of His blinded enemies, He removed from them all anxiety concerning the anger of those enemies, and all cause for fear.

When we turn to St. Luke's version of the parable, we feel led towards quite a different interpretation. It is true that some commentators considered themselves obliged to accept for the simile, as given by the third Evangelist, the explanation so well established in the case of St. Matthew's version.

But the Pharisees could only be brought into this passage by arbitrary straining of the context of St. Luke. The

truth is rather that our Saviour's words, as is natural having regard to the circumstances in which according to the Evangelist they were spoken, have here a more general application, as an admonitory lesson for the people and the disciples. In judging others, with regard to which Christ particularly warned us (Lc. 6, 37), and again in the communication of gifts of the spiritual order by teaching and instructing to which the disciples were especially called, we are, to a certain extent, leading our neighbor. That this guidance may lead to eternal salvation, the leader himself must have spiritual sight by which he can recognize the truth and be free from all darkness of sin. This is the lesson which all should take from the warning given in the example of the blind leader of the blind, as recorded by St. Luke.

In this sense, the saying about the master and the disciples (v. 40) follows quite fittingly. The master can only advance and further his pupils as far as he himself can see and is in possession of the truth.

Although the saying about the blind leaders in Luke does not refer primarily to the Pharisees, still our Lord may, perhaps, have had in view the lamentable behavior of the blinded leaders of Israel as an example to which the axiom, in its universal application, clearly pointed; but neither the text nor the circumstances suggest this idea.

St. Ignatius of Antioch applies the first image of the uprooted plants especially to heretics who are no φυτεία πατρός (Ep. ad Trall. 11, 1; ad Philad. 3, 1). It applies also to all works, teachings, and efforts which are not subordinate to the interests of God or are directed against those interests (cf. John 15, 1–8). Even if they are favored by lifelong success they can bring forth no lasting fruits, for they are destined to destruction. Gamaliel expressed the same truth when he said in the Sanhedrim of the infant Church: "And now, therefore, I say to you, refrain from these men, and let them alone; for if this council or this work be of men, it will come to naught" (Acts 5, 38 *et seq.*).

St. Paul grounds his admonition to the Jews in the Epistle to the Romans on the comparison with the blind leaders: "Thou art confident that thou art a guide of the blind, a light of them that are in darkness, an instructor of the foolish, a teacher of infants, having the form of knowledge and of truth in the law. Thou therefore that teachest another, teachest not thyself" (Rom. 2, 19–21). The same image is rightly applied to all teachers and superiors to whom the care of others is intrusted. "Ridiculosa res est," says St. Bernard, "immo magis periculosa: speculator caecus, doctor inscius, praecursor claudus, praelatus neglegens, praeco mutus. Sed heu! sicut claudi volunt praeire, ita fatui praeesse" (*ap.* Ludolph of Saxony, p. 377). Moreover, St. Gregory the Great concludes from Christ's attitude with regard to the Pharisees' scandal at His teaching that "si de veritate scandalum sumitur, utilius permittitur nasci scandalum, quam veritas relinquatur" (Hom. 7 in Ez. n. 5. M. 76, 842 C). "Better is it to hold fast to the truth, than to forsake it for fear of scandal."

XVIII. THE CHILDREN AND THE DOGS

Matthew, 15, 26 et seq.; *Mark, 7, 27* et seq.

HRIST illustrated the relations of His kingdom with Israel and with the heathens by the image of the children and the dogs. Matthew and Mark record His words as follows:

Mt. 15, 26 *et seq.*

26. Ὁ δὲ ἀποκριθεὶς εἶπεν·
Οὐκ ἔστιν καλόν, λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ βαλεῖν τοῖς κυναρίοις.

27. Ἡ δὲ εἶπεν·
Ναί, κύριε· καὶ γὰρ τὰ κυνάρια ἐσθίει ἀπὸ τῶν ψιχίων τῶν πιπτόντων ἀπὸ τῆς τραπέζης τῶν κυρίων αὐτῶν.

Mc. 7, 27 *et seq.*

27. Καὶ ἔλεγεν αὐτῇ· Ἄφες πρῶτον χορτασθῆναι τὰ τέκνα· οὐ γάρ ἐστιν καλόν, λαβεῖν τὸν ἄρτον τῶν τέκνων καὶ τοῖς κυναρίοις βαλεῖν.

28. Ἡ δὲ ἀπεκρίθη καὶ λέγει αὐτῷ· Ναί, κύριε· καὶ τὰ κυνάρια ὑποκάτω τῆς τραπέζης ἐσθίουσιν ἀπὸ τῶν ψιχίων τῶν παιδίων.

Mt. 15, 26. εστιν καλον ℵ B C and most other texts, εξεστιν D, some Cod. of the It. and some Fathers of the Church. — 28. γαρ wanting in B; — at the end Blass adds και ζη in some editions of the Syr. and Pers. rendering.

Mc. 7, 28. ναι wanting in D and some other texts; — instead of και A L N X, etc., Vulg., Pesh., etc., Textus rec., Lachm., Brandsch., have και γαρ as Mt.; — εσθιουσιν ℵ B D L, etc., εσθιει A N X, etc., Textus rec., Brandsch., like Mt.; the Syr. Evangeliarium Hierosol. has here at the end *et vivunt*.

Mt. 15:

26. Qui respondens ait: Non est bonum, sumere panem filiorum et mittere canibus.

27. At illa dixit: Etiam, Domine: nam et catelli edunt de micis, quae cadunt de mensa dominorum suorum.

Mc. 7:

27. Qui dixit illi: Sine prius saturari filios; non est enim bonum, sumere panem filiorum et mittere canibus.

28. At illa respondit et dixit illi: Utique, Domine: nam et catelli comedunt sub mensa de micis puerorum.

Mt. 15:

26. Who answering, said: It is not good to take the bread of the children and cast it to the dogs.

27. But she said: Yes, Lord; for even the whelps eat of the crumbs that fall from the table of their masters.

Mc. 7:

27. Who said to her: Allow first the children to be fed: for it is not good to take the bread of the children and cast it to the dogs.

28. But she answered and said to him: Yes, Lord; for even the whelps eat under the table of the crumbs of the children.

After His sharp encounter with the scribes and Pharisees on the subject of eating with unwashed hands, and the subjoined instruction on real defilement, our divine Lord quitted the scene of His recent labors in Galilee and retired for a time to that part of northwest Palestine which is situated on the shores of the sea. The coast north of Mount Carmel was in the territory of the once mighty and celebrated cities of Tyre (now *Sûr*) and Sidon (now *Saidâ*); it formed part of Syria, and was called Phoenicia and also Chaldea. The latter name, which was originally given to all the country west of the Jordan, was still used after the Exodus, especially for the lowlands on the coast (Is. 23, 11).

Here, probably, was situated also that city familiar to us from ancient coins as "Laodicea," the metropolis of Canaan, but which must not be confounded with Laodicea on the Orontes, as has been done by Sayce ("Dict. of the Bible" by J. Hastings, I, 347).

The dwellers along this part of the coast were called Canaanites, and also Syrians and Phocnicians, or by a combination of both names, Syro-Phoenicians. This explains why St. Matthew describes the woman who hastened to meet our Lord as a Canaanite (*γυνὴ Χαναναία*, Mt. 15, 22), whilst St. Mark calls her a Syro-Phoenician (*Συροφοινίκισσα*, Mc. 7, 26). She was a heathen (*γυνὴ Ἑλληνίς*, Mc. 7, 26), who had heard much of the great wonder-worker in the neighboring country of the Jews, and thus had been moved to place reliance on his power to help.

She had just received news of our Lord's proximity and had left her dwelling place to seek Him. She met Him whilst He was still in Galilee (*ἀπὸ τῶν ὁρίων ἐκείνων ἐξελθοῦσα*, Mt. 15, 22). At once, on the highroad, she laid her petition before Him: "Have mercy on me, O Lord, thou son of David: my daughter is grievously troubled by a devil." At first she received no answer, but without being discouraged she followed our Lord repeating continually her cry for help. At last the Apostles sought to get rid of her by imploring their divine Master, "Send her away, for she cries after us." But He refused, saying: "I was not sent but to the sheep that are lost of the house of Israel" (Mt. 15, 24).

Our Lord then went into a house, as Mark records, probably in order to be alone with His disciples and to rest a little (Mc. 7, 24). No doubt, it was one of the large khans or inns on the highroad, such as are still met with on the great highroads of commerce in the East. The unhappy mother followed our Saviour into the house and again implored help for her afflicted child and for herself (Mc. 7, 27 *et seq.*; Mt. 15, 25).

The unwearied supplicant had to undergo one more

trial, for our Lord answered her with His saying concerning the children and the dogs: "Allow first the children to be fed: for it is not good to take the bread of the children and cast it to the dogs" (Mt. 15, 26; Mc. 7, 27).

The dogs in the East are not of a different species to those in the West (*Canis familiaris* L.), but in their habits they have nothing in common with our faithful friends and companions. They are, almost without exception, half-wild, ownerless animals which prowl about the towns and streets in packs and seek their scanty, disgusting food in carrion and offal. Therefore they were, and are, objects of aversion and an image of all that is hateful and contemptible. Amongst the Jews, especially, the name of dog was a term of contempt for the heathen; it is still very often applied by the Mohammedans to Christians.

The appearance of the ordinary Eastern dog has in it something repulsive. They are mostly hideous, half-starved animals with a dirty, matted hide of an undefined color, and long tails hanging down between their legs; they have a frightened look and a hoarse bark which certainly do not help to make them attractive. In the daytime, as a rule, they lie on rubbish heaps or in ruins outside the towns, but very often they prowl about the streets even during the day; at night they regularly scour their hunting grounds and fill the air with howls, especially when they come into conflict over a rich morsel with others of their kind, strangers to the locality, or with jackals and hyenas.

They trouble man but little in the daytime, and, except when irritated, very seldom annoy any one, except by barking. In spite of the aversion which they provoke, they are held in a certain kind of superstitious reverence amongst the Turks, Arabs, and Egyptians. The Mohammedans, however, regard them as unclean. Very rarely is one of the nobler breed of house dogs found near these pariahs, for the latter would fall upon them and would not tolerate their presence amongst them. But beautiful dogs of a particular Persian breed are kept for the chase, and the real sheepdog renders good service to the shepherds in the East, although he does not meet strangers in a particularly friendly manner.

We know from numerous passages in the Holy Scriptures that a similar state of things with regard to dogs existed in our Lord's time in Palestine. Everywhere in the Old Testament the dog is mentioned in a contemptuous sense, hence the term "dog" is applied to worthless,

despicable people (1 Reg. 24, 15; 2 Reg. 3, 8; 9, 8; 16, 9; 4 Reg. 8, 13), to impious persons (Ps. 21, Hbr. 22, 17, 21), and to dissolute men (Deut. 23, 18; Phil. 3, 2; Apoc. 2, 15). It is only in the Book of Tobias that the dog is mentioned in a less contemptous sense (Tob. 6, 1, Gr. 5, 17; 11, 9); but the "fawning and wagging his tail" is wanting in v. 4 of the Greek and also of the Syriac text. However, the sheepdog is also mentioned in Job 30, 1, and Is. 56, 10. The words of the Proverbs, 30, 3, which are rendered in the Vulgate by *gallus succintus lumbos*, are erroneously understood by some as referring to the hound. On the other hand, many kinds of hounds are represented on the Egyptian and Assyrian monuments. Dogs are also spoken of contemptuously in the cuneiform inscriptions, in which, as in the Scriptures, they are classed with swine (Asarhaddon, Prisma A and C., Col. 2, 4 *et seq.*; Asurbanipal, Annal. Cyl. Rassam, Col. 4, 74–76, 79–81. Cf. 1 Reg. 17, 34; Job 30, 1; Prov. 26, 11; Eccli. 9, 4; Mt. 7, 6; 2 Petr. 2, 22).

Amongst the Jews it was quite customary to apply the term "dog" to heathens and to the impious. Flavius Josephus, in his transcription of the story of David and Goliath, gives special prominence to this appellation (Ant. VI, 9, 4, n. 186 *et seq.*); it also occurs frequently in the Talmud: "Convocatio sancta est vobis: vobis, non canibus, non extraneis" (Megilla on Ex. 12, 16); "Gentes mundi comparantur canibus" (Midrash Tillim 4, 8); "Impii comparantur canibus" (Schemoth R. 9); "Qui comedit cum idololatra, similis est comedenti cum cane; nam ut canis est incircumcisus, ita et idololatra" (Pirke Eliezer 29). Cf. Lightfoot, II, 333; Wettstein, I, 424 *et seq.*

Our Lord in His answer contrasts the children of the house with the street dogs. To soften the harshness of the saying somewhat, some have maintained that He spoke of the little house dog which is kept as a pet, because He made use of the diminutive κυνάριον (elsewhere, usually, κυνίδιον, cf. Grotius, Schegg *ad loc.*). But this construction seems very little in accord with the words and the context. Christ did really contrast the children, the favored and legitimate heirs of the house, with the despised dogs by drawing attention to the unseemliness of taking the children's bread and casting it to these animals. This proverbial mode of speaking was quite in conformity with Jewish usage. The expression is softened by the diminutive, but we are not thereby necessarily obliged to conclude that in this first part of the image it is the small pet dog to which allusion is made.

This third refusal, harsh as it sounds, did not discourage the woman. With touching humility and ingenious readiness she accepted the simile used by our Lord and cleverly turned it to her own advantage: "But she said: Yes, Lord; for even the whelps eat of the crumbs that fall from the table of their masters." Therefore, it was not the homeless dogs in the street which she had at that moment in her mind, but the domestic animals which are usually to be found under the table at mealtime, ready to seize upon any scraps of bread which might fall. The custom of keeping such dogs may have prevailed more amongst the heathens, and more especially the wealthy Phoenicians, than amongst the Jews. In Homer there is repeated mention of such τραπεζῆες κύνες (II, 22, 69; 23, 173; Od. 17, 309. Cf. S. Bochart, Hierozoicon, I, 669, ed. Rosenmüller, I, 768 *et seq.*). Perhaps such a little dog was even under the table in the inn where the suppliant had found our Lord.

This humble, persevering prayer, so full of faith and confidence, was answered in the fullest measure: "O woman, great is thy faith: be it done to thee as thou wilt." "For this saying go thy way; the devil is gone out of thy daughter" (Mt. 15, 28; Mc. 7, 29).

Besides the already mentioned interpretation of the κυνάριον in our Lord's words, which does not accord with the text, two other meanings of the expression have been suggested. Bochart says: "Vox κυναρίων ad contemptum pertinet, quasi vilissimos canes dixeris" (*loc. cit.* I, 683, ed Rosenm. I, 786). This construction, however, accords just as little with our Lord's words as with His intention. Others call attention to the fact that in the later Greek many words with diminutive terminations had well-nigh wholly lost their meaning as diminutives and that probably Christ, in the original Aramaic, had not made use of any diminutive. However, on the other hand, it is to be observed that various forms of the diminutive were used in almost all Semitic languages, as is partly the case still; for instance, in Arabic from *kalb*, "a dog," is formed *kulaib*, "a little dog," and from the Syriac *kalbâ* is formed *kalbûsâ*, "puppy." We find similar formations from many other words in Arabic, Sabean, Hebrew, and Aramaic. Moreover, the diminutive can be expressed in another way, as, for instance, when F. Delitzsch in his Hebrew New Testament says צְעִירֵי הַכְּלָבִים, *the little dogs.*

The idea the woman had in her answer is evident; its exterior form of expression is variously rendered. In any case, καὶ κύριε must be accepted as ratifying our Lord's words, not as a remonstrance (in the sense of "surely not") as Schegg and others maintain. Καὶ γαρ is here used in its general sense *inasmuch as;* hence, it does not so much establish a direct confirmation of our Lord's words as a proof of the addition which the woman silently adds to those words: "Yes, Lord, the bread of the children must not indeed be thrown to the dogs, but, just because I am one of the dogs, You can not refuse me help, for even the puppies under the table eat of the children's crumbs."

Ψιχίον occurs only in this passage and in Luke, 16, 21, regarding which, critically speaking, there is uncertainty. We do not find it in the authors before the Christian era. It is a diminutive of ψίξ, *crumbs* (of bread or meat), and thus literally means *very small scraps* (Vulgate *micae*). Bochart, it is true, thinks that it should be understood, preferably, in the sense of "scraps": "neque enim canes colligunt micas proprie dictas, sed gallinae aut aves aliae, quibus rostrum est acutius, aut minora animalcula" (*loc. cit.* I, 669, ed. Ros. I, 768). But the sense "crumbs" is very suitable on the lips of the woman; in her humility she is satisfied with the very least, even with the smallest crumb.

The meaning of this figurative saying is quite clear from the words themselves, and from the context; so that a special explanation is scarcely necessary. The children, whose right it is to get the bread and to satisfy their hunger with it before all others, are the Israelites. In comparison with them, according to the Jewish ideas and mode of expression, the heathens are as unclean dogs. The bread of the children represents the benefits of the Messiah and of His kingdom in their entirety, which are to be allotted, in the first place, to the chosen people. Amongst these benefits is to be numbered the miracle of driving out the devil, for which the woman prayed.

Our Lord, therefore, explains by this image the selfsame thought which He previously expressed without it to the Apostles. "I am sent only to the lost sheep of the house of Israel." He will be influenced and guided in His personal labors, as in all things else, by the will of Him who sent Him. This will of His Heavenly Father had only pointed out to Him the land of the people of Israel as the particular

field of His public labors in teaching and working miracles. When He passed outside this boundary, in order that His disciples might enjoy, in solitude, a little rest, He "would that no man should know it" (Mc. 7, 24).

Our divine Lord, therefore, notwithstanding the late sad experiences, here acknowledges the privileged position of the chosen people, who, according to God's decree, should first receive the Messianic salvation and participation in the kingdom of the Messiah. Notwithstanding His people's treachery and ingratitude, He adhered firmly and unswervingly to what the Prophets of the Old Covenant had predicted.

But at the same time He made known that, although the heathens by reason of their unclean, idolatrous worship and their wicked lives were in truth like dogs, still they were not excluded from salvation. "Allow first the children to be fed" and then the time for the heathens also shall come when "I will give to them in my house, and within my walls, a place, and a name better than sons and daughters: I will give them an everlasting name which shall never perish" (Is. 56, 5).

Christ thus illustrated the relations of His kingdom with the Jews and the heathens, and laid down the rule by which His disciples should be guided later (Acts 13, 46, etc.). Meanwhile the Canaanite woman, by her humble and persevering prayer, knew how to obtain for herself and her family a share of the children's bread and participation in the grace of the salvation of the Messiah, even then, before the appointed time for the salvation of the heathen world had arrived.

The Fathers of the Church apply to the Church the words spoken by our Lord on this first meeting with the heathen in a heathen country. "O mira rerum conversio!" exclaims St. Jerome (in Mt. 15, 27. M. 26, 114 C), "Israel quondam filius, nos canes. Pro diversitate fidei ordo nominum commutatur. De illis postea dicitur: '*Circumdederunt me canes multi*' (Ps. 21, Hbr. 22, 17), et '*Videte canes,*

videte malos operarios, videte concisionem' (Phil. 3, 2). Nos audivimus cum Syrophoenissa et muliere, quae sanguine fluxerat: *'Magna est fides tua, fiat tibi, sicut vis'* (Mt. 15, 28), et: *'Filia, fides tua te salvam fecit'* (Mc. 5, 34)."

Our divine Lord's words, moreover, teach us that at the right time humiliation shall not be wanting to us; whilst the woman's attitude shows us how such humiliation is to be borne.

The various meditations which may be made on the faith, the confidence, the humility, and the perseverance of the Canaanite woman, whose example demonstrates so beautifully, in particular, the power of humble, persevering prayer, belong rather to the practical utilization of the miracle than to the application of the simile.

XIX–XXI. THE KINGDOM OF CHRIST AND THE KINGDOM OF SATAN

Matthew, 12; Mark, 3; Luke, 11

N a series of short similes Christ shows us Satan, His chief adversary, and the sovereignty of Satan, by the annihilation of which He began the foundation of His own kingdom. The Synoptists record the parables as follows:

Mt. 12:	Mc. 3:	Lc. 11:
25. Εἰδὼς δὲ τὰς ἐνθυμήσεις αὐτῶν εἶπεν αὐτοῖς·	23. Καὶ προσκαλεσάμενος αὐτοὺς ἐν παραβολαῖς ἔλεγεν αὐτοῖς·	17. Αὐτὸς δὲ εἰδὼς αὐτῶν τὰ διανοήματα εἶπεν αὐτοῖς·

Mt. 12:	Mc. 3:	Lc. 11:
	Πῶς δύναται σατανᾶς σατανᾶν ἐκβάλλειν;	
Πᾶσα βασιλεία μερισθεῖσα καθ' ἑαυτῆς ἐρημοῦται,	24. Καὶ ἐὰν βασιλεία ἐφ' ἑαυτὴν μερισθῇ, οὐ δύναται σταθῆναι ἡ βασιλεία ἐκείνη.	Πᾶσα βασιλεία ἐφ' ἑαυτὴν διαμερισθεῖσα ἐρημοῦται

καὶ πᾶσα πόλις ἢ οἰκία μερισθεῖσα καθ' ἑαυτῆς οὐ σταθήσεται.

26. Καὶ εἰ ὁ σατανᾶς τὸν σατανᾶν ἐκβάλλει, ἐφ' ἑαυτὸν ἐμερίσθη· πῶς οὖν σταθήσεται ἡ βασιλεία αὐτοῦ;

27. Καὶ εἰ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ κριταὶ ἔσονται ὑμῶν.

28. Εἰ δὲ ἐν πνεύματι θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

29. Ἢ πῶς δύναταί τις εἰσελθεῖν εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ καὶ τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον δήσῃ τὸν ἰσχυρόν, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

25. Καὶ ἐὰν οἰκία ἐφ' ἑαυτὴν μερισθῇ, οὐ δυνήσεται ἡ οἰκία ἐκείνη στῆναι.

26. Καὶ εἰ ὁ σατανᾶς ἀνέστη ἐφ' ἑαυτὸν καὶ ἐμερίσθη, οὐ δύναται στῆναι, ἀλλὰ τέλος ἔχει.

27. Ἀλλ' οὐ δύναται οὐδεὶς εἰς τὴν οἰκίαν τοῦ ἰσχυροῦ εἰσελθὼν τὰ σκεύη αὐτοῦ διαρπάσαι, ἐὰν μὴ πρῶτον τὸν ἰσχυρὸν δήσῃ, καὶ τότε τὴν οἰκίαν αὐτοῦ διαρπάσει.

καὶ οἶκος ἐπὶ οἶκον πίπτει.

18. Εἰ δὲ καὶ ὁ σατανᾶς ἐφ' ἑαυτὸν διεμερίσθη, πῶς σταθήσεται ἡ βασιλεία αὐτοῦ; ὅτι λέγετε ἐν Βεελζεβοὺλ ἐκβάλλειν με τὰ δαιμόνια.

19. Εἰ δὲ ἐγὼ ἐν Βεελζεβοὺλ ἐκβάλλω τὰ δαιμόνια, οἱ υἱοὶ ὑμῶν ἐν τίνι ἐκβάλλουσιν; Διὰ τοῦτο αὐτοὶ ὑμῶν κριταὶ ἔσονται.

20. Εἰ δὲ ἐν δακτύλῳ θεοῦ ἐγὼ ἐκβάλλω τὰ δαιμόνια, ἄρα ἔφθασεν ἐφ' ὑμᾶς ἡ βασιλεία τοῦ θεοῦ.

21. Ὅταν ὁ ἰσχυρὸς καθωπλισμένος φυλάσσῃ τὴν ἑαυτοῦ αὐλήν, ἐν εἰρήνῃ ἐστὶν τὰ ὑπάρχοντα αὐτοῦ·

22. ἐπὰν δὲ ἰσχυρότερος αὐτοῦ ἐπελθὼν νικήσῃ αὐτόν, τὴν πανοπλίαν αὐτοῦ αἴρει, ἐφ' ᾗ ἐπεποίθει, καὶ τὰ σκῦλα αὐτοῦ διαδίδωσιν.

Mt. 12:

30. Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

43. Ὅταν δὲ τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν καὶ οὐχ εὑρίσκει.

44. Τότε λέγει· Εἰς οἶκόν μου ἐπιστρέψω, ὅθεν

Lc. 11:

23. Ὁ μὴ ὢν μετ' ἐμοῦ κατ' ἐμοῦ ἐστιν καὶ ὁ μὴ συνάγων μετ' ἐμοῦ σκορπίζει.

24. Ὅταν τὸ ἀκάθαρτον πνεῦμα ἐξέλθῃ ἀπὸ τοῦ ἀνθρώπου, διέρχεται δι' ἀνύδρων τόπων ζητοῦν ἀνάπαυσιν, καὶ μὴ εὑρίσκων λέγει· Ὑποστρέψω εἰς τὸν οἶκόν μου, ὅθεν ἐξῆλθον.

ἐξῆλθον. Καὶ ἐλθὸν εὑρίσκει σχολάζοντα, σεσαρωμένον καὶ κεκοσμημένον.

45. Τότε πορεύεται καὶ παραλαμβάνει μεθ' ἑαυτοῦ ἑπτὰ ἕτερα πνεύματα πονηρότερα ἑαυτοῦ, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων. Οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.

25. Καὶ ἐλθὸν εὑρίσκει σεσαρωμένον καὶ κεκοσμημένον.

26. Τότε πορεύεται καὶ παραλαμβάνει ἕτερα πνεύματα πονηρότερα ἑαυτοῦ ἑπτά, καὶ εἰσελθόντα κατοικεῖ ἐκεῖ· καὶ γίνεται τὰ ἔσχατα τοῦ ἀνθρώπου ἐκείνου χείρονα τῶν πρώτων.

Mt. 12, 25. Instead of *καθ εαυτης* D and some others twice read *εφ εαυτην*, others *καθ εαυτην*. — 26. Instead of *και ει* D reads *ει δε και*. — 27. Βεελζεβουλ in most Greek Cod., Arm., Eth., Goth., Copt. and some editions of the Syrian version, a f ff^1 g^1 h q; Βεεζεβουλ ℵ B; *Beelzebub* e g^2, Vulg., Syr. Curet., Sinait. and some editions of the Pesh.; *Belzebud* mm; — *υμων*: X and others twice *ημων*; *εκβαλλουσιν*: L and many others *εκβαλουσιν*. — 29. *διαρπασαι*: B C* X and others *αρπασαι*; — *διαρπασει*: ℵ D G and others *διαρπαση*. — 30. *σκορπιζει*: ℵ, 33, Copt. vers. add *με*. — 44. Before *σεσαρωμενον* B C^2 D E and most Cod. and translations have no *και*; *και σεσ.* ℵ C* and some others.

Mc. 3, 25. *δυνησεται* ℵ B C etc., *δυναται* A D Γ, Textus rec. and others. — 26. *και εμερισθη, ου* ℵ^c B L, similarly A C^2 and most others (*και μεμερισται, ου*); *εμερισθη, και ου* ℵ* *Δ, f g^2, Vulg.; — *στηναι* ℵ B C L, *σταθηναι* A D Γ and most others. — 27. αλλ wanting in A D Γ and most others; *διαρπασει* ℵ B C etc.; *διαρπαση* A E F etc.

Lc. 11, 17. *ειδως*: X, five other Cod., It., Vulg. *ιδων*. — 19. *εκβαλλουσιν*: M R X and others *εκβαλουσιν*. — 22. *ισχυροτερος* without the article ℵ B D etc.; *ο ισχ.* A C R X etc.; *νικση* ℵ A B C etc., *νικησει* E H M R etc. — 23. After *σκορπιζει* ℵ* L, 33, Eth. vers. have *με*. — 24. *δι' ανυδρων*: D (Gr.) *δια των υδρων*. — 25. Before *σεσαρωμενον* ℵ^c B C, Copt., Eth. vers., and others (from Mt.) read *σχολαζοντα*.

Mt. 12:	Mc. 3:	Lc. 11:
25. Jesus autem sciens cogitationes eorum dixit eis:	23. Et convocatis eis in parabolis dicebat illis: Quomodo potest satanas satanam eiicere?	17. Ipse autem ut vidit cogitationes eorum, dixit eis:

Omne regnum divisum contra se desolabitur,

et omnis civitas vel domus divisa contra se non stabit.

26. Et si satanas satanam eiicit, adversus se divisus est: quomodo ergo stabit regnum eius?

27. Et si ego in Beelzebub eiicio daemones, filii vestri in quo eiiciunt? Ideo ipsi iudices vestri erunt.

28. Si autem ego in Spiritu Dei eiicio daemones, igitur pervenit in vos regnum Dei.

29. Aut quomodo potest quisquam intrare in domum fortis et vasa eius diripere, nisi prius alligaverit fortem? et tunc domum illius diripiet.

30. Qui non est mecum, contra me est, et qui non congregat mecum, spargit.

43. Cum autem immundus spiritus exierit ab homine, ambulat per loca arida, quaerens requiem, et non invenit.

24. Et si regnum in se dividatur, non potest regnum illud stare.

25. Et si domus super semetipsam dispertiatur, non potest domus illa stare.

26. Et si satanas consurrexerit in semetipsum, dispertitus est et non poterit stare, sed finem habet.

27. Nemo potest vasa fortis ingressus in domum diripere, nisi prius fortem alliget, et tunc domum eius diripiet.

Omne regnum in seipsum divisum desolabitur et domus supra domum cadet.

18. Si autem et satanas in seipsum divisus est, quomodo stabit regnum eius? quia dicitis, in Beelzebub me eiicere daemonia.

19. Si autem ego in Beelzebub eiicio daemonia, filii vestri in quo eiiciunt? Ideo ipsi iudices vestri erunt.

20. Porro si in digito Dei eiicio daemonia, profecto pervenit in vos regnum Dei.

21. Cum fortis armatus custodit atrium suum, in pace sunt ea, quae possidet.

22. Si autem fortior eo superveniens vicerit eum, universa arma eius auferet, in quibus confidebat, et spolia eius distribuet.

23. Qui non est mecum, contra me est, et qui non colligit mecum, dispergit.

24. Cum immundus spiritus exierit de homine, ambulat per loca inaquosa, quaerens requiem; et non in-

44. Tunc dicit: Revertar in domum meam, unde exivi.

Et veniens invenit eam vacantem, scopis mundatam et ornatam.

45. Tunc vadit et assumit septem alios spiritus secum nequiores se et intrantes habitant ibi: et fiunt novissima hominis illius peiora prioribus. Sic erit et generationi huic pessimae.

veniens dicit: Revertar in domum meam, unde exivi.

25. Et cum venerit, invenit eam scopis mundatam et ornatam.

26. Tunc vadit et assumit septem alios spiritus secum nequiores se et ingressi habitant ibi. Et fiunt novissima hominis illius peiora prioribus.

Mt. 12:

25. And Jesus knowing their thoughts, said to them: Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand.

26. And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?

27. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges.

28 But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you.

29. Or how can any one enter into the house

Mc. 3:

23. And after he had called them together, he said to them in parables: How can Satan cast out Satan?

24. And if a kingdom be divided against itself, that kingdom cannot stand.

25. And if a house be divided against itself, that house cannot stand.

26. And if Satan be risen up against himself, he is divided, and cannot stand, but has an end.

27. No man can enter into the house of a strong man and rob him of his goods, unless he first bind the strong man, and then shall he plunder his house.

Lc. 11:

17. But he seeing their thoughts, said to them: Every kingdom divided against itself, shall be brought to desolation, and house upon house shall fall.

18. And if Satan also be divided against himself, how shall his kingdom stand? because you say, that through Beelzebub I cast out devils.

19. Now if I cast out devils by Beelzebub; by whom do your sons cast them out? Therefore they shall be your judges.

20. But if I by the finger of God cast out devils; doubtless the kingdom of God is come upon you.

21. When a strong

of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house.

30. He that is not with me, is against me: and he that gathers not with me, scatters.

43. And when an unclean spirit is gone out of a man he walks through dry places seeking rest, and finds none.

44. Then he says: I will return into my house from whence I came out. And coming he finds it empty, swept, and garnished.

45. Then he goes and takes with him seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. So shall it be with this wicked generation.

man armed keeps his court, those things are in peace which he possesses.

22. But if a stronger than he come upon him, and overcome him; he will take away all his armor wherein he trusted, and will distribute his spoils.

23. He that is not with me, is against me; and he that gathers not with me, scatters.

24. When the unclean spirit is gone out of a man, he walks through places without water, seeking rest; and not finding, he says: I will return into my house whence I came out.

25. And when he is come, he finds it swept and garnished.

26. Then he goes and takes with him seven other spirits more wicked than himself, and entering in they dwell there. And the last state of that man becomes worse than the first.

The similes form a component part of our Lord's discourse in which He defends Himself against the accusation of being in league with Satan. More than once the Pharisees had brought this hateful charge against Christ, and more than once had He repudiated it. Thus, there

is nothing to prevent us distinguishing the different accounts of such a defense in each Evangelist from one another.

As to the precise distinction to be made, commentators are divided in their opinion. Some think that the words in Matthew and Mark alone are parallel (H. J. Coleridge, "The Life of our Life," Introduction [London 1890], I, 253 *et seq.*; II, 69–75, 119; J. Bruneau, "Synopse évang." [Paris 1901], pp. 51, 104, etc.). Others hold that this is the case with Matthew and Luke only (J. B. Lohmann, "Das Leben U. H. J. C.[3]" [Paderborn 1897], p. 99 *et seq.*, 165 *et seq.*, and others). The majority, however, regard the three accounts as referring to the same occasion and the same occurrence. While some of those consider that the sequence in Luke is the only historical one from which the words in Matthew and Mark were taken, others on the contrary maintain that the sequence of events given in the context of Matthew and Mark is the better and that considerations of subject induced Luke to place the parable where it stands in his Gospel (Schanz, Lc. p. 321).

As the expressions relating to these parables are in substantial agreement, it will suffice for our purpose to remark briefly that according to Matthew and Luke the Pharisees brought their accusation after Christ had exorcised the man possessed of a dumb devil. According to Matthew the man was also blind. The twofold miracle had made such an impression on the multitudes that they asked in amazement: "Is not this the Son of David?" (Mt. 12, 23). Our Lord's enemies, urged by hatred and unbelief, sought to suppress these manifestations of nascent faith by the blasphemous assertion: "This man casts not out devils but by Beelzebub the prince of the devils" (Mt. 12, 24; Lc. 11, 15). As they could not deny the facts, they tried to weaken the force of the argument thus supplied in favor of our Lord's claim to be the Messiah by means of this slanderous accusation which they had already previously brought against Him (Mt. 9, 34. Cf. Joh. 7, 20; 8, 48).

Mark does not expressly mention the cause of their blasphemous speech. According to his version, the scene of the occurrence was probably Capharnaum. After the selection of the Apostles, Christ returned once more to the usual

house in or near the city. Here the crowds at once again thronged round Him so that He and His disciples had not even time to partake of food. His friends and adherents from the city, therefore, sought to make Him a prisoner, saying as they did so: "He is become mad" (Mc. 3, 20 *et seq.*).

Thereupon the scribes who had come from Jerusalem interposed with their accusation of a covenant with Beelzebub, by whose aid alone, they said, Christ drove out devils (verse 22). Here also in Mark we see the same contrast between the multitudes who were inclined to believe and the enemies who were filled with hatred. The occasion, too, which could only have been the sensational occurrence of the exorcism, is pointed out plainly enough. The charge of being in league with Beelzebub was intended, according to Mark also, to suppress the people's enthusiasm and to nip their faith in the bud.

The context in Matthew would also lead us to place the scene in Galilee; on the other hand, according to the sequence in Luke, if we are to regard this as historical, it must be placed in Judea in the latter days of our Lord's public life, after the Feast of Tabernacles.

For an explanation of the whole speech made by Christ in His own defense we must refer to the commentaries. We have here only to deal with the words in which the similes are put before us.

The introductory words of St. Mark show us that we are right in placing these figurative parts of the discourse amongst the parables: ἐν παραβολαῖς ἔλεγεν αὐτοῖς, "He spoke to them in parables" (Mc. 3, 23). If we consider the whole account given by the Evangelists, we shall find in it three short figurative discourses of which the first is once more systematically constructed in three parts. Mark begins with the preliminary question which furnishes the theme for the speech for the defense: "How can Satan cast out Satan?" (v. 23).

We find the first simile given most fully in Matthew:

"Every kingdom divided against itself shall be made desolate: and every city or house divided against itself shall not stand" (v. 25). Blessed Albert the Great and St. Thomas Aquinas rightly regard these three divisions according to man's threefold connection with a family, a community, and a kingdom as perfectly appropriate. These divisions, however, displease several modern commentators, who prefer to regard the city as an addition of Matthew's (H. J. Holtzmann, Jülicher), but certainly on very non-conclusive grounds. We find the truth contained in the simile often similarly expressed in the Greek and Latin classics. The saying of Sallust is well-known: "Concordia res parvae crescunt, discordia maximae dilabuntur," and Cicero says: "Quae domus tam stabilis, quae tam firma civitas est, quae non odiis atque dissidiis funditus possit everti?" (Lael. 7); cf. Wettstein, N. T. I, 391, who quotes various passages from Xenophon, Sophocles, Aristides, etc. The truth of this proverbial proposition must be obvious to every one.

In Mark the same idea is illustrated only by the two examples of the kingdom and the house, which are set forth in two perfectly parallel sentences (v. 24 *et seq.*). Many of the ancient exegetists, and many modern ones as well, find that Luke's words set forth these two examples also. They arrive at this conclusion by supplying from what precedes, a διαμερισθείς to οἶκος ἐπὶ οἶκον. Indeed, the Syrus Sinaiticus and the Peshitto translate thus: "If a house is divided against itself, it will fall." It might be more in harmony with the words alone, without any reference to the parallel text, to accept the ἐπί in the sense of "over" or "on," "a house falls on the other"; in this way the first figure of the destruction of a kingdom is amplified. But this requires as a middle term the supplementary fall of a city which is generally involved in the destruction of a kingdom, and this again results in the ruin of the houses.

The second simile is the image of the strong man's house. In Matthew it is proposed in the form of a question: "Or

how can any one enter into the house of the strong, and rifle his goods, unless he first bind the strong? and then he will rifle his house" (v. 29). In Mark the impossibility is expressed in general terms: "No man can," etc. (v. 27), but otherwise, as regards the subject, he is quite in agreement with Matthew. Luke, on the other hand, portrays the image more vividly and more exhaustively: "When a strong man armed keeps his court: those things are in peace which he possesses. But if a stronger than he come upon him and overcome him: he will take away all his armor wherein he trusted, and will distribute his spoils" (v. 21 *et seq.*). In proposing this image, our divine Lord may have had in mind the words of Isaias: "Shall the prey be taken from the strong? or can that which was taken by the mighty be rescued?" (Is. 49, 24 *et seq.*). However, the existing state of things in the country afforded opportunity enough for such an image. The great highways followed by the caravans which traversed Palestine, the latter country forming a connecting link between Syria and Egypt and between the inland countries and the coast, from north to south and from east to west, afforded most favorable opportunities for marauding depredations. Moreover, according to ancient records, we may assume that the Arab desert tribes on the southern and eastern boundaries did not differ very much from the present-day Bedouins. Therefore many a "strong man" may have established himself in a favorable place and have built himself a house or palisade [1] where fully armed he warded off every attack and seized upon every opportunity to secure rich booty. There might also perhaps be question here of the encampment of a powerful sheik or the strong chief of a desert tribe.[2]

Where might prevails, the mighty man and all that he possesses will be secure until one stronger than himself attacks him. The "strong man" may have seized the goods

[1] Matthew and Mark have *οἰκία*, Luke *αὐλή*, which some render less appropriately by "palace."

[2] *ἐν εἰρήνῃ* as the Hebr. בְּשָׁלוֹם.

and chattels of some rich stranger or friend of a powerful lord and thus challenged attack. This mightier man assembles his people for an expedition of vengeance and falls upon his enemy whom he takes by surprise. He conquers him and puts him into chains. He takes from him his whole armor: cuirass and helmet, shield, sword and lance (Eph. 6, 14–17), which had formed his accoutrements. According to the right of the conqueror, he also seizes all his possessions and divides the booty amongst his followers. It is a true picture of war, the various features of which could not have been drawn from the words of Isaias alone. It was quite in keeping with the state of the time and the country, and it must have set before the hearers our Lord's idea most distinctly.

In the Old Testament and in the Septuagint, *ἰσχυρός* is used especially to describe persons who distinguish themselves by strength either of mind or of body (1 Cor. 4, 10; Heb. 11, 34; Apoc. 5, 2; 10, 1; 18, 21; 19, 18, etc.). John the Baptist describes our Lord as *ὁ ἰσχυρότερός μου* (Mt. 3, 11; Mc. 1, 7; Lc. 3, 16; in Matthew as predicate without the article). The article before *ἰσχυρός* and *ἰσχυρότερος* stands in the generic sense, as in other parables before *σπείρων* (Mt. 13, 3), *οἰκοδεσπότης* (Mt. 24, 43), *χλέπτης* (the same), etc. It is "an established figure" from which Christ borrows the image (Jülicher, II, 225). The division of the booty is frequently mentioned in the Old Testament as the ordinary end of a successful campaign, and more than once it is directed in the Old Law that all the warriors should receive the portion of the booty due to them (Num. 31, 27; Deut. 20, 14; Jos. 8, 27; 11, 14; 22, 8; Judc. 5, 30; Ps. 67 Hbr. 68, 13; Prov. 16, 19; Zach. 14, 1, etc.). *Τὰ σκῦλα αὐτοῦ* (Lc. 11, 22) may be understood in a twofold sense, "spolia eius, sive quae fortis ille ab aliis, sive quae fortior ab hoc, abstulerit," remarks Fr. Lucas Brugensis (*in loc.* p. 798); still, it would accord better with the words as well as with the parallel texts, to regard the arms and all the strong man's possessions as booty. In any case, the division (*διαδίδωσιν*) shows that the stronger man had not undertaken the expedition against the strong man alone, and also that as a just-minded leader he allowed all his companions in arms to get their share in the fruits of victory.

The third parable is recorded only by Matthew and Luke; the latter, indeed, in connection with the preceding

simile, whilst Matthew records it at the end of the whole discourse, after he has related a series of other sayings as well as the answer to the demand for a sign from heaven. The wording of this last figurative discourse is almost exactly the same in both Evangelists.

The driving out of Satan, which has been the occasion of the whole discussion, furnishes the image. The devil driven out of the man is described as an "unclean spirit," *τὸ ἀκάθαρτον πνεῦμα*, as we find frequently elsewhere, particularly in Matthew and Luke, "*διὰ τὴν ἀσέβειαν καὶ τὴν ἀπὸ θεοῦ ἀναχώρησιν, καὶ διὰ τὸ πάσαις ταῖς αἰσχραῖς καὶ πονηραῖς ἐφήδεσθαι πράξεσιν*" (St. Cyril of Alexandria, or Victor of Antioch, Mc. 1, 23, in Cramer). He is depicted quite in human fashion, but we need not, therefore, apply every individual feature to his mode of action. "When the unclean spirit is gone out of a man, he walks through places without water, seeking rest and not finding" (v. 26). The desert was regarded by the Jews as the abode of demons (Tob. 8, 3; Bar. 4, 35; Apoc. 18, 2). Knabenbauer remarks that reference to this fact is not here to the point, because the evil spirit is unwilling to dwell in the desert (Mt. I, 518). But this unwillingness may find its explanation in the desirability of the evil spirit's previous abode in the man, and the mention of the desert may be intended simply to adapt the description to Jewish ideas.

As the desert affords him no resting place he will try to return. This resolution is expressed in a brief monologue. We find similar soliloquies in other parables (Lc. 12, 45; 15, 17; 20, 13, etc.). "He says: I will return into my house whence I came out" (Mt. 12, 44; Lc. 11, 24). It is permissible, notwithstanding Jülicher's contradiction, to regard this *ὅθεν ἐξῆλθον* as savoring somewhat of pride and presumption; for the exit was not exactly voluntary.

On his return he finds the dwelling standing empty, swept and adorned, quite ready therefore for his entrance therein (Mt. 12, 44; Lc. 11, 25). The fact of the house being empty is mentioned by St. Matthew only. No new master

has entered into it; no inhabitant bars the entrance to the home-comer. The Opus Imperfectum, Maldonatus, Calmet, Schegg, and many others would understand by the cleansing and decorating, the adornment of the virtues and the supernatural gifts which the man had received after the unclean spirit was driven out. But one cannot rightly grasp how the house, in spite of "the ornaments of grace," should yet stand empty. It is more in harmony with the image to understand the sweeping and garnishing in the sense of the evil spirit himself.

"He finds," explains Euthymius, "his previous dwelling standing empty, that is to say, empty of the divine Spirit or of virtue, yet swept and adorned, that is, well prepared for his reception, indeed even adorned, or made pleasant for him." This interpretation is more generally accepted by the Fathers of the Church and later commentators, who see in the adorning of the dwelling the sinful state of the soul which is pleasing to the devil. It is to be preferred to the first interpretation: but one does not need to enter into the details of this decoration.[1]

The devil now goes joyfully and, taking with him seven other spirits worse than himself, enters into his old dwelling. His object in taking with him companions still worse than himself, in any case, is probably that he may be more secure against a fresh expulsion. The simplest way of interpreting the number seven is to regard it as a general term for a great crowd, although many see in it an image of the seven deadly sins, or a contrast to the seven good spirits who should rest on the sprout from the root of Jesse (Is. 11, 2). The last state of such a man will thus be worse than the first.

We need not enter further into the first three-part simile of the divided kingdom, city, and house, as the con-

[1] The term σχολάζοντα does not mean "at rest," "in peace," but *empty*, as the Vulgate rightly renders it. In the East "cleaning" means only sweeping out with the broom, not cleansing with water. In the country east of the Jordan, when any one enters a house, a little broom without a handle is quickly produced with which the floor is swept clean (Richen).

text and our Lord's explicit explanation render its meaning clear. It contains the first argument with which Christ rejects the accusation brought against Him. If unity forms the first condition for the existence of every community, as all admit, then it must be found also in the kingdom of Satan which, however, still exists and has not yet come to an end. "And if Satan cast out Satan, he is divided against himself: how then shall his kingdom stand?" (Mt. 12, 26; Mc. 3, 26; Lc. 11, 18).

The force of this first argument has often been questioned, and many with Calvin have thought that the reasoning must be regarded as "parum solida." Jülicher also rejects it as not evident to the hearers, whilst he solemnly declares that for himself, his hearers, and his readers, as people who are superior to such prejudiced views regarding devilry and the casting out of devils, such arguments are superfluous: "for us no proof at all is necessary in the matter" (II, 224). Perhaps, for this very reason, he is not so particular about the proofs of the insufficiency of Christ's reasoning! For, like all others, he adduces as his chief argument against it that Satan at times in order to deceive men is able also to drive out devils. "And was it then," he adds, "so impossible for those who, like Jesus and His contemporaries, believed that Satan could send prophets and messiahs, to believe also that there were exorcists inspired by the Evil One?" Unfortunately, it is impossible for Jülicher himself to grasp the full significance of the answer given by St. Jerome to this objection in the passages quoted by him, and given still more clearly in the Opus Imperfectum, etc., which he does not quote. The accusation brought by the Pharisees, it is true, was grounded on one isolated case, but it was not limited to that one case; on the contrary, the impeachment of being in league with Beelzebub included the whole of Christ's labors in general against the demons. Hence, our Lord in His answer had in view this one fact of the miraculous driving out of the devil in its relation to the other miracles which had already taken place, and to the whole of His labors against Satan. This miraculous cure and the series of His labors, of which this one fact was but a small link, had for object the foundation and the propagation of the kingdom of Heaven, and were directed entirely to the benefit — the spiritual and temporal welfare — of mankind, and to the glory of God. But Satan was, and is, God's adversary and the enemy of all good; therefore, if he could, in an isolated case, help in driving out an evil spirit, he would do so in his own interests that he might accomplish more mischief. But if he associated himself as co-operator in the labors of Jesus Christ,

he would co-operate in working for the cause of God and His kingdom and for the destruction of his own.

Therefore, Christ's reasoning had full force, more especially for His hearers who were witnesses of His labors and of His preaching of the kingdom of God, and who regarded Satan as God's adversary and the enemy of all good. That the Pharisees would not be convinced, and that Christ answered them only in this parabolic manner, must be attributed to their own malice and obstinacy.

Christ, in defending Himself against these enemies, so filled with hatred of Him, made use of a second argument, and, reasoning from their own premises by an *argumentum ad hominem*, reduced them to silence: "And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore they shall be your judges" (Mt. 12, 27; Lc. 11, 19). We have proof in the Gospel that there were some among the Jews who drove out devils in the name of Jesus (Mc. 9, 38 *et seq.;* Lc. 9, 49). There is also mention in the Acts of the Apostles of exorcists who went about (Act. 19, 13). Josephus speaks of people who even in his time undertook to exorcise by means of wonderful healing herbs and by magic formulas said to have been handed down from the days of Solomon (Ant. VIII, 2, 5 n. 46–48; Bell. VII, 6, 3 n. 185). Such exorcists are designated *οἱ υἱοὶ ὑμῶν*, those of yourselves, not Christ's apostles or disciples. Without pronouncing on the nature of such exorcisms our Saviour reasons from the standpoint of His accusers: You acknowledge that your disciples cast out devils by the power of God, and not because they are in league with Beelzebub, therefore you must allow that I have the same efficiency from the same source. He then deduced a result from their premises which drove His adversaries into a corner: "But if I by the Spirit of God cast out devils, then is the kingdom of God come upon you" (Mt. 12, 28; Lc. 11, 20). This conclusion clearly shows that Christ in His defense, keeping to the standpoint of His calumniators, had in view not merely the one instance of having driven out the devil by itself, but regarded it in connection with the whole of

His labors. Because, if He had drawn such a conclusion from the one act of exorcism alone, immediately after speaking of the Jewish exorcists, He would have left it in every one's power to retort instantly: "What you say of yourself applies to our disciples equally." Surely we shall not hold that Christ and the two Evangelists were so shortsighted as not to perceive this! But neither He nor the two Evangelists had any reason to fear this objection. Never for a moment would the thought enter the minds of any of those present who had been witnesses of the labors and preaching of Jesus to compare the mighty Teacher and Wonder-worker with His solemn announcement of the kingdom of Heaven to one of those Jewish exorcists, particularly as many of these drove out the devil openly in the Name of Jesus (Mc. 9, 38 *et seq.;* Lc. 9, 49). If we reflect further that, even according to Jewish ideas, the principal task of the coming Messiah would be to overcome Satan and to destroy his kingdom, we must all the more readily recognize the justice and the great weight of Christ's reasoning.

Jalkut, in his commentary on Is. 60, sets forth in the clearest manner these Jewish expectations. He tells us that at the creation God had hidden the light for the Messiah and His race under His throne of glory. To Satan's question as to the being for whom this light was destined, the Lord answered: "For him who in the latter days shall overcome thee and shall cover thy face with shame." Satan begged that he might be permitted to See Him and after he had looked upon Him, he fell prostrate, saying: "I confess that this is He who in the latter days shall drive me and all the heathens into hell" (Edersheim, II, 728).

From what has been said, it will be seen how untenable is the grave charge brought by Jülicher against Matthew and Luke and their "one common source," specially on the occasion of the last arguments of Jesus. He finds this sentence (Mt. 12, 28) after the reference to the Jewish exorcists (v. 27) "in truth, quite intolerable." It "could never have been spoken in connection with such a question" (v. 27). "He [Jesus] could not have made a more unhappy defense of this (His divine mission) and His divine sovereignty, than immediately after expressly admitting that others had the same power. As nowhere there is pointed out any difference in kind between his exorcism and that of the other exorcists, one must draw from the performances of the *υἱοὶ ὑμῶν*, v. 27,

the same inference with regard to the kingdom of God as from those of the ἐγώ, v. 28. But as he could not even himself do this with the exorcists, v. 27, he, by anticipation, made the conclusion of v. 28 ridiculous" (II, 232). *Intolerable, impossible, most unfortunate, ridiculous!* Very many and very heavy charges to bring in a few lines against the two Evangelists whose accounts perfectly concur. But the difference in kind between the operations of Jesus, in which the exorcism was only a link of a solidly forged chain, and the efforts of the Jewish exorcists, especially as described by Josephus, must have been clear as day to every onlooker. The keen, critical "correctors of the Apostles" alone are unable to find it anywhere pointed out.

For the rest we must refer to the commentaries for a more exhaustive explanation of this verse as well as of the whole discourse.

Taken in connection with the foregoing verse, there can be no doubt as to the meaning of the second simile — that of the strong man and the one who was stronger. Christ, by means of it, would illustrate the relations of Himself and His kingdom with that of Satan, as a truth resulting from what goes before. Satan had, indeed, become the strong man who because of sin had made men his slaves. He was the mighty prince who could regard this world as his kingdom,[1] which he guarded securely as his own property with his whole armament, by all the means at the command of his might and with the help of the devils and impious men who were subject to him.

But the Messiah, as the stronger man, was to attack him. In the prophecies of the Old Testament, amongst the names given to the future Redeemer we find that of "God the Mighty" (Is. 9, 6), and it was predicted that the spirit of strength should rest upon Him (Is. 11, 2). Even the Jews, as was remarked before, expected of Him that His first task would be to fight with Satan and to overcome this arch-adversary.

With full claim to the Name and the Work of the Messiah, Jesus had appeared before His people. He proclaimed from the beginning that the kingdom of the Messiah was at hand. He had proved by countless miracles to

[1] John, 12, 31, ὁ ἄρχων τοῦ κόσμου τούτου.

all the people that He had a perfect right to put forth His claims and was entitled to demand faith in His divine Mission. He had also taken upon Himself from the beginning the struggle with Satan and his kingdom. By His teaching and His example, He had everywhere labored against the Evil One and sought to lead all men back to God and the kingdom of God. Wherever the evil spirits in poor tortured men entered into conflict with Him He had come forth victorious from the struggle. Truly by the hand of God. in the spirit and strength of God, He had cast out the Prince of this world and had brought men to the kingdom of God. He had chosen assistants and fellow-laborers from amongst those who faithfully accepted His invitation and followed Him. It was His fellow-combatants in the conflict with Satan who joyously followed His victorious standard, and who later were to carry this standard throughout the whole world.

Thus the simile was admirably suited to His own conflict, and to His own victorious career. All those who did not turn away from Him in hard-hearted obduracy must have perceived that in Him "the stronger man" was actually incarnate; that He had conquered and fettered "the strong man" and deprived him of his power.

The division of the booty, which formed part of the image of the victorious campaign, shows us that those who take part with Him in the conflict shall also share in the joy and the fruits of victory. For Christ Himself, the booty of which He robbed Satan consisted, before all, of men whom He snatched from slavery and made children of God in His kingdom of Heaven. The salvation of men, to be consummated by His death on the Cross, and the glory of God, to result from this salvation — these were the destined splendid and sublime joy and fruit of His conflict and victory. All who share His conflict shall receive a portion of this; and, of course, the greatness of the portion will be according to the measure of co-operation in the campaign.

Christ now draws another and a very practical conclusion

from His personal attitude and that of His kingdom towards Satan and his sovereignty: "He that is not with me, is against me: and he that gathers not with me, scatters" (Mt. 12, 30). It is now a question of the great decisive conflict; and Christ, the victorious adversary of Satan, has long and earnestly and emphatically summoned all to join His standard. Therefore, He can point out with the utmost decisiveness that there are but two camps in this warfare and that it is wholly impossible to observe neutrality with regard to them.

This serious alternative was not now presented to the Pharisees, who no longer wavered in their choice, but were everywhere from malice and hatred opposed to Christ. It much more concerned the multitudes of the Jewish nation, who were half inclined to believe and who a short time before had said: "Is not this the Son of David?" but who were also half inclined to listen to the insinuations and the calumnies of the scribes and Pharisees, and to allow themselves to be prejudiced against our Saviour. Our divine Lord sought once more to prevail upon these vacillating men to decide seriously and firmly upon joining His cause and His kingdom. Unfortunately, to their own temporal and eternal destruction, the majority had not the courage to follow Christ's standard.

We may refer here to Zahn's opinion [1] that this second simile has reference to our Lord's victory over Satan's threefold temptation. This view does not seem to agree with the context.

For the interpretation of the third parable our Lord again gives us in St. Matthew a clear hint by adding to the concluding words, "and the last state of that man is made worse than the first," those others, "So shall it be also to this wicked generation" (Mt. 12, 45). According to these words, of whose genuineness there is no reasonable ground to doubt, Jülicher's objection notwithstanding, we must understand the simile as applying to the Jews in the

[1] "Das Evangelium des Matthäus."

time of Christ and recognize in it an announcement of their impending chastisement.

The unclean spirit who had previously held the people in his power is interpreted by most expositors to mean more particularly the worship of the heathen gods. This idolatrous worship had been cast out, either at the giving of the Law on Mount Sinai, or after the repeated lapses of the people, by means of the Prophets sent by God, or by the captivity, since which time the nation had manifested no inclination to depart formally from the worship of the true God. Christ applied the simile especially to "this generation," that is to say, to His contemporaries in Israel, and because of this we may not regard His mention of the unclean spirit as being intended to apply exclusively to the worship of false gods, which since earlier ages had not come into question at all amongst the Jewish people. It meant rather the spirit of evil generally and the falling away from God, which in earlier times had been manifested in the people by their declining into the worship of false gods, but which later declared itself more in unbelief and pride and the worship of other passions.

John labored most particularly against this unclean spirit by preaching penance and by baptizing, and the labors of Jesus and His disciples were directed also to the same end. All those who with believing and repentant hearts accepted the teaching of John and were baptized [1] by him had thereby been delivered from the dominion of the Evil One. Christ's preaching of the kingdom of God was to strengthen them still more in good and lead them to the perfect freedom of the children of God in the new kingdom of the Messiah.

Thus was the unclean spirit actually driven out of the people. But instead of bringing forth fruits of penance, as John required, instead of complying with our Lord's invitations and obeying His exhortations, the majority of the

[1] As Luke had remarked earlier, the whole people and the publican listened, πᾶς ὁ λαὸς καὶ οἱ τελῶναι (Lc. 6, 29), in contradistinction to the Pharisees, Mt. 21, 26, 32.

Jews had halted halfway and had partly turned back, or were about to do so. The people more and more were taking part with the Pharisees in their plots and intrigues against our Saviour. Although Christ had shown Himself greater than Solomon or Jonas, still they did not believe nor would join the Messiah. Hence they understood the solemn judgment pronounced by Jesus in connection with this parable: "The men of Nineveh shall rise in judgment with this generation, and shall condemn it: because they did penance at the preaching of Jonas. And behold a greater than Jonas here. The queen of the south shall rise in judgment with this generation, and shall condemn it: because she came from the ends of the earth to hear the wisdom of Solomon; and behold a greater than Solomon here" (Mt. 12, 41 *et seq.;* Lc. 11, 31 *et seq.*).

This judgment on the wicked generation was confirmed and illustrated by the present simile. The unclean spirit who had been driven out would seek to return to his old dwelling. The majority in Israel were ever more and more inclined to unbelief and to reject proudly the humble Messiah. In these minds thus inclined the devil would find a vacant abode standing ready for his entrance, and with his worst companions he would go in and take possession of his old habitation. Such would be the end of this people; morally speaking, in still greater wickedness and in a still more hateful estrangement from God than before, and hence they would suffer a worse slavery in the service of Satan and also severer punishment at the hands of their offended God Whose kingdom they had thrust from them. Therefore the last state of things in Israel would be worse and more hopeless than the first.

Christ's concluding words necessarily call for this reference to the near future of the unhappy people: "So shall it be also to this wicked generation," *οὕτως ἔσται καὶ τῇ γενεᾷ ταύτῃ τῇ πονηρᾷ.*

We shall not here attempt the refutation of antagonistic views. For where there is question of Satan and Satan's kingdom in general,

"no proof at all is needed" for the present-day critics. Contra principia negantem nequit disputari!

However, even at the present day books are written on the "history of the devil," although the author "regards the non-existence of the devil and the demons as proved." Very significant for the frivolous, unbelieving criticism of modern times are the words with which Professor H. Weinel concludes his review of the book written by Paul Carus, "The History of the Devil":

"How and wherefore belief in the devil, so far as it appeals to the cultured, has disappeared in Western Europe has never yet been scientifically explained. It would be a highly interesting subject. So far as we know up to the present, it is not so much learned refutation which has killed the devil, as the disgust and horror engendered by the behavior of those who believed in him, and fought him by means of torture and the stake."

The exegesis of the unbelievers of our day has clearly and sufficiently proved that "cultured" Western Europe has thereby also lost and forfeited all claim to a right understanding of the parables of Jesus concerning the kingdom of Satan and its warfare with the kingdom of Christ.

The three parables afford a wealth of practical applications for the life of Christians. From Christ's words in the first we may take to heart a special exhortation to that unity and that harmony which are the fundamental essentials for lasting and fruitful labor in the Church and in every community within the Church. Alas! how much is that first lesson of the parable disregarded in our day!

This same exhortation, in a certain manner, is applicable to the life of every individual in reference to his interior spiritual life, as well as to his exterior activity. The splitting up of forces, the want of the unity desired by God in striving and working, — these are the great obstacles to a fruitful and successful issue to our labors for the Church of Christ and to our own progress.

In the three similes, but more especially in the second, we find the idea of the warfare against Satan and his kingdom brought forward more prominently even than that of the particular lesson of the divided house and kingdom. The strong man has been conquered and fettered, but the

divine Victor will not wholly deprive him of his power to do harm. Every man by the right use of his will must prove himself a loyal soldier under Christ's standard in the conflict with the enemy, and with Christ win the crown of victory. For this reason St. Paul so emphatically exhorts us to put on the armor of God against the deceits of the devil, because we have to fight, not only against flesh and blood, but against the principalities, against the powers, against the rulers of this world of darkness, against the spirits of wickedness in high places (Eph. 6, 11–17). In this fight each one must stand firm as a true soldier of Christ, because our adversary the devil goes about everywhere like a roaring lion, seeking whom he may devour (1 Peter, 5, 8).

Thus these parables, of themselves, afford manifold applications. St. Ignatius in the "Spiritual Exercises" gives us in the meditation "On the Two Standards" an admirable description of the two camps and the spirit of their leaders, which quite accords with the truth and the words of our Lord. Many points in his previous meditation on the kingdom of Christ have been taken likewise from the image of the strong conqueror of Satan. Both exercises contain a practical summary of the lessons which Christ's words on the struggle with the Evil One bring home to us. Above all they point out to us the importance of the warning in these parables that each individual in the kingdom of Christ can receive the strength to win the victory over the strong man only from the closest union with the victorious Stronger One.

We find also in the third parable that what concerned the Jewish people in the time of Christ has its special application to every individual. Quite in accordance with our Lord's idea it is understood to apply particularly to the relapsing sinner, whose last state is unfortunately too often worse than his first. We may rightly in this case recall the old maxim: "Corruptio optimi pessima." The farther a man is removed by a high vocation and a holy life from the slavery of Satan, the worse usually will be his fall when

he is unfaithful to the grace of God which called him (2 Peter, 2, 20–22). St. Augustine had the experience which has been confirmed in our times by so many sad examples: "Simpliciter autem fateor caritati vestrae coram Domino Deo nostro, qui testis est super animam meam, ex quo Deo servire coepi, quomodo difficile sum expertus meliores quam qui in monasteriis profecerunt, ita non sum expertus peiores, quam qui in monasteriis ceciderunt" (Epist. 78 *al.* 137 n. 9. M. 33, 272).

The Church has appointed the Gospel, Luke, 11, 14–28, as the portion to be read on the third Sunday of Lent. A portion of St. Bede's commentary serves as homily for the third nocturn. In olden times the solemn exorcism of the catechumens took place on this Sunday, when they renounced Satan and all his pomps and all his works. It was this ceremony which decided the choice of the Gospel. The antiphons at the Benedictus and in the small hours are also taken from the words of this Gospel.

The principal subject for preaching and meditation afforded by these parables is the conflict between the kingdom of Christ and the kingdom of Satan. The following thoughts amongst others suggest themselves:

I. The Warfare of the Kingdom of Christ

1. *The necessity of the warfare which results from*
   (*a*) The opposition between good and evil, between the Spirit of Christ and the spirit of the world;
   (*b*) The teaching of history and the words of Holy Scripture;
   (*c*) Personal experience.
2. *The adversaries in the warfare:*
   (*a*) The arch-enemy with his adherents.
   (*b*) The world, estranged from the Spirit of God.
   (*c*) The evil desires and passions of our own corrupt nature.
3. *The weapons for the warfare:*
   (*a*) Vigilance.

(*b*) Prayer.
(*c*) Self-conquest and mortification.

4. *The leaders in the conflict.*
   (*a*) Christ has proved Himself to be the victorious stronger One.
   (*b*) In union with Christ we also have received a pledge of victory, and of a share in the joy and the fruits of this victory.

Application: Let us ever seek to know our Leader better, to love Him more generously, and to imitate Him more faithfully.

II. Continual Conflict a Mark of the True Church

1. *The origin of the conflict.*
   (*a*) The conflict arises from the opposition between the Spirit of Christ and the spirit of the world.
   (*b*) This origin shows us that continuous warfare is a mark of the true Church of Christ.
2. *The history of the warfare.*
   (*a*) Christ predicted continuous warfare for His Church.
   (*b*) The Catholic Church from the beginning has been engaged in perpetual warfare
      (a) With the unbelief of ancient and modern heathendom and of Judaism;
      (b) With heresy and schism in the Church herself, with earthly potentates.
3. *The final issue of the warfare.*
   (*a*) Christ has promised the final victory to His Church.
   (*b*) The origin and the history of the conflict are our guarantees for the fulfilment of this promise.

These parables direct our attention specially to the following truths concerning the existence and the working of the kingdom of Christ:

In the first place, Christ in the founding of His kingdom had to wage perpetual war against the princes of this world. Therefore, His Church, throughout all time, will also have

to engage in this warfare against the declared or secret assaults of the Evil One.

Secondly, Christ in His Church remains for ever the Stronger Man in this warfare. His presence in His Church until the end of time is for her a pledge of final victory over her adversaries.

Thirdly, Christ will share the fruits of the final victory with His Church and all the members thereof who have been united with Him in the warfare.

This military service must be continuous and steadfast until the end. For in Christ and with Christ alone will the victory be wrested from the mighty enemy.

Finally, the existence and labors of the kingdom of Christ on earth in every peaceful work for the advancement of good must necessarily still be an uninterrupted conflict with evil, which must result in an irreconcilable opposition between the Church of Christ and the world which is ruled by the spirit of the Evil One.

Perhaps at the present time more than ever before have the principles of unbelief in league with human passions and complete estrangement from God obtained authority and dominion in the world. Is it therefore to be wondered at if the world shows such fearful hatred against the Church of Christ? "If the world hate you, know you that it hath hated me before you" (John 15, 18). That is the consolation which Christ gave His Church together with the assured hope of participation in His victory: "Have confidence, I have overcome the world" (John, 16, 33). But this victory will be obtained by the overthrow and the fettering of the strong man, not by compromise or yielding on the part of the Stronger.

XXII. THE LABORERS IN THE VINEYARD

Matthew, 20, 1–16

THE parable of the Laborers in the Vineyard is recorded by St. Matthew only. It is as follows:

Mt. 20:

1. Ὁμοία γάρ ἐστιν ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐξῆλθεν ἅμα πρωῒ μισθώσασθαι ἐργάτας εἰς τὸν ἀμπελῶνα αὐτοῦ.

2. Συμφωνήσας δὲ μετὰ τῶν ἐργατῶν ἐκ δηναρίου τὴν ἡμέραν ἀπέστειλεν αὐτοὺς εἰς τὸν ἀμπελῶνα αὐτοῦ.

3. Καὶ ἐξελθὼν περὶ τρίτην ὥραν εἶδεν ἄλλους ἑστῶτας ἐν τῇ ἀγορᾷ ἀργούς

4. καὶ ἐκείνοις εἶπεν· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα, καὶ ὃ ἐὰν ᾖ δίκαιον, δώσω ὑμῖν.

5. Οἱ δὲ ἀπῆλθον. Πάλιν δὲ ἐξελθὼν περὶ ἕκτην καὶ ἐνάτην ὥραν ἐποίησεν ὡσαύτως.

6. Περὶ δὲ τὴν ἑνδεκάτην ἐξελθὼν εὗρεν ἄλλους ἑστῶτας καὶ λέγει αὐτοῖς· Τί ὧδε ἑστήκατε ὅλην τὴν ἡμέραν ἀργοί;

7. Λέγουσιν αὐτῷ· Ὅτι οὐδεὶς ἡμᾶς ἐμισθώσατο. Λέγει αὐτοῖς· Ὑπάγετε καὶ ὑμεῖς εἰς τὸν ἀμπελῶνα.

8. Ὀψίας δὲ γενομένης λέγει ὁ κύριος τοῦ ἀμπελῶνος τῷ ἐπιτρόπῳ αὐτοῦ· Κάλεσον τοὺς ἐργάτας καὶ ἀπόδος τὸν μισθόν, ἀρξάμενος ἀπὸ τῶν ἐσχάτων ἕως τῶν πρώτων.

9. Ἐλθόντες δὲ οἱ περὶ τὴν ἑνδεκάτην ὥραν ἔλαβον ἀνὰ δηνάριον.

Mt. 20:

1. Simile est enim regnum caelorum homini patrifamilias, qui exiit primo mane conducere operarios in vineam suam.

2. Conventione autem facta cum operariis ex denario diurno, misit eos in vineam suam.

3. Et egressus circa horam tertiam vidit alios stantes in foro otiosos

4. et dixit illis: Ite et vos in vineam meam, et quod iustum fuerit, dabo vobis.

5. Illi autem abierunt. Iterum autem exiit circa sextam et nonam horam et fecit similiter.

6. Circa undecimam vero exiit et invenit alios stantes et dicit illis: Quid hic statis tota die otiosi?

7. Dicunt ei: Quia nemo nos conduxit. Dicit illis: Ite et vos in vineam meam.

8. Cum sero autem factum esset, dicit dominus vineae procuratori suo: Voca operarios et redde illis mercedem incipiens a novissimis usque ad primos.

9. Cum venissent ergo qui circa undecimam horam venerant, acceperunt singulos denarios.

10. Καὶ ἐλθόντες οἱ πρῶτοι ἐνόμισαν, ὅτι πλεῖον λήμψονται· καὶ ἔλαβον τὸ ἀνὰ δηνάριον καὶ αὐτοί.

10. Venientes autem et primi arbitrati sunt, quod plus essent accepturi; acceperunt autem et ipsi singulos denarios.

11. Λαβόντες δὲ ἐγόγγυζον κατὰ τοῦ οἰκοδεσπότου

11. Et accipientes murmurabant adversus patremfamilias

12. λέγοντες· Οὗτοι οἱ ἔσχατοι μίαν ὥραν ἐποίησαν καὶ ἴσους αὐτοὺς ἡμῖν ἐποίησας τοῖς βαστάσασι τὸ βάρος τῆς ἡμέρας καὶ τὸν καύσωνα.

12. dicentes: Hi novissimi una hora fecerunt et pares illos nobis fecisti, qui portavimus pondus diei et aestus.

13. Ὁ δὲ ἀποκριθεὶς ἑνὶ αὐτῶν εἶπεν· Ἑταιρε, οὐκ ἀδικῶ σε· οὐχὶ δηναρίου συνεφώνησάς μοι;

13. At ille respondens uni eorum dixit: Amice, non facio tibi iniuriam. Nonne ex denario convenisti mecum?

14. Ἆρον τὸ σὸν καὶ ὕπαγε· θέλω δὲ τούτῳ τῷ ἐσχάτῳ δοῦναι ὡς καὶ σοί.

14. Tolle, quod tuum est, et vade: volo autem et huic novissimo dare sicut et tibi.

15. Οὐκ ἔξεστίν μοι, ὃ θέλω, ποιῆσαι ἐν τοῖς ἐμοῖς; ἢ ὁ ὀφθαλμός σου πονηρός ἐστιν, ὅτι ἐγὼ ἀγαθός εἰμι;

15. Aut non licet mihi, quod volo, facere? an oculus tuus nequam est, quia ego bonus sum?

16. Οὕτως ἔσονται οἱ ἔσχατοι πρῶτοι καὶ οἱ πρῶτοι ἔσχατοι [· πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί].

16. Sic erunt novissimi primi et primi novissimi. Multi enim sunt vocati, pauci vero electi.

V. 1. γαρ wanting in some Cod. of the It. and Vulg. — 2. συμφ. δε ℵ B C D etc., και συμφ. E F G H etc. — 3. Instead of εξελθων D reads διεξελθων; — ειδεν: D, 245, and some Cod. of the It. ευρεν. — 4. αμφελωνα. + μου ℵ C H etc., most Cod. of the It., Vulg., Sah., Arm., Eth. vers., etc. — 6. εστωτας: + αργους C* etc., Syr., Arm. vers., Textus rec. — 7. αμφελωνα: + μου C³ D Z Π, It., Vulg., and others; C E F and many others, Syr., Copt., Eth. versions, Textus rec., etc., add και ο εαν η δικαιον ληψεσθε. — 8. αποδος: + αυτοις B D N etc., It., Vulg., Syr., Copt. versions, Textus rec., Lachm., Brandsch., Hetz., etc. — 9. και ελθ. ℵ C E and most; ελθ. δε B, Syr. Curet., Sah. vers.; ελθ. ουν D, some minus., It., Vulg. — 10. ελθ. δε ℵ E F and most; ελθ. δε και N, It., Vulg., etc.; και ελθ. D C D etc.; — και ελαβον: D, It., Vulg. ελαβον δε; — το ανα δ. ℵ C L N Z, 33; ανα δ. without το B D, thirteen uncials, and most others, Textus rec., Lachm., Brandsch. — 11. λαβ. δε: It., Vulg. *et accipientes;* Syr. Sinait. et Curet. *et cum viderent.* — 12. ημερας: Syr. Curet. *diei totius;* — και τον καυς.: Syr. Sinait. *in aestu;* Pesh. *et aestum eius.* — 13. συνεφωνησας μοι ℵ B C D and most others, συνεφωνησα σοι L Z, 33, Syr. Sinait., Sah., Copt., Eth. vers. — 14. θελω δε: + και E, It., Vulg., etc.; θελω εγω B, Eth. versions; *Si volo* Syr. Sinait.;

et si volo Syr. Curet., Arm. version. — 15. η before ουκ wanting in B D L Z, Syr. Sinait. and Curet., Arm. vers.; instead of the second ἤ B ² H S Γ, etc., have ει (It., Vulg. *an*). — 16. πολλοι to εκλεκτοι C D N and thirteen other uncials, almost all minus., It., Vulg., Syr., Arm., Eth. (ed.) versions, Textus rec., Lachm., Brandsch., Hetz. (cf. Mt. 22, 14); the addition wanting in ℵ B L Z, 36, Sah., Copt., Eth. (Cod.) vers., Tisch., Weiss, Nestle, Blass; in Tregelles and Westc.-H. in brackets.

Mt. 20:

1. For the kingdom of heaven is like to a householder, who went out early in the morning to hire laborers into his vineyard.

2. And having agreed with the laborers for a shilling a day, he sent them into his vineyard.

3. And going out about the third hour, he saw others standing in the market place idle.

4. And he said to them: Go you also into my vineyard, and I will give you what shall be just.

5. And they went their way. And again he went out about the sixth and the ninth hour, and did in like manner.

6. But about the eleventh hour he went out and found others standing, and he says to them: Why stand you here all the day idle?

7. They say to him: Because no man has hired us. He says to them: Go you also into my vineyard.

8. And when evening was come, the lord of the vineyard says to his steward: Call the laborers and pay them their hire, beginning from the last even to the first.

9. When therefore they were come, that came about the eleventh hour, they received every man a shilling.

10. But when the first also came, they thought that they should receive more: and they also received every man a shilling.

11. And receiving *it* they murmured against the master of the house,

12. Saying: These last have worked *but* one hour, and you have made them equal to us, that have borne the burden of the day and the heats.

13. But he answering said to one of them: Friend, I do you no wrong: did you not agree with me for a penny?

14. Take what is yours, and go your way: I will give to this last the same as to you.

15. Or is it not lawful for me to do what I will [with my own]? is your eye evil, because I am good?

16. So shall the last be first, and the first last. [For many are called, but few chosen.]

Christ had quitted Galilee and was passing through Perea, the country on the opposite side of the Jordan, on

His way to Judea and Jerusalem (Mt. 19, 1; Mc. 10, 1). He was taking this His last journey to meet the sufferings and the death which should be the consummation of His work (Mt. 20, 17–19). On the way, the Pharisees had put to Him the question regarding divorce, and in reply He had given the instruction on the indissolubility of the marriage tie (Mt. 19, 3–9), to which He added for His disciples the words on the state of virginity (*ibid.* v. 10–12). Later, He had so touchingly shown His love for the children who were forbidden at first by the Apostles to approach Him (v. 13–15). He then, after the rich young man had gone away, gave His disciples the consoling lesson on voluntary poverty and the reward of those who followed Him (v. 23–29), which He concluded with the solemn warning: "And many that are first, shall be last; and the last shall be first" (v. 30).

St. Matthew now introduces with γάρ the present parable as confirmation of this last saying; nor should the *enim* before *regnum caelorum* be omitted in the Vulgate and the Vetus latina, according to the best authenticated reading (cf. Wordsworth and White). Our Lord, at the end, again refers to the same truth and repeats the same words, prefacing them with οὕτως.

Probably the parable was spoken whilst Jesus was still in the country east of the Jordan. According to the context it seems most probable that it formed part of the instruction to the disciples, although there may have been others listening also.

We are familiar from the previous parables with the introduction: "The kingdom of heaven is like to a householder" (v. 1). It has here the same meaning as elsewhere: to emphasize the similarity between the order which prevails in the kingdom of Heaven and the manner in which this householder acted towards the laborers in His vineyard.

The householder in the parable was a wealthy citizen who owned a large vineyard, and who in addition to his steward (v. 8) and his regular domestics also employed a

large number of day-laborers for special work. As we remarked before, the cultivation of the vine has greatly declined in Palestine, and indeed in the whole of lesser Asia, since the inhabitants have come under the yoke of Islam. At the present day wine-growing is mostly carried on in the East Jordan country, near *Es-Salt*, and in Christian Lebanon, where the Moslems themselves pay superstitious reverence to the grave of the great Prophet, Noah, who first planted the vine; it is in *Kerak-Nuh*, not far from Zahle, and is over thirty meters long.

The vine is also cultivated successfully by German and Jewish colonists, especially at Carmel and near Jaffa, and by natives near Hebron and in other parts of Southern Palestine. The sweet fruit is highly esteemed by the Moslems either when dried or when freshly gathered. In the time of our Lord, and also in the Old Testament days, wine-growing was far more extensively cultivated throughout the whole land. There is scarcely a passage in the Holy Scriptures in which the wine is not mentioned whenever there is question of the fruits of the earth. The Bible speaks in more than a hundred places of the vineyards and their cultivation, and there is scarcely any other occupation which so frequently forms the basis of parables and comparisons. Israel, the chosen nation, was regarded as the selected vineyard of the Lord. All the great acts of divine mercy for the salvation of the people were labors in this vineyard (Ps. 79, 9–17; Is. 5, 1–7; Jer. 2, 21, etc.).

Thus the image made use of by Christ was one familiar to the disciples. He described in it a day in the vine-dresser's life when very heavy and arduous work had to be accomplished. It will be best for us therefore to represent to ourselves the time of the vintage. Of course, there is plenty of various kinds of work to be done in the vineyard at other times as well. The walls, so laboriously built around the plantation, are mostly made with loose stones put together without lime or mortar and very often strongly protected at the top by a fence of thorn-bushes. These walls must be

kept in good order and they require constant repairing so as to keep out the thievish jackals and foxes, as well as other unbidden intruders. In the vineyard itself all the superfluous stones must be collected together and the weeds must be uprooted; even the loosening of the earth round the vines with pickaxe or spade or the small home-made plough affords sufficient temporary employment for industrious hands. Then the care of the plants, the pruning, the propping, the tying-up and clearing, require much labor, whether the vines are allowed to trail along the ground with their great stems resting on small supports, or are reared more in the fashion of bushes with short branches.

The owner of the vineyard does not usually employ many strange laborers for this kind of work, which is spread over a long time and as a rule can be done by his own household. But at vintage time it is different. As at the harvest-time in the corn fields, there is often so much work to be done in a few days that the ordinary hands are not sufficient. Even if the sons of the house were to help, as they are in the habit of doing throughout the year (Mt. 21, 28–30), still all the work could not be accomplished in good time, — the cutting of the grapes, the gathering of them into baskets, the carrying of them to the wine-press, the treading and pressing of them, the purifying and further treatment of the must. The householder must, therefore, necessarily provide help and engage strangers as day-laborers. For these reasons, the vintage time seems to correspond best with the incidents of the parable.

Very early in the morning [1] (we are told) the owner of the vineyard went out to hire laborers. The ordering and the management of the work itself is the steward's task (v. 8), but the master himself provides the extra hands. We are not expressly told in the first verse whither he went; but from the object of his going forth and what followed it is easy to divine. He went where he could find laborers, that is to say, to the public market-place, probably near the

[1] Ἅμα πρωΐ, *early in the morning*, or in the last watch of the night (cf. Mc. 13, 35).

city gate. As it was yet early, he may have met people on the road going to the market to offer their services.

As we said before, it is easy to find laborers at harvest-time in the East, and the householder in the Gospel soon found several. The question of payment was also quickly settled. The master offered a denarius, which was, probably, the wages given for a day's work in those parts at harvest-time. The men were satisfied with this, and so he sent them to the vineyard, where the steward should appoint to them their work.

A denarius (*τὸ δηνάριον*, *denarius*, in the Mishnah דִּינָר), which we may translate by "a shilling," was a Roman silver coin with the image and Latin inscription of the Emperor (cf. Mt. 22, 20, etc.). In size and value it was about equal to the Jewish half-shekel and the Greek drachma; it was the twenty-fifth part of a Roman *Aureus* and worth about 8*d.* in current English money or 17 cents in American. It was the silver coin in general use in Palestine and is mentioned sixteen times in the New Testament.

The wages given at the present day in the Holy Land correspond very closely to those mentioned in the parable. In the only other example in Scripture where the amount of the day's pay is expressly mentioned (it is true, in that instance it was not for work, but one day's guidance on a journey) we find a drachma named also, but this included maintenance (Tob. 5, 15 *δραχμὴν τῆς ἡμέρας καὶ τὰ δέοντά σοι*; is wanting in the Vulgate). At the present day the hire for ordinary day-laborers does not as a rule include meals. The laborer must provide his own food, but bread and olives or some other fruit supply his wants amply. Probably the day-laborer in the time of our Lord had also to provide his own food.

The working time was from sunrise to sunset and therefore was shorter or longer according to the season of the year. The length varies in Palestine from 9 hours 54 minutes, to 14 hours 6 minutes (for 32° N. lat.). The vintage mostly occurs in September when the days are of medium length, from 6 o'clock A.M. to 6 P.M. It was cus-

tomary to divide the time into four parts, just as the night was divided into four watches. The work may perhaps have been interrupted also, according to the various portions, by shorter or longer intervals, at the hours of 3, 9, and 12, according to our reckoning.

The owner of the vineyard in time of pressing work, particularly at vintage time, probably remained all day in the vineyard. Thus he soon perceived that there were not sufficient hands for the work. Therefore about 9 o'clock he hastened again to the market-place to procure more laborers. He found others who were not there earlier standing idle, and he sent them to his vineyard, which may have been in the immediate vicinity of the town or the place. Instead of a settled arrangement as to wages the laborers were satisfied with the assurance that they should receive what was right and just. The wealthy owner of the vineyard must have been well-known, and his word sufficed without any fixed agreement.

The householder, after hiring more workers at midday and at 3 o'clock, went out once more, an hour before sunset, about 5 o'clock. Probably a certain portion of the work should be finished that same day, if possible, and to accomplish this more help was needed. The owner may have wanted, at the same time, to secure the necessary assistance for the next day. He again found men disengaged, and asked them: "Why stand you here all the day idle?" It was an opportunity and not their own willingness which was wanting. "Because no man has hired us." They may, perhaps, have been guilty of a little negligence in seeking for work; but the master engaged them and sent them to the vineyard, without, however, making any arrangement about wages.

Evening fell soon afterwards, and, according to the ordinances of the Law, the laborers forthwith received payment for their services (Lev. 19, 13; Deut. 24, 14 *et seq.;* Tob. 4, 15 Gr. 14). The master intrusted this duty to his steward,[1]

[1] τῷ ἐπιτρόπῳ, Vulg. *procuratori*, v. 8.

who from early morning had guided and superintended the work. He was to give a shilling to each one, and to pay the last comers first, for, if those who were hired first had been paid first, they would have hurried home with their wages, and thus would not have seen that the late comers received the same payment. For the illustration of the lesson contained in the parable, it was necessary that they should be witnesses.

The impression produced by this action of the master is vividly and naturally described. Those who began their work in the early morning considered, and not without cause, that there was a great disproportion between the reward and the amount of work done. They joined together and expressed their dissatisfaction to the master. They could say, with justice: "We have borne the burden of the day and the heats." Their work from early morning until late in the evening had indeed been much greater, and the burning heat of the noonday sun had made it doubly hard. "These last," on the contrary, who came at "the eleventh hour," had only worked for one short hour in the cool of evening, after standing idle all day. Therefore, if the greatness of the toil and the amount of work performed were to decide the question, their complaint was not unjustified: "You have made them equal (to us)."

But the master very quietly pointed out to the grumblers that it was not exactly the work which was to decide the matter; it was a question for his own free will: "Friend, I do you no wrong," for you have received the full wages agreed upon for your work, and you cannot claim more. "I will give to this last the same as to you." It is no concern of yours how I act towards others, for I can do as I like with my own money. You must not be jealous because I do good to others.

The ἐκ δηναρίου in verse 2 does not merely indicate the price which is expressed by the simple genitive, but the conditions also of the contract according to which he is acting. As determining the time more exactly, it may be best to join the accusative τὴν ἡμέραν to συμφωνήσας.

"Beginning from the last even to the first" (v. 8) is a well-known *constructio praegnans*, in which, according to the meaning, the second supplementary verb "and proceeding" is left out. Ἐποίησαν in verse 12 may be understood in two ways, either they have only *spent* one hour, or they have only *worked* one hour, which is better and the more generally accepted. Jülicher rightly rejects the amended form ἐπόνησαν, "they have drudged" (II, 464). Ὁ καύσων is especially used in the Septuagint to designate the hot wind (Job. 27, 21; Jer. 18, 17; Ez. 17, 10; 19, 15; Os. 12, 1; 13, 15). But in this parable it merely describes the heat of the sun, which can be very oppressive in the vintage season. The expression ἆρον in verse 14 must not be strained as if it meant that the malcontents had not taken their penny, or had thrown it on the ground. It simply means "take it" home with thee. Τὸ σόν is mostly translated by "thine," but it may also refer to the τὸ δηνάριον, "Take thy own coin and go thy way." By putting θέλω first word the voluntariness of the master's decision is particularly emphasized. Ἐν τοῖς ἐμοῖς in verse 13 is rendered in various ways, corresponding to the Greek text, in the Codex Brixianus, the Itala (f), the Codices Egertonensis (E), Kenanensis (Q), and Rushworthianus (R) of the Vulgate, as well as of the original text of the Oxoniensis (O); it is missing from most of the Latin MSS.

As we said before (page 293) ὀφθαλμὸς πονηρός stands particularly for bad temper and envy.

Our Lord Himself plainly instructs us how to interpret the parable by repeating at the end the truth to be illustrated and which He had immediately before announced to the Apostles: "So shall the last be first, and the first last" (v. 16). Professor Jülicher, it is true, thinks that this is to be regarded as an "unfortunate conception" of the parable on the part of the Evangelist, who thereby would proclaim a radical revolution, turning the highest to the lowest. Rather is it precisely the exegetist himself who is "unfortunate" in his erroneous conception and radical distortion of the Evangelist's narrative and lesson.

The words, in keeping with the whole parable, point to a great truth: It may and will happen that many who were called last will be first in the kingdom of Heaven, whilst the first called will be last. The argument for this truth is to be furnished and illustrated by means of the parable. It is also intended to show us that the measure of our

reward in Christ's kingdom will not depend solely on the greatness, the fatigue, and the length of our work, nor on the extrinsic value of individual labor, but, above all and primarily, on the free will and the favor of the Master in this Kingdom. He will apportion His grace to every one as it may please Him (1 Cor. 12, 11). It is true that God will render to every one according to his works and that the strictest justice will be meted to all. But the decisive factor in the measure of a greater or lesser reward is not the exterior greatness of the work in itself; it is the interior grace and co-operation with it on the part of man. But the measure of this grace depends solely and alone on God's benevolence.

Therefore, the master's voluntary goodness towards the last comers is specially emphasized in the parable. Many shall be found to have gained in quite a short time as much merit as others have acquired in long years, because they shall have received in a far higher degree the grace of God, which is the voluntary gift of His goodness.

Thus the words, "For many are called, but few chosen" (v. 16), which according to the evidence of many texts were added at the conclusion, express very appropriately the fundamental idea of the parable. Many are called to the ordinary degree of grace with which they must co-operate, according to their strength, in order to receive their reward in the kingdom of Heaven. But few are chosen for special and extraordinary gifts of grace by which they, "being made perfect in a short space, have fulfilled a long time" (Wisdom, 4, 13). This fundamental idea quite corresponds with the context and the previous instruction to the disciples. Peter's question, "Behold we have left all things, and have followed thee: what therefore shall we have?" (Mt. 19, 27) it is true, was well-meant and was the outcome of his perfect consciousness of their complete devotedness to their Master's cause. But it showed at the same time that the danger of overrating their own work and of a certain self-exaltation resulting from this over-esteem was not alto-

gether absent, more especially as according to the prevailing Jewish views exterior works and the observance of exterior ordinances were to decide the question of participation in the kingdom of God. Hence Christ answered, first, in the most gracious, benevolent manner, with those encouraging words on the places of honor in the kingdom of Heaven destined for His faithful followers, and on the splendid, hundredfold reward destined for their unreserved surrender of all that they possessed (Mt. 19, 28 *et seq.*). But like a wise and anxious teacher, at the same time He added the necessary warning of the risks involved, "So shall the last be first and the first last," a warning which He then further developed by means of the present parable. Certainly, the fundamental idea of the simile, as it is set forth, is admirably adapted for this purpose. All overrating of individual efforts were to be rebuked, and humble, unselfish devotion to the service of God to be commended; but, finally, it must be ever borne in mind that all depended on divine grace: "So you also, when you shall have done all things that are commanded you, say: We are unprofitable servants (Lc. 17, 10).

St. Jerome alludes to this fundamental idea of the parable when he remarks: "Non tempori deferente Domino, sed fidei" (in Mt. 20, 1. M. 26, 146 B). God apportions His rewards according to the merits of our faith, which depends on divine grace, and not according to the length of time. St. Paschasius Radbertus, St. Thomas Aquinas, Bl. Albert the Great, and others hold similar views (cf. Knabenbauer, Mt. II, 182).

But it by no means results from the truth thus proclaimed that there will be no difference in the rewarding happiness of Heaven. The parable is only intended to illustrate one side of the relation between merit and reward, between one's own work and the grace of God. We see clearly from other passages and from the words spoken immediately before this parable concerning the Apostles' places of honor, that just as in the

measure of grace there will be also gradations in the degree of glory.

The right interpretation of the various parts of the parable results easily from the chief idea, in as far as they admit of interpretation. Mindful of the general rule, we must guard ourselves here from a desire to refer every single feature of the image to the main theme itself. But it would be equally erroneous and misleading to deny the relations of the image to the truth, relations which follow from the fundamental idea itself of the parable. Nor must we try to find, like Jülicher, that the Church in the exegesis of the details of this parable has "treated it in an utterly wrong manner" (II, 468).

If the whole simile has reference to the kingdom of Heaven, which every one must admit, then it follows without further argument that in the householder and his actions we have an image of God. It is a mere cavil to be scandalized at the saying, "the householder must be God." The laborers whom He calls are an image of men who are to merit in God's service reward in the kingdom of Heaven. This service of God is represented to us by the work in the vineyard. We are at liberty to accept or not the interpretation of many of the Fathers of the Church who understand the vineyard to mean the Church of the New Covenant, an interpretation which quite corresponds with the figurative use of this simile in the Old Testament. But we may not exclude God's ancient vineyard, for the same order of grace refers equally to the Old Covenant. Ever and everywhere, man, by serving God, that is by doing God's will, was destined to merit his heavenly reward.

Men are called at different hours of the day, that is, at different times in their lives, in a special manner to the service of God. Since Christ has set forth the same essential reward for work varying in the time which it occupied, it does not seem consistent with the meaning of the parable to explain the first, third, sixth, ninth, and eleventh hours as applying to the various ages of the human race (Noah,

Abraham, Moses, Christ, the end of the world), — an interpretation frequently set forth from the time of St. Irenaeus and Origen. It will be more fitting for us to regard the various hours as applying to the time of our call to God's service, whether occurring in earliest childhood, or after a life passed in sin or indifference, in youth, in manhood, or in old age. Origen and other Fathers of the Church have accepted this exposition in addition to the first, but many have adopted it exclusively (cf. St. Chrysostom, Hom. 64 *al.* 65 in Mt. n. 3. M. 58, 612 *et seq.*; St. Augustine, Sermo 49 *al.* 237 n. 2. M. 38, 320 *et seq.*, and others).

Evening, with the payment of the wages, points out to us the end of every one's working time, when "the night comes when no man can work" (John, 9, 4). But the lot of each one, though decided immediately after death, must also be made known at the General Judgment; for this reason many understand the payment of all the laborers at the one time as referring to this Last Judgment. The steward who pays the wages is regarded by many as an image of the Son of Man, to Whom the Father has committed all judgment (John, 5, 22, 27).

The coin received by all as payment corresponds to the share in the eternal happiness of the kingdom of Heaven. Many commentators, it is true, point out that in this we have a figure of the different degrees of glory by which one and the same good, that is the vision and the love of God, shall make each one individually happy, yet happy in a wholly different measure. But as we remarked before, although the present parable admits of this application to the varying degrees of glory, yet this is not what it is intended to illustrate. It is rather intended that from it a portion of the elect — those who having labored, each one for different length of time, are yet to receive the same reward — shall learn the truth, that the greatness of the reward depends, not on the duration nor the arduousness of the labor, but on the measure of grace given and corre-

sponded to. Hence, to remain in harmony with the object of the parable, we must understand the coin paid as expressing the same degree of glory in Heaven.

The grumbling of the first comers is only a feature of the image in the simile, and to regard it as having any significance concerning the kingdom of Heaven would be wholly contrary to the aim of the parable. St. John Chrysostom, therefore, specially warns us that no importance is to be attached to this single detail. The murmuring fits in admirably as part of the image, because it expresses the perfectly natural sentiments of men who only see and value their own work, and also, because it affords the householder the required opportunity for the instruction which bears upon the object of the parable. It may have been the detail of the murmuring which has led to a wrong interpretation to be met with occasionally in connection with the concluding words: "Many are called, but few chosen." It has been explained, without considering the context, as applying to the small number of the elect and in this connection, also, as referring to the rejection of the Jews who were called first and the election of the heathen, called at the last hour. According to Jülicher (as remarked already) this "unhappy construction" was to be attributed to St. Matthew himself. We must certainly utterly reject the interpretation equally with the assumption that the Evangelist himself so completely misunderstood the parable. Neither the text nor the context affords the least justification for these opinions, as is proved quite sufficiently by what we have already said.

Lightfoot, Schöttgen, and others quote a similar parable which occurs in various passages of the Talmud[1] as a specimen of Rabbinical wisdom:

"To whom was Rabbi Bon bar Chaija like? To a king who hired many laborers. Amongst them was one who did his work particularly well. What did the king do? He took him and walked up and down with him. When it was evening the laborers came to receive their wages, and he gave him the same as the others. Then the laborers murmured, saying: 'We have worked hard the whole day; but he has only worked two hours and the same wages are given to him.' The king said to them: 'He has done more in two hours than you have during the whole day.' So has Rabbi Bon applied himself more to the study of the Law in twenty-eight years than another in one hundred years". (Lightfoot, II, 347 *et seq.*). The lesson conveyed in this apologue is quite different to that of the parable in the Gospel. The value of one's work in itself is, in true Jewish fashion, distinctly emphasized, whilst Christ utters a warning against self-esteem.

[1] Tract *Berakhoth.*

The parable, rightly interpreted, shows us that the truth which Christ would thereby illustrate is extremely important and practical and has an intimate connection with every one's life. Consistently with the fundamental idea of the simile, the expositor may at once draw from it the lesson that no one should boast of the greatness of his work and his labors, for all the merit of these for Heaven depends upon God's grace and his own co-operation with the same, — that many a one who in the eyes of men is lowly and contemptible will, because of having received a larger measure of grace and of having more faithfully followed its inspirations, gain more merit and receive a greater reward from God than the great and distinguished ones in this world.

The Fathers of the Church, and many preachers following their guidance, consider, quite consistently with the object of the parable, that it likewise illustrates each man's destined end and vocation: "To serve God and to attain to eternal happiness is the end of man on earth."

Thus the vineyard with its various works, and the wages paid for them, affords opportunity for different practical applications.

The individual points of the parable lend themselves better to such practical applications as the love of labor and contentment; warnings may also be drawn from them against sloth and envy.

Amongst other applications St. John Chrysostom gives the following: "The vineyard means the commandments and ordinances of God, the time for labor, the present life; the laborers are those who are called in different ways to the service of God; and the various hours at which they were called, the early morning, the third, sixth, ninth, and eleventh hours, represent the various ages at which men turn to God and are converted. He desires to stir up the zeal of those who return to Him in old age and amend their lives so that they may not have any reason to think that they have less to expect. Therefore, He introduces others who grow angry at the portion given to the last comers; certainly not merely to show that they are full of envy and jealousy, but to teach us that each one could attain to such great happiness as might in itself excite the envy of others. . . . Thus it is clear in every respect that the

parable has reference not only to those who from earliest youth lead a virtuous life, but also to such as in advanced years turn to God; to the former it teaches the lesson that they must not exalt themselves, nor despise those who come at the eleventh hour, and to the latter that they may gain everything even in a short time. . . . But it teaches every one as well that all depends on God's mercy, which preserves them from falling and leads them to the possession of unspeakable happiness. This above all things is the object of the present parable. . . . Therefore I pray you, let us hold firmly to the true faith and live blamelessly, for if we do not prove ourselves worthy in life of the faith, the severest punishments will befall us . . ." (M. 58, 612–4).

St. Cyril of Alexandria says that the vineyard signifies human nature, and the laborers are holy men who work for the salvation of others. He explains the different hours as the various ages of the world. We who have sprung from heathen nations are those who stand idle, "for we were idle, that is to say, we were without the knowledge of God and without good works." But those who were once idle have now become laborers, "for now the once idle Church labors; the choir of apostles, of martyrs, of ascetics, of pilgrims, of holy virgins, and of those who live chastely in the married state — all labor . . ." (M. 77, 1096 *et seq.*).

The author of the Opus Imperfectum treats this parable in an exhaustive manner. He says: "Homo paterfamilias Christus est, cui caeli et terra quasi una est domus, familia autem quasi caelestium et terrestrium multitudo creaturarum; qui quasi tristegam domum aedificavit, id est inferos, caelum et terram, ut super terram habitarent certantes, in inferno autem victi, in caelo victores, ut et nos in medio constituti non contendamus ad eos descendere, qui sunt in inferno, sed ad eos ascendere, qui sunt in caelo. . . . Quae est vinea Dei hic? Non homines, sicut alibi: homines enim vineae cultores dicuntur. Vinea enim iustitia est, in qua diversae species iustitiarum positae sunt quasi vites, ut puta mansuetudo, castitas, patientia, longanimitas ceteraque innumerabilia bona, quae omnia generaliter iustitiae appellantur. Attendamus ergo, cum quali studio caelestem vineam colamus. . . . Sicut autem mercenarius positus in vinea, si neglexerit eam, non solum mercedem suam perdet, sed etiam desertae vineae exigetur ab eo damnum, sic et nos, si neglexerimus iustitiam nobis commissam, non solum nullam mercedem habebimus, sed etiam dissipatae iustitiae dabimus rationem. Vinea enim Dei non extra nos, sed in nobis ipsis plantata est. Ideo qui peccatum facit, dissipat in se iustitiam Dei; qui autem bona opera facit, colit eam in se. Bene autem culta iustitia in sensibus tuis generat botryonem, id est Christum. . . . Scitote quia mercenarii sumus conducti. Si ergo mercenarii sumus, cognoscere debemus, quae sunt

opera nostra. Mercenarius enim sine opere non potest esse. Opera autem nostra sunt opera iustitiae: non ut agros nostros colamus et vineas, non ut divitias acquiramus et congregemus honores, sed ut proximis prosimus. Et quamvis haec sine peccato facere possumus, tamen non sunt opera nostra, sed diaria nostra. Sicut ergo nemo ideo sic conducit mercenarium, ut hoc solum faciat, quod manducet, sic et nos non ideo vocati sumus a Christo, ut haec sola operemur, quae ad nostrum pertinent usum, sed ad gloriam Dei. . . . Videamus, qui sunt otiosi. Non peccatores: illi enim mortui dicuntur, non otiosi. . . . Quis est ergo otiosus? Qui opus Dei non operatur. Puta, si alienas res tollis, non es otiosus, sed mortuus. Si autem aliena quidem non tollis, tamen nec de tuis rebus impotentibus das, tunc otiosus es. Nam quia aliena non tollis, non quidem peccas, tamen nec iustitiam nec misericordiam operaris. Vis non esse otiosus? Nec aliena tollas, et de tuis des, et operatus es in vinea Domini et coluisti misericordiae vitem" (M., P. G. 56, 817 *et seq.*).

St. Hilary explains the individual features of the simile as follows: "Patremfamilias hunc Dominum nostrum Jesum Christum existimari necesse est, qui totius humani generis curam habens, omni tempore universos ad culturam legis vocaverit. Vineam vero legis ipsius opus et obedientiam, denarium autem obedientiae ipsius praemium significari intellegimus. . . . Forum autem pro saeculo accipi res ipsa admonet, aequabiliter turbis hominum, calumniarum iniuriarumque contentionibus et diversorum negotiorum difficultatibus semper tumultuosum." The five times of hiring he explains as the various ages of the world. As to the wages, he then adds: "Merces quidem ex dono nulla est, quia debetur ex opere; sed gratuitam gratiam Deus omnibus ex fidei iustificatione donavit" (M. 9, 1029 *et seq.*).

St. Augustine makes the following application: "Sed attendite et intellegite, fratres mei, ne ideo quisque differat venire ad vineam, quia securus est, quoniam, quandocumque venerit, ipsum denarium accepturus est. Securus est quidem, quod ipse denarius illi promittitur; sed differre non iubetur. Numquid enim et illi, qui sunt ad vineam conducti, quando ad illos exibat paterfamilias, ut conduceret, quos invenit hora tertia, et conduxit, verbi gratia dixerunt illi: Exspecta, non illuc imus nisi hora sexta? aut quos invenit hora sexta, dixerunt: Non imus nisi hora nona? aut quos nona invenit, dixerunt: Non imus nisi undecima? Omnibus enim tantumdem daturus est: quare nos amplius fatigamur? Quid ille daturus sit et quid facturus sit, penes ipsum consilium est. Tu quando vocaris, veni. Merces enim cunctis aequalis promittitur, sed de ipsa hora operandi magna quaestio est. Si enim illi, verbi gratia, qui vocati sunt hora sexta, in hac aetate corporis constituti, ubi iuveniles anni fervent, sicut ipsa hora sexta fervet, si dicerent illi iuvenes vocati:

Exspecta, audivimus enim in Evangelio, quia omnes unam mercedem accepturi sumus; cum senes facti fuerimus, hora undecima veniemus, tantumdem accepturi quare laboraturi? responderetur eis et diceretur: Laborare non vis, qui utrum vivas usque ad senectam nescis? Sexta hora vocaris: veni. Paterfamilias tibi quidem etiam undecima venienti denarium promisit: sed utrum vivas usque ad septimam, nemo tibi promisit. Non dico: usque ad undecimam, sed: usque ad septimam. Quare ergo differs vocantem te, certus de mercede, incertus de die? Vide ne forte, quod tibi ille daturus est promittendo, tu tibi auferas differendo. Si hoc recte dicitur de infantibus, tamquam ad horam primam pertinentibus, si recte dicitur de pueris, tamquam ad horam tertiam pertinentibus, si recte dicitur de iuvenibus tamquam in horae sextae flagrantia constitutis: quanto magis recte de decrepitis dicitur: Ecce, iam hora undecima est, et adhuc stas, venire piger es?" (Sermo 87 n. 8. M. 38, 533 *et seq.*).

This parable is read as the Gospel in the Mass on Septuagesima Sunday. A portion of the nineteenth homily of St. Gregory the Great on the Gospels is used in the third nocturn. The antiphons at the Benedictus and the Magnificat, and in the small hours as well, are taken from the words of the parable.

The manifold lessons of the simile may be summed up in various ways for preaching and meditation.

The following points, from amongst others, may be useful:

I. Our Life is a Labor in God's Vineyard

I. *The invitation to labor.*
   1. It comes from God, our Creator and our Master.
   2. It is given to all men as the creatures and servants of God.
   3. God called us first at our admission into the Church, but He continually repeats the invitation to labor by the inspirations of divine grace.

II. *The work in God's vineyard:*
   1. With regard to *the Master of the vineyard.*
      (*a*) Humble submission of the understanding by faith.
      (*b*) Surrender of the will by active charity.

2. With regard to *our fellow-laborers.*
   (*a*) Justice in our actions and our judgments.
   (*b*) Patience in bearing their faults and imperfections.
   (*c*) Charity and kindliness, having regard to our common relations with the same Master.
3. With regard to *the Church* as God's visible vineyard:
   (*a*) Love for the Church, God's vineyard, which He has planted and in which He has called us to labor.
   (*b*) Obedience and submissiveness to the superiors whom God has placed as His stewards over the vineyard.

III. *The payment for the labor.*
1. The coin of everlasting bliss is promised as reward to every laborer.
2. But the measure of the reward is not merely according to the exterior manner, amount, and duration of the labor, but according to the degree of God's grace and our fidelity in co-operating with it.

II. The Vineyard of God in Ourselves

I. *The preparation of the soil.*
1. Removal of obstacles, stones, thorns, weeds: purification from sin.
2. Watering and manuring: practice of prayer and penance.
3. Digging and cultivation of ground: examination of conscience and meditation.

II. *Culture of the vine.*
1. Choosing and planting: good resolutions according to the rules of Faith and common-sense.
2. The securing and tying up: confidence, the Commandments, and the means of grace.
3. Dressing, pruning: avoidance of the occasion of sin, overcoming inordinate desires, self-discipline, following the example of Christ.

III. *Conditions for fruitfulness.*

1. The living union of the branches of the vine with the stem: sanctifying and actual grace.
2. Protection against thieves by means of walls and watch-towers: prudence and vigilance.
3. Rain and sunshine for the growth and ripening of the fruit: humility, patience, and practice of charity.

Conclusions

The parable is of very special importance for the knowledge of the kingdom of Christ, because it shows us the measure according to which every one will be rewarded at the Last Day. Our attention is drawn particularly to the following points:

First, there is in the kingdom of Heaven true merit, which shall receive its just reward. The Lord as a just Judge will requite every one and render to the Just the crown of justice, which they have merited.

Secondly, the standard for merit and its corresponding reward is not fixed according to the length of time occupied by the work, nor the greatness of the fatigue and the sacrifice entailed thereby, were they even heroic labors, such as those of the Apostles, which Peter had in view in His question and our Lord also in His answer.

Thirdly, the standard for reward is rather the degree of grace granted to each one by the voluntary favor of God with which every one must faithfully co-operate.

Finally, it follows that those to whom God of His voluntary goodness grants greater grace are enabled to acquire more merit for Heaven than others who are working longer with a lesser degree of grace. Thus, no room is left for any pharisaical boasting of our own work, and the solid foundation of humility is pointed out to us in the recognition of the generous goodness and at the same time the royal prerogatives of God, whose useless servants we all are.

XXIII. THE TWO SONS

Matthew, 21, 28–32

THE short parable of the Two Sons whom the father sent to the vineyard is related by St. Matthew only.

Mt. 21:

28. Τί δὲ ὑμῖν δοκεῖ; Ἄνθρωπος εἶχεν τέκνα δύο· προσελθὼν τῷ πρώτῳ εἶπεν· Τέκνον, ὕπαγε σήμερον, ἐργάζου ἐν τῷ ἀμπελῶνι.

29. Ὁ δὲ ἀποκριθεὶς εἶπεν· Οὐ θέλω. Ὕστερον μεταμεληθεὶς ἀπῆλθεν.

30. Προσελθὼν δὲ τῷ δευτέρῳ εἶπεν ὡσαύτως. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἐγώ, κύριε. Καὶ οὐκ ἀπῆλθεν.

31. Τίς ἐκ τῶν δύο ἐποίησεν τὸ θέλημα τοῦ πατρός; Λέγουσιν· Ὁ πρῶτος. Λέγει αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν λέγω ὑμῖν, ὅτι οἱ τελῶναι καὶ αἱ πόρναι προάγουσιν ὑμᾶς εἰς τὴν βασιλείαν τοῦ θεοῦ.

32. Ἦλθεν γὰρ Ἰωάννης πρὸς ὑμᾶς ἐν ὁδῷ δικαιοσύνης καὶ οὐκ ἐπιστεύσατε αὐτῷ· οἱ δὲ τελῶναι καὶ αἱ πόρναι ἐπίστευσαν αὐτῷ· ὑμεῖς δὲ ἰδόντες οὐδὲ μετεμελήθητε ὕστερον τοῦ πιστεῦσαι αὐτῷ.

Mt. 21:

28. Quid autem vobis videtur? Homo quidam habebat duos filios; et accedens ad primum dixit: Fili, vade hodie, operare in vinea mea.

29. Ille autem respondens ait: Nolo. Postea autem, paenitentia motus, abiit.

30. Accedens autem ad alterum dixit similiter. At ille respondens ait: Eo, domine. Et non ivit.

31. Quis ex duobus fecit voluntatem patris? Dicunt ei: Primus. Dicit illis Jesus: Amen dico vobis, quia publicani et meretrices praecedunt vos in regnum Dei.

32. Venit enim ad vos Johannes in via iustitiae et non credidistis ei. Publicani autem et meretrices crediderunt ei: vos autem videntes nec paenitentiam habuistis postea, ut crederetis ei.

V. 28. After αμπελωνι + μου B C ² X Z and others, Vulg., Copt. versions, Textus rec., Lachm., Brandsch. — 29. This arrangement (ου θελω in v. 29, εγω κυριε in v. 30) is followed by ℵ C D and most Greek Cod., It., Vulg., Syr. Curet. and Sinait., Pesh., many Fathers of the Church, Textus rec., Lachm., Treg., Tischend., Weymouth, Brandsch., Hetz., Blass; the inverted form (εγω κυριε in v. 29, ου θελω in v. 30) is followed by B, seven minus., Syr. Hierosol., Copt., Arm., Eth. version, codices Rushworth. and Toletan. (corr.) of the Vulg., Isid. Pelus., Damasus, Ps.-Ath.; Westc.-H., Nestle, Weiss. — 30. προσελθων δε

ℵ B D etc.; και πρ. C X Δ, Textus rec. etc.;—δευτερω ℵ^{c} B C ^{2} L M etc.; ετερω ℵ* C* D E F etc.; It., Vulg. *ad alterum;* — εγω: It., Vulg. *eo.* — 31. λεγουσιν: + αυτω C X Δ etc., It., Vulg.;—πρωτος ℵ C L X etc., Syr. Curet., Pesh., Eth. versions, Vulg. (cf. Wordsw.-White), some Cod. of the It.; υστερος B; εσχατος D, six minus. etc.; δευτερος four; *novissimus* most Cod. of the It., many of the Vulg.; *ultimus* Syr. Sinait. and Hieros., Copt., Arm., Eth. (Cod.) vers. St. Jerome (Com. in h. l. M. 26, 162 A) remarks: "Porro quod dicitur: *Quis ex duobus fecit voluntatem patris?* et illi dicunt: *Novissimus,* sciendum est in veris (al. *veteribus*) exemplaribus non haberi *novissimum,* sed *primum,* ut proprio iudicio condemnentur. Si autem *novissimum* voluerimus legere, manifesta est interpretatio, ut dicamus intellegere quidem veritatem Judaeos, sed tergiversari et nolle dicere quod sentiunt, sicut et baptismum Johannis scientes esse de caelo dicere noluerunt"; — instead of *praecedent* the Vulg. and most and best Cod. have *praecedunt* as in Greek (cf. Wordsw.-W.). — 32. ουδε B, ten minus., It., Vulg., Syr., Copt., Eth. vers.; ου ℵ C L and most Cod.; wanting in D, c e.

Mt. 21, 28–32:

28. But what think you? A certain man had two sons; and coming to the first, he said: Son, go work to-day in my vineyard.

29. And he, answering, said: I will not. But afterwards, having repented, he went.

30. And coming to the other, he said in like manner. And he, answering, said: I go, Sir; and he did not go.

31. Which of the two did the father's will? They say to him: The first. Jesus said to them: Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you.

32. For John came to you in the way of righteousness, and you did not believe him. The publicans and the harlots believed him: but you, seeing it, did not even afterwards repent, that you might believe him.

It was our Lord's custom during the days that intervened between His triumphant entry into Jerusalem and His approaching Passion to teach in the porches of the Temple, and then when evening came to withdraw with His disciples to the house of His friend Lazarus at Bethany (Mt. 21, 17; Mc. 11, 11 *et seq.*). On one of these days — on the Thursday in Holy Week as is generally assumed — probably in the morning, He went once more to the Temple courtyard where He walked to and fro (Mc. 11, 27) teaching the people (Mt. 21, 23; Lc. 20, 2), perhaps in Solomon's

portico, or in one of the other covered porticos which surrounded the vestibule.

The events of those last days, the Hosannas of the triumphal entry, the driving of the money changers from the Temple, the miraculous cures, the thronging of the Paschal pilgrims to His instructions — all these things had filled His enemies with anger and increased their hatred to the highest pitch. Therefore, they first sent to Him an official deputation consisting of representatives of the three ranks in the Sanhedrim, the high priests, the scribes, and the elders, to call Him to account for these things and to ask Him by whose authority He performed them (Mt. 21, 23; Mc. 11, 27 *et seq.*; Lc. 20, 1 *et seq.*).

The recognition of His divine mission being connected in the most intimate manner with the belief in the mission of His precursor, and the Pharisees and Sadducees being in open opposition to the people with regard to John's action (Lc. 7, 29 *et seq.*), our Lord answered first by the counter-question: "The baptism of John, whence was it? from Heaven or from men?" and when the envoys declined to answer, He, in turn, gave them no information regarding His divine authority (Mt. 21, 24–27; Mc. 11, 29–33; Lc. 20, 3–8).

But He was not satisfied with having silenced His adversaries, He carried the war into their country by proposing several parables to them and leaving it to themselves to pronounce upon the way of acting illustrated therein.

The first of these parables is that of the Two Sons. St. Mark, passing from the rebuff given to the adversaries by the question relative to John's baptism to record the parable of the Wicked Husbandmen says: "And he began to speak to them in parables" (Mc. 12, 1), words well suited to the text in Matthew also. It has even been suggested that because Matthew is more justified in the use of the plural παραβολαῖς than Mark, it is possible to infer a dependence here of Mark upon Matthew, a suggestion which lacks proof.

The parable in Matthew is prefaced, without the preamble, by the question, "But what think you?" (v. 28) which is reverted to again and answered in verse 31.

The image is once more borrowed from work in a vineyard, "A certain man had two sons."

The special love of the father can very well be indicated by τέκνα (not υἱούς as in Lc. 15, 11), Jülicher's assertion to the contrary notwithstanding. Some (taking into consideration Lc. 15, 12) regard the first son, whom the father so affectionately asked to work in the vineyard, as the younger son; others, perhaps with more probability, describe him as the elder. "Son, go work to-day[1] in the vineyard" (v. 28). As we remarked in treating of the previous parable, besides the arduous labor at vintage time, there is much lighter work of various kinds to be done at other times in the vineyard. Even in well-to-do families the sons of the house assist in the work, according to the custom in the East at the present time and still more universally in ancient Israel. In the humbler classes, the father is wholly dependent on his own and his children's exertions.

The first stubbornly refused to obey: "I will not. But afterwards, being moved with repentance, he went" (v. 29). Christ, in a masterly manner, portrays for us in a few words the hot-headed young man who, however, quickly yields to better impulses, recognizes the unseemliness of his behavior to his father, and makes reparation for his fault. In an equally masterly manner the insincerity of the second is depicted in strongly marked contrast to the first. "I go, Sir," he answered to the same command of his father, and he did not go (v. 30). This mode of addressing the father as "sir" on the part of an Oriental need occasion us no surprise, unless that with Schanz we want to make out that "here the antitype forces itself into the type." The ἐγώ, which the Vulgate and the Itala render by *eo*, stands as an emphatic affirmative in complement to the verb ὑπάγω, which is subjoined in the Codex Bezae. This second son

[1] It is better to join σήμερον with ὑπαγε, as in the Vulgate

acted quite properly as far as words went, but he performed nothing of what he said.

It must have been at once quite plain to every one what the verdict would be with regard to the action of the two sons. To Christ's question: "Which of the two did the father's will?" even His enemies made answer: "The first." To answer otherwise would have been clearly against their convictions.

The correctness of the reading πρῶτος, *primus*, can, therefore, scarcely be doubted, in the order of the verse as it lies before us. In the first place, the whole text here has become very much confused, as is shown sufficiently by the above variations. The order according to which the son who was first asked refused, and then went, whilst the second consented, but did not go, is the best authenticated and corresponds best with the object. For, according to the wording of the parable, the father had scarcely intended to send both sons to work. It was only the refusal of the first which led him to ask the second. Therefore, it is better to place "I will not" before "I go, Sir."

What were the considerations which determined the reversal it is difficult to discover, although many give themselves much trouble in the endeavor to do so. But once this groundwork was altered, confusion at the end was inevitable. This confusion even intruded itself into such texts as had adhered to the original order in the earlier verses. But the vacillation between ὕστερος, ἔσχατος, δεύτερος is evidence of later change. The various expositions of the πρῶτος and of ποιεῖν τὸ θέλημα τοῦ πατρός may have had their effect also.

Several commentators recall the Hebrew הִנֵּנִי ἰδοὺ ἐγώ in affirmative answers as testimony in favor of ἐγώ in the sense of "yes," and Delitzsch renders it thus in his Hebrew New Testament. The ἐγώ of the angel to Manue, Samson's father, referred to by Jülicher was an answer to the question, "Art thou he . . ?" (Judc 13, 11), which is somewhat different to the command, "Go work."

Christ has not left us in doubt as to the meaning of the parable. He replied to the verdict which His enemies pronounced on the two brothers by applying it to themselves: "Amen I say to you, that the publicans and the harlots shall go into the kingdom of God before you" (v. 31). In the two sons, therefore, He would show them an image of the two classes in Israel. On the one side were they them-

selves, the leaders of the people, pleased with their own self-righteousness and boastful regarding their own sanctity; on the other side, Christ showed those whom as public sinners and the scum of the people they thought scarcely worthy to be looked at — the publicans and the harlots. They must recognize their own likeness in the second son, dishonest and untruthful, who, indeed, said, "I go, Sir," but who yet did not do his father's will. Thus they too, in their hypocrisy, had ever the Law on their lips, but did not trouble to fulfil the Commandments of God. They said, "Lord, Lord," but did not do the will of the Father who is in Heaven. Therefore, they did not enter into the Messianic kingdom of Heaven into which Christ invites every one.

The first son, on the other hand, is an image of the repentant sinners in Israel. They had not, indeed, done the will of God as long as they were slaves to sin; they had cast off His yoke and said defiantly, "I will not serve" (Jer. 2, 20. Cf. Job, 21, 14). But in penitent mood they had returned to God and atoned for their faults by fruits worthy of penance. So had done Matthew and Zaccheus, the publicans, the Samaritan woman, and the public sinner whose conversion is recorded by St. Luke (7, 37–50). Thus the despised sinners did actually enter into the kingdom of Heaven before the priests and elders.

Our Lord added a few words regarding the occasion on which the different behavior of both classes in Israel had been clearly manifest. This was the preaching of penance and of baptism by John, of whom the princes of the people had previously borne testimony that he came among them "in the way of righteousness"; who in his own strict mode of life practised true righteousness and in his preaching instructed and guided the people in righteousness. The representatives of the people, it is true, sent a deputation to him to call him to account and to demand an explanation (John, 1, 19); but they had not believed his word, nor obeyed his call to penance and conversion, whilst the publicans and

sinners obeyed him. Nor were the obdurate Pharisees and Sadducees, who formed the majority of the members of the Sanhedrim, moved to belief by the conversion and penance of so many of the people (cf. Lc. 7, 29).

Professor Jülicher has nothing to say against the genuineness of the parable, but, in his usual manner, he thinks that "the context in which the words occur in Matthew awakes suspicion. We shall find therein a by no means happy attempt on the part of the Evangelist to utilize the parable in the conflict between Jesus and the Jewish authorities." After the assumption has been supported in the well-known favorite manner by "suggests," "allows it to be supposed," and such like, every reference to the parable in the context, especially in verse 32, is denied. "Verse 32 has nothing in common with the previous parable; if it had, we should have to compare John to the father (v. 28 *et seq.*); but in their relations with the Baptist, as described in verse 32, the publicans and harlots, on the one hand, and the 'ye' on the other, show nothing that suggests the slightest resemblance to the behavior of the sons in verses 28 to 30" (II, 382). After the explanations we have already given, we have nothing more to say in refutation of such an exegesis. We may add by way of note that the Marburg professor some pages before gave expression in his usual manner to his indignation at the "wretched system of allegorizing" and complained of the "cold reserve with which both ancient and modern exegetists in the Church treat this portion of the Gospel."

Christ's fundamental idea permits of the individual features of this parable being interpreted in an almost similar manner to that of the previous apologue. We may, with ancient and modern commentators, regard the father as an image of the Heavenly Father who has made His will known to all His children in Israel in an especial manner by means of the precursor.

The vineyard is the kingdom of God. We must all labor therein by fulfilling the Commandments in sincere repentance and amendment of life. If, according to the words of the Prophets, we are to regard Israel as the ancient vineyard of the Lord, then all classes of the people were to perform their daily labor by fulfilling their duties as true Israelites and thus render themselves worthy of a share in the fruits of the new vineyard of the Messiah.

Our Lord Himself gives us the interpretation of the two sons and, as we remarked, causes both His enemies and ourselves to recognize in their dissimilar way of acting the different behavior of the repentant people and of their unbelieving leaders.

A glance at the ancient commentaries on the parable shows us that the majority of the Fathers of the Church understood the first son as representing the heathens, the second, the Jews. Cf. Origen, Com. in Mt. tom. XVII n. 4; St. Chrysost., Hom. 67 *al.* 68 in Mt. n. 2; Euthymius, *ad loc* (M. 13, 1484 A *et seq.*; 58, 635; 129, 561 A); St. Jerome, *ad loc.*; St. Bede, *ad loc.* (M. 26, 161 A *et seq.*; 92, 94 B), and others. St. Jerome remarks: "Alii vero non putant gentilium et Judaeorum esse parabolam, sed simpliciter peccatorum et justorum, ipso quoque Domino propositionem suam postea disserente: *Amen quippe dico vobis, quia publicani et meretrices praecedent vos in regno Dei*" (*loc. cit.*). The fundamental idea in the words of Christ is explained by a *ἀνεπίγραφον* in Cramer's Catena: "Τοῦτο *βούλεται εἰπεῖν ἡ παραβολή, ὅτι οἱ μὲν τελῶναι καὶ αἱ πόρναι μετανοήσαντες καὶ τὰ ἀρεστὰ τῷ θεῷ ποιήσαντες δικαιοῦνται, εἰ καὶ κατὰ τὴν ἀρχὴν ἠπείθουν τῷ νόμῳ, μᾶλλον δὲ τῷ θεῷ, Ἰωάννῃ πεισθέντες. οἱ δὲ λέγοντες τηρεῖν τὸν νόμον Φρισαῖοι ἐν μόνοις ῥήμασι ψιλοῖς ἀπόβλητοί εἰσι παρὰ τῷ θεῷ· οὐ γὰρ ἐν λόγοις ἡ βασιλεία τῶν οὐρανῶν, ἀλλ' ἐν ἔργοις.*"

"The parable impresses on us that the publicans and harlots, converted by John to repentance and doing the will of God, are justified, even though in the beginning they disobeyed the Law (rather than God): but the Pharisees, who boast of their observance but keep the Law in bare words, are rejected by God: for the kingdom of Heaven is not in words but in deeds."

The author of the Opus Imperfectum in Matthaeum recognized the difficulty of the usual interpretation regarding the Jews and heathens, and he therefore interprets the parable as referring to the priests and the laity (M., P. G. 56, 851 *et seq.*). St. Hilary tries to overcome the difficulty by reversing the relations and in a somewhat strained manner explaining the first son as representing the Jews and the second as *gentium peccatorumque plebs* (M. 9, 1039 C).

Druthmar, on the other hand, explains the two brothers as implying primarily only the sinners and the just in Israel and adds: "Potest et de duobus populis intellegi, gentili et judaico" (M. 106, 1436 A). Theophylact similarly joins the sinners of the Jewish nation together with the heathen (M. 123, 377 B): *Δύο τάγματα εἰσάγει, ἓν μὲν τῶν ἐξ ἀρχῆς ὑποσχομένων, οἷοι ἦσαν οἱ Ἰουδαῖοι . . . ἕτερον δὲ τῶν ἀπειθησάντων, οἷον πορνῶν καὶ τελωνῶν, ἀλλὰ δὴ καὶ τοῦ ἐξ ἐθνῶν λαοῦ.*

We find amongst those who interpret the two sons correctly as representing two classes of the Jewish people, St. Bruno, Jansenius of Ghent, Jansenius of Ypres, Maldonatus, Cornelius a Lapide, Salmeron, etc. From this interpretation there results easily the other explanation — of the heathens and Jews who act towards God in a manner similar to that of the two brothers; but this is not proposed as the primary meaning which Christ intended. "Ista duo hominum genera," observes Jansenius of Ypres, "typus fuerunt gentium et Judaeorum" (p. 258).

In the προάγουσιν (of the present) the succession of the hitherto unbelieving Jewish hierarchy is neither declared nor excluded (οὐχ ὡς τούτων ἑπομένων, ἀλλ' ὡς ἐλπίδα ἐχόντων, ἐὰν ἐθέλωσιν) (St. Chrysost. *loc. cit.*).

Origen applies this parable to the various classes of Christians: "See if thou canst apply this parable to such as promise little or nothing, neither virginity nor any other evangelical work, but who render contrariwise to Him to whom in the beginning they did not, even with their lips, promise good works; and then to those who, indeed, vow great things, but in no wise act according to their promises."

The same may be said of baptismal promises, good resolutions, and promises of amendment made when approaching the Sacraments or at retreats.

Salmeron draws the following conclusion from the precedence of sinners in the entrance into the kingdom of Heaven: "Nemo ergo, qui male vixerit, desperet, etiamsi alioquin meretrix vel publicanus sit, quia ante alios ad regnum pervenire potest. Nemo, qui virtutem colat, nimium in se ipso confidat et dormitet, quia antevertent eum meretrices et publicani" (p. 228 b). Of this the history of the Church affords splendid confirmation in the lives of those Saints who were great penitents.

Conclusions

Christ in the parable points out with regard to the kingdom of Heaven these fundamental truths:

First, in the sight of God works are of more value than words: "Non diligamus verbo neque lingua, sed opere

et veritate" (1 Joh., 3, 18). "Amor debet poni magis in operibus quam in verbis" (St. Ignatius Loyola).

Secondly, the purport of these works must be, that all, following Christ's example, may fulfil the will of the Father.

Thirdly, through the practical fulfilment of God's Will past disobedience and evil living must be atoned for.

Finally, by this means the lowest and most despised sinner may obtain precedence in the kingdom of Heaven over those who are far above them in rank and importance.

As the parable of the Laborers in the Vineyard illustrated the importance and the definitive value of grace, so does this simile of the Two Sons show us the necessity and the importance of our own co-operation with this grace.

XXIV. THE WICKED HUSBANDMEN

Matthew, 21, 33–46; Mark, 12, 1–12; Luke, 20, 9–19

N St. Matthew the parable of the Wicked Husbandmen immediately follows that of the Two Sons; it is also recorded by Mark and Luke.

The text is as follows:

Mt. 21, 33–41:

33. Ἄλλην παραβολὴν ἀκούσατε·

Ἄνθρωπος ἦν οἰκοδεσπότης, ὅστις ἐφύτευσεν ἀμπελῶνα καὶ φραγμὸν αὐτῷ περιέθηκεν καὶ ὤρυξεν ἐν αὐτῷ ληνὸν καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.

Mc. 12, 1–9:

1. Καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν·

Ἀμπελῶνα ἄνθρωπος ἐφύτευσεν καὶ περιέθηκεν φραγμὸν καὶ ὤρυξεν ὑπολήνιον καὶ ᾠκοδόμησεν πύργον καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν.

Lc. 20, 9–16:

9. Ἤρξατο δὲ πρὸς τὸν λαὸν λέγειν τὴν παραβολὴν ταύτην·

Ἄνθρωπος ἐφύτευσεν ἀμπελῶνα

καὶ ἐξέδετο αὐτὸν γεωργοῖς καὶ ἀπεδήμησεν χρόνους ἱκανούς.

34. Ὅτε δὲ ἤγγισεν ὁ καιρὸς τῶν καρπῶν, ἀπέστειλεν τοὺς δούλους αὐτοῦ πρὸς τοὺς γεωργοὺς λαβεῖν τοὺς καρποὺς αὐτοῦ.

35. Καὶ λαβόντες οἱ γεωργοὶ τοὺς δούλους αὐτοῦ, ὃν μὲν ἔδειραν, ὃν δὲ ἀπέκτειναν, ὃν δὲ ἐλιθοβόλησαν.

36. Πάλιν ἀπέστειλεν ἄλλους δούλους πλείονας τῶν πρώτων καὶ ἐποίησαν αὐτοῖς ὡσαύτως.

37. Ὕστερον δὲ ἀπέστειλεν πρὸς αὐτοὺς τὸν υἱὸν αὐτοῦ λέγων· Ἐντραπήσονται τὸν υἱόν μου.

38. Οἱ δὲ γεωργοὶ ἰδόντες τὸν υἱὸν εἶπον ἐν ἑαυτοῖς· Οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ σχῶμεν τὴν κληρονομίαν αὐτοῦ.

39. Καὶ λαβόντες αὐτὸν ἐξέβαλον ἔξω τοῦ ἀμπελῶνος καὶ ἀπέκτειναν·

40. Ὅταν οὖν ἔλθῃ ὁ κύριος τοῦ ἀμπελῶνος, τί ποιήσει τοῖς γεωργοῖς ἐκείνοις;

41. Λέγουσιν αὐτῷ· Κακοὺς κακῶς ἀπολέσει αὐτοὺς καὶ τὸν ἀμπελῶνα

2. Καὶ ἀπέστειλεν πρὸς τοὺς γεωργοὺς τῷ καιρῷ δοῦλον, ἵνα παρὰ τῶν γεωργῶν λάβῃ ἀπὸ τῶν καρπῶν τοῦ ἀμπελῶνος.

3. Καὶ λαβόντες αὐτὸν ἔδειραν καὶ ἀπέστειλαν κενόν.

4. Καὶ πάλιν ἀπέστειλεν πρὸς αὐτοὺς ἄλλον δοῦλον· κἀκεῖνον ἐκεφαλίωσαν καὶ ἠτίμασαν.

5. Καὶ ἄλλον ἀπέστειλεν· κἀκεῖνον ἀπέκτειναν καὶ πολλοὺς ἄλλους, οὓς μὲν δέροντες, οὓς δὲ ἀποκτέννοντες.

6. Ἔτι ἕνα εἶχεν υἱὸν ἀγαπητόν· ἀπέστειλεν αὐτὸν ἔσχατον πρὸς αὐτοὺς λέγων, ὅτι ἐντραπήσονται τὸν υἱόν μου.

7. Ἐκεῖνοι δὲ οἱ γεωργοὶ πρὸς ἑαυτοὺς εἶπαν, ὅτι οὗτός ἐστιν ὁ κληρονόμος· δεῦτε, ἀποκτείνωμεν αὐτόν, καὶ ἡμῶν ἔσται ἡ κληρονομία.

8. Καὶ λαβόντες ἀπέκτειναν αὐτὸν καὶ ἐξέβαλον αὐτὸν ἔξω τοῦ ἀμπελῶνος.

9. Τί ποιήσει ὁ κύριος τοῦ ἀμπελῶνος;

Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς καὶ δώσει τὸν ἀμπελῶνα ἄλλοις.

10. Καὶ καιρῷ ἀπέστειλεν πρὸς τοὺς γεωργοὺς δοῦλον, ἵνα ἀπὸ τοῦ καρποῦ τοῦ ἀμπελῶνος δώσουσιν αὐτῷ.

Οἱ δὲ γεωργοὶ ἐξαπέστειλαν αὐτὸν δείραντες κενόν.

11. Καὶ προσέθετο ἕτερον πέμψαι δοῦλον· οἱ δὲ κἀκεῖνον δείραντες καὶ ἀτιμάσαντες ἐξαπέστειλαν κενόν.

12. Καὶ προσέθετο τρίτον πέμψαι· οἱ δὲ καὶ τοῦτον τραυματίσαντες ἐξέβαλον.

13. Εἶπεν δὲ ὁ κύριος τοῦ ἀμπελῶνος· Τί ποιήσω; πέμψω τὸν υἱόν μου τὸν ἀγαπητόν· ἴσως τοῦτον ἐντραπήσονται.

14. Ἰδόντες δὲ αὐτὸν οἱ γεωργοὶ διελογίζοντο πρὸς ἀλλήλους λέγοντες· Οὗτός ἐστιν ὁ κληρονόμος· ἀποκτείνωμεν αὐτόν, ἵνα ἡμῶν γένηται ἡ κληρονομία.

15. Καὶ ἐκβαλόντες αὐτὸν ἔξω τοῦ ἀμπελῶνος ἀπέκτειναν.

Τί οὖν ποιήσει αὐτοῖς ὁ κύριος τοῦ ἀμπελῶνος;

16. Ἐλεύσεται καὶ ἀπολέσει τοὺς γεωργοὺς τούτους καὶ δώσει τὸν

ἐκδώσεται ἄλλοις γεωργοῖς, οἵτινες ἀποδώσουσιν αὐτῷ τοὺς καρποὺς ἐν τοῖς καιροῖς αὐτῶν.

ἀμπελῶνα ἄλλοις. Ἀκούσαντες δὲ εἶπαν· Μὴ γένοιτο.

Mt. 21, 33. After *ανθρωπος* the Textus rec. with some other texts adds *τις*; — *εξεθετο*: ℵ^{c} B ^{2} D etc., Textus rec. *εξεδοτο* (the same in Mt. and Lc.). — 37. *υιον αυτου*: a b c e ff^{1,2} h m add *unicum*, f *unigenitum*; — *λεγων*: + *ισως* 16 (Tischend. 61), Syr. Sinait. and Curet., Arm. vers., b c e ff^{2} h (*forte* or *forsitan*), ed. Stephaniana and Sixtina of the Vulg. (*forte*), from Lc. 20, 13. — 38. *σχωμεν* ℵ B D L Z, It., Vulg. etc.; *κατασχωμεν* C X Δ Π and others, ff^{1} m (*possideamus*). — 39. *εξεβαλον*: ℵ *εβαλον*. — D and many Itala-Cod. have *απεκτειναν και* before *εξεβαλον*, like Mc.

Mc. 12, 1. *λαλειν* ℵ B G etc.; *λεγειν* A C D etc.; — *γεωργοις*: D *τοις γ.* — 2. *των καρπων* ℵ B C etc., *του καρπου* A D X and others. — 4. *εκεφαλιωσαν* ℵ B L, Tisch., Westc.-H., Nestle, etc.; *εκεφαλαιωσαν* A C D N etc., Textus rec., Lachm., Brandsch., Hetz.; — before *εκεφ.* A C N etc., Syr., Goth., Eth. vers., Textus rec. have *λιθοροληsαντες*, which is left out by ℵ B D, It., Vulg., Sahid., Copt., Arm. vers. (cf. Mt.); *ητιμασαν* ℵ B D, It., Vulg., Sahid., Copt. versions; *απεστειλαν ητιμωμενον* A C N etc., Syr., Goth., Arm., Eth. vers., Textus rec.; the whole verse is wanting in Syr. Sinait. — 6. *αγαπητον*: + *αυτου* A N X etc., Textus rec. — 7. *ειπαν* ℵ B C D etc., *ειπον* A N X, Textus rec. etc. — 9. *τι ποιησει* B L, g^{2}, Copt. vers.; *τι ουν ποιησει* ℵ A C and most texts, same as Lc. and Mt.

Lc. 20, 9. *ηρξατο . . . λεγειν*: D *ελεγεν δε*, e *dicebat autem*; — *ανθρωπος*: + *τις* A, minus. etc., Textus rec. — 10. *καιρω*: A R etc. *εν καιρω*; — *δωσουσιν* ℵ A B etc.; *δωσιν* C D R etc. — 11. *και προσεθ. . . . δουλον*: D, *και επεμψεν ετερον δουλον* (similarly v. 12); — Syr. Curet. omits *δειραντες* to *τουτον* v. 12. — 12. *εξεβαλον*: D, f q *εξαπεστειλαν καινον* (instead of *κενον*). — 13. *ισως*: B *τυχον*; — before *εντραπ.* A R etc., Vulg., Eth. vers., Textus rec., Brandsch. have *ιδοντες*; the ℵ B C D etc., Syr. Sinait. and Curet., Copt., Arm. versions and others have it not (cf. v. 14). — 14. *προς αλληλους* ℵ B D etc.; *προς εαυτους* A C Q etc., Textus rec., Lachm., Brandsch.; — before *αποκτεινωμεν* ℵ C D etc., Textus rec. and others have *δευτε* from Mt. and Mc. — 16. *ειπαν* ℵ B D etc.; *ειπον* A C etc., Textus rec.

Mt. 21:	Mc. 12:	Lc. 20:
33. Aliam parabolam audite: Homo erat paterfa-	1. Et coepit illis in parabolis loqui: Vineam pastinavit	9. Coepit autem dicere ad plebem parabolam hanc: Homo

milias, qui plantavit vineam et sepem circumdedit ei et fodit in ea torcular et aedificavit turrim et locavit eam agricolis et peregre profectus est.

34. Cum autem tempus fructum appropinquasset, misit servos suos ad agricolas, ut acciperent fructus eius.

35. Et agricolae, apprehensis servis eius, alium ceciderunt, alium occiderunt, alium vero lapidaverunt.

36. Iterum misit alios servos plures prioribus et fecerunt illis similiter.

37. Novissime autem misit ad eos filium suum dicens: Verebuntur filium meum.

38. Agricolae autem videntes filium, dixerunt intra se: Hic est heres; venite, occidamus eum, et habebimus hereditatem eius.

39. Et apprehensum eum eiecerunt extra vineam et occiderunt.

homo et circumdedit sepem et fodit lacum et aedificavit turrim et locavit eam agricolis et peregre profectus est.

2. Et misit ad agricolas in tempore servum, ut ab agricolis acciperet de fructu vineae.

3. Qui apprehensum eum ceciderunt et dimiserunt vacuum.

4. Et iterum misit ad illos alium servum; et illum in capite vulneraverunt et contumeliis affecerunt.

5. Et rursum alium misit; et illum occiderunt, et plures alios, quosdam caedentes, alios vero occidentes.

6. Adhuc ergo unum habens filium carissimum, et illum misit ad eos novissimum, dicens: Quia reverebuntur filium meum.

7. Coloni autem dixerunt ad invicem: Hic est heres: venite, occidamus eum, et nostra erit hereditas.

8. Et apprehendentes eum occiderunt et eiecerunt extra vineam.

plantavit vineam et locavit eam colonis; et ipse peregre fuit multis temporibus.

10. Et in tempore misit ad cultores servum, ut de fructu vineae darent illi.

Qui caesum dimiserunt eum inanem.

11. Et addidit alterum servum mittere. Illi autem hunc quoque caedentes et afficientes contumelia dimiserunt inanem.

12. Et addidit tertium mittere; qui et illum vulnerantes eiecerunt.

13. Dixit autem dominus vineae: Quid faciam? Mittam filium meum dilectum: forsitan cum hunc viderint, verebuntur.

14. Quem cum vidissent coloni, cogitaverunt intra se, dicentes: Hic est heres; occidamus illum, ut nostra fiat hereditas.

15. Et eiectum illum extra vineam occiderunt.

40. Cum ergo venerit dominus vineae, quid faciet agricolis illis?

41. Aiunt illi: Malos male perdet et vineam suam locabit aliis agricolis, qui reddant ei fructum temporibus suis.

9. Quid ergo faciet dominus vineae?

Veniet et perdet colonos et dabit vineam aliis.

Quid ergo faciet illis dominus vineae?

16. Veniet et perdet colonos, et dabit vineam aliis. Quo audito dixerunt illi: Absit.

Mt. 21:

33. Hear another parable. There was a householder, who planted a vineyard, and made a hedge round about it, and dug in it a wine-press, and built a tower, and let it out to husbandmen; and went into a strange country.

34. And when the time of the fruits drew near, he sent his servants to the husbandmen that they might receive the fruits thereof.

35. And the husbandmen, laying hands on his servants, beat one, and killed another, and stoned another.

36. Again he sent other servants more than the former; and they did to them in like manner.

37. And last of all he sent to them his son, saying: They will reverence my son.

Mc. 12:

1. A certain man planted a vineyard and made a hedge about it, and dug a place for the wine-press, and built a tower, and let it to husbandmen; and went into a far country.

2. And at the season he sent to the husbandmen a servant to receive of the husbandmen some of the fruit of the vineyard.

3. But they having laid hands on him, beat him, and sent him away empty-handed.

4. And again he sent to them another servant; and him they wounded in the head, and used him shamefully.

5. And again he sent another, and him they killed: and many others, of whom some they beat, and others they killed.

6. Therefore having yet one son, most dear

Lc. 20:

9. And he began to speak to the people this parable: A certain man planted a vineyard, and let it out to husbandmen: and he was abroad for a long time.

10. And at the season he sent a servant to the husbandmen, that they might give him some of the fruit of the vineyard. But they beating him, sent him away empty-handed.

11. And again he sent another servant. But they beat him also, and treating him shamefully, sent him away empty-handed.

12. And again he sent the third: and they wounded him also, and cast him out.

13. Then the lord of the vineyard said: What shall I do? I will send my beloved son: it may be, when they see him, they will

38. But the husbandmen when they saw the son said among themselves: This is the heir: come, let us kill him, and we shall have his inheritance.

39. And they took him and cast him forth out of the vineyard, and killed him.

40. When therefore the lord of the vineyard shall come, what will he do to those husbandmen?

41. They say to him: He will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, who will render him the fruit in due season.

to him; he also sent him unto them last of all, saying: They will reverence my son.

7. But the husbandmen said one to another: This is the heir; come, let us kill him; and the inheritance shall be ours.

8. And, laying hold on him, they killed him, and cast him out of the vineyard.

9. What therefore will the lord of the vineyard do? He will come and destroy those husbandmen; and will give the vineyard to others.

14. But when the husbandmen saw him, they thought within themselves and said: This is the heir, let us kill him, that the inheritance may be ours.

15. So, casting him out of the vineyard, they killed him. What therefore will the lord of the vineyard do to them?

16. He will come, and will destroy these husbandmen, and will give the vineyard to others. And when they heard it, they said to him: God forbid!

This parable was proposed in the same circumstances as the previous one, and according to Mark and Luke as well as Matthew it forms part of the dispute with the priests and Pharisees in the Temple. Mark and Luke do not record the simile of the Two Sons.

Matthew places the present parable directly after the first rebuff administered to the Jewish ecclesiastical chiefs. He prefaces it with the words, "Hear another parable." According, therefore, to the manner in which it is set before us, it must have been proposed to the same audience to whom the simile of the Two Sons was spoken. However, on the assumption that the people were present, they are included with their leaders in the application (v. 43).

Mark designates the listeners in general by *αὐτοῖς* (v. 1), which, according to the context, likewise refers primarily to the members of the Sanhedrim. But it has also very special reference to the multitudes (v. 12) who, on account of the approaching Festival of the Pasch, had probably congregated in unusual numbers in the porches and porticos

of the Temple. The transition καὶ ἤρξατο αὐτοῖς ἐν παραβολαῖς λαλεῖν points, as well as in Luke, to a fresh portion of the discourse, and perhaps also to another hour of the day when we may suppose that there was a larger circle of hearers (Schanz). Some interpret the plural ἐν παραβολαῖς as meaning that the simile of the Corner-Stone was added in v. 10 to the longer parable of the Husbandmen, or that it has reference to the three parables in Matthew; others apprehend the form better, as being the generic plural which determines the nature of the discourse and takes the place of an adverb.

Luke remarks in the introduction that our Lord addressed Himself to the people when proposing the parable (v. 9). But the Sanhedrists were also listening to His words and at the end recognized that these applied directly to themselves (v. 19). After our Lord had silenced them by the question regarding John's baptizing and by the similitude of the Two Sons, they probably again mingled with the multitudes who were visiting the Temple, and standing amongst them, were present during the parabolic discourse on the Husbandmen.

The image of the vineyard we here find made use of for the third time. Its treatment in Matthew and Mark corresponds in the chief features with that of Isaias (5, 2), because in the three descriptions we have a Palestinian vineyard vividly portrayed with its accessories, the planting of the vine, the enclosure, the wine-press, the watch-tower. Luke does not enter into minute details, but only mentions the general laying out of the vineyard.

But as our Lord did not here wish that attention should be centered so much on the vineyard as on those who minded it and cultivated it, He did not dwell, like the Prophet in the Old Testament, on the expectations formed regarding the fruit and the actual profit. He passes at once to the husbandmen to whom the owner had let his vineyard. When the contract was concluded the landlord left the country (ἀπεδήμησεν) and remained for a long time in a foreign land, as St. Luke adds (χρόνους ἱκανούς v. 9). Perhaps, by this, the latter wished to recall the legal term of four years which should elapse before the produce of the fruit-trees could be enjoyed (Lev. 19, 22–25).[1]

[1] Schegg, Schanz.

The existing conditions in Palestine enable us to grasp sufficiently the various points in the description. When a vineyard is about to be planted, the ground for it must be prepared. Almost everywhere throughout the land one sees the ground covered with stones varying in size, which are intermixed with the good soil. The portion of ground intended for the vines must be cleared of these stones, which are carefully collected and taken away, a process on which special stress is laid, at least in Isaias (Is. 5, 2).

In the present day there are two different methods of treating the plants themselves. According to the traditional usage of native wine-growers, the vines are planted at a distance of three meters apart and are allowed to form big strong stems about as thick as a man's arm and from one and a half to two meters long; these are allowed to trail along the ground, or are supported by small fork-shaped props. All the branches are cut away, except those which form the large thick-grown crown at the end of the stem. From the time the grapes begin to form this also rests on fork-shaped pieces, about two or three feet above the ground. In other places the modern system of culture is adopted, and each vine is reared as a small bush with short branches. In this way four or five plants can be grown in the same plot of ground which would suffice for only one, cultivated according to the first method. But, notwithstanding, the conservatism of the East has caused the first system to be still followed after thousands of years.

The plants must be surrounded by a strong fence in order to keep foxes, jackals, and other marauders at a distance. But this fence is seldom formed of stakes or growing thorn-bushes, and the "*φραγμόν*" in the parable can scarcely be understood in this sense. On the contrary, as is natural in such stony ground, the enclosure consists of a wall usually built up of loose stones put together without mortar, and then along the top of this wall thick bushes of withered briars are often placed. Unless this wall is kept in repair, the grapes are very quickly robbed by the passers-by, and the vineyard is left desolate: "The boar out of the wood has laid it waste: and a wild beast has devoured it" (Ps. 79, Hbr. 80, 13 *et seq.*; cf. Is. 5, 5).

In the vineyard itself two things are always found, a wine-press and a watch-tower. The first named is either hewn in the rocks, or it is constructed by covering a piece of ground, sloping somewhat from a wall, with large stone slabs and surrounding it with a raised stone coping, and then in front of this, somewhat lower down, a trench or vat is dug, about one meter deep. The upper part serves for the treading and pressing of the grapes, the juice of which then flows into the lower trench or vat (*τὸ ὑπολήνιον* Mc. 12, 1; Hbr. יְקֶב. Cf. M. Jullien, "L'Égypte" [Lille 1891], pp. 261–3).

A watch-tower is necessary to the vineyard. In Southern Palestine particularly, they are to be seen everywhere; but in Northern Palestine a little hut with shady roof and open sides affords very often the only shelter for the watchmen. The tower is usually solidly built of stone, and the lower portion affords straitened accommodation for the laborer and his family at vintage time. The watchmen, as a rule, construct for themselves on the upper flat terrace a small open shelter which wards off the burning rays of the sun, but permits an uninterrupted view on all sides. From this the wine-grower must keep careful watch and ward over his fruit, for there is no one else to protect it from injury.

The existing conditions in Palestine with regard to the letting of a farm help us to understand the words of the Gospel. In the Syrian table-land between Lebanon and Antilebanon, *el-Biqâ*, the tenant of a vineyard, if he undertakes the cost of its cultivation, is entitled to a third of the produce, the owner receiving one tenth. But most frequently the owner cultivates his vineyard himself and only lets it a few days before the beginning of the vintage for a fixed sum of money or a part of the vintage, according to the quality of the latter. However, in the present parable the first arrangement was evidently the one carried out. The same conditions of letting as in *el-Biqâ* prevail elsewhere in the Holy Land. In Galilee, near Lake Tiberias, a fifth of the vintage is usually remitted to the owner as rent, whilst in the neighborhood of Jaffa and Jerusalem the rent received by the lord of the soil varies from one third to one fourth or one fifth of the profits. In the land of the Philistines, near Gaza, the owner receives half the proceeds and has to bear half the outlay involved in the cultivation of the vineyard, the tenant paying the other half as well as undertaking the work.

We have to conceive similar conditions as existing between the lord of the vineyard and the husbandmen in the parable, more especially as we know from the Talmud that in earlier times the conditions were the same (cf. Edersheim, II, 423).

For existing conditions with regard to the letting of vineyards and farms see my "Streifzüge durch die bibl. Flora" (Freiburg 1900), pp. 120–4, and "Sociales aus dem h. Land" in: *Stimmen aus M.-Laach*, LV (1898 II), 267 and following.

"And when the time of the fruits drew near, he sent his servants to the husbandmen that they might receive the fruits thereof" (Mt. 21, 34). If the lord of the soil let the vineyard immediately after it had been planted, he would have to wait, first, until the time appointed by law expired, and then, if the vines were cultivated according to the

native method, a few years longer still before he could claim the fruit in payment of the rent. But he may have waited to let the vineyard until it was capable of yielding profit, and thus he could at once, in autumn, demand the rent from his tenants.

We are not told whether he himself had returned from his travels and had sent his servants from his house in the city to the vineyard. Many assume that his absence is mentioned only as a reason for the sending of the servants. But the wording of the parable affords little ground for the hypothesis that he sent the order to his servants from a foreign country. For in the short time occupied by the vintage, which was finished in a few days, he sent his servants three times and finally his son to the husbandmen.

The αὐτοῦ after καρπούς in Mt. 21, 34 may refer to the owner and to the vineyard, "that they might receive the fruits thereof," or, as Mark and Luke express it, "the fruit of the vineyard." The meaning is the same in both. Still the τοὺς καρπούς in Matthew is scarcely intended to imply that the landlord claimed the whole produce. He would be satisfied, surely, with the portion of the fruit due to him as rent, which Mark describes as ἀπὸ τῶν καρπῶν, and Luke as ἀπὸ τοῦ καρποῦ. There is no question here of payment in cash, which but seldom occurs in the present day in the East.

In the account of the owner's efforts to get his rent through the agency of his servants, the three Evangelists differ somewhat regarding the circumstances. Matthew says in a general way that the lord sent several servants who were either beaten, killed, or stoned, the latter being regarded amongst the Jews as the most painful form of death, and therefore, according to the better authenticated reading, it is mentioned last. Later, he sent his retainers in greater numbers than before, but they fared just the same as the others (Mt. 21, 34–36).

Mark tells us that on three different occasions three several servants were sent, the first one being beaten and sent back empty-handed, the second, insulted and wounded in the head, and the third, killed. He then adds, in an indefinite manner, that the owner sent several others, some of whom were beaten and some killed.

Luke only mentions the three servants who were sent singly and who returned with empty hands, the first having been beaten, the second, beaten and reviled as well, and the third, wounded (Lc. 20, 10–12).

The word δέρειν is found only in the New Testament in the sense of "to beat," "to cudgel"; in profane authors it mostly means "to flay," "to skin." Κεφαλιοῦν, as the best codices render Mc. 12, 4, is found nowhere else. Professor Herklotz has pointed out to me that it may, perhaps, stand for the κεφαλαιοῦν of the Textus receptus in accordance with the practice in late Greek dialects of substituting iota for other vowels and diphthongs. The latter is found, according to Sophocles' Greek Lexicon, in the Vita Nili junioris in the sense of "to break one's head." The rendering of the Vulgate, *in capite vulneraverunt*, or *ceciderunt*, as the Codex Monacensis of the Vetus Latina (q) has it, quite harmonizes with the meaning of the passage; on the other hand, the very ancient Codex Bobiensis (k, saec. IV vel V) renders it *decollaverunt*. The participles δέροντες and ἀηοκτέννοντες (the best attested form for ἀποκτείνοντες, as well as ἐξέδετο instead of ἐξέδοτο in the first verse of the parable) in Mc. 12, 5 are dependent on a supplementary ἐξέβαλον or something similar to πολλοὺς ἄλλους. Προσέθετο πέμψαι in Lc. 20, 11 *et seq.* is a well-known Hebraism from the Old Testament for which the simple ἔπεμψεν ἕτερον, ἔπ. τρίτον is substituted in codex D. (and also in Blass). The πολλοὶ ἄλλοι, which Mark mentions last, corresponds to the ἄλλοι δοῦλοι πλείονες τῶν πρώτων, named in the second passage in Matthew. On the other hand, by his first indefinite term Matthew sums up the various envoys which Mark and Luke enumerate singly.

After all attempts to obtain his rights by means of his servants had failed, the lord finally sent his beloved only son. But the wicked husbandmen, finding that their acts of violence had gone unpunished, had grown insolent. They attacked this last envoy also, deluded by the avaricious hope that after the death of the sole heir they might be able to seize all their lord's possessions by violence and to keep them, together with the vineyard which they had cultivated for so many years. Thus they cast the new arrival out of the vineyard and put him to death.

Mark emphasizes specially the fact that he was the beloved only son (ἕνα υἱὸν ἀγαπητόν Mc. 12, 6). Luke calls him τὸν υἱόν μου ἀγαπητόν (Lc. 20, 13); but he also says, like Matthew, that he is his father's

only son and heir. In the Septuagint ἀγαπητός is frequently used for the Hebrew יָחִיד, *only* (Gen. 22, 2, 12, 16; Judc. 11, 34 A; Jer. 6, 26; Am. 8, 10; Zach. 12, 10). Ἴσως in Lc. 20, 13 does not merely express a doubtful hope (Vulg. *forsitan*), but also an assured expectation in a modified form, somewhat like "it may indeed," "surely."

In Matthew and Luke the casting out from the vineyard precedes the putting to death, but reverses the order. If we wish to harmonize the accounts on this point, we may assume that when the husbandmen cast out their victim, he was already dead, killed by their ill-usage.

At the end of the parable the sentence on the wretched murderers is recorded. According to St. Matthew our Lord leaves it to His hearers to pronounce sentence. The owner "will bring those evil men to an evil end; and will let out his vineyard to other husbandmen, that shall render him the fruit in due season" (Mt. 21, 41). In Mark and Luke to His own question: "What therefore will the lord of the vineyard do?" He answers Himself: "He will come and destroy those husbandmen; and will give the vineyard to others" (Mc. 12, 9; Lc. 20, 15 *et seq.*). Luke adds: "and when they heard it, they said to him: God forbid!" (v. 16).

St. Augustine gives various solutions of the difficulty in reconciling the accounts: "Sed facile potest intellegi vel illorum vocem (in Mc. and Luc.) ita subiunctam, ut non interponeretur: Illi dixerunt, aut: Illi responderunt, sed tamen intellegeretur; aut ideo responsionem istam Domino potius attributam, quia cum verum dixerunt, etiam de illis hoc ipse respondit, qui veritas est."

He decides, finally, with regard to the "absit" in Luke, on the hypothesis that the hearers were divided into two groups from one of which came the Κακοὺς κακῶς ἀπολέσει in Matthew, whilst the exclamation Μὴ γένοιτο in Luke proceeded from the other (De cons. Evang. II, 70).

But the manner in which St. John Chrysostom solves the difficulty corresponds, probably, better to the text. He rightly emphasizes the fact that Matthew, Mark, and Luke are, all three, describing an actual occurrence. The hierarchy had themselves pronounced sentence first, as Matthew relates, and then, perceiving the signification of their own words, they said, "God forbid!" (Lc.) (Hom. 68 *al.* 69 in Mt. n. 2. M. 58, 641). They clearly recognized the meaning of the sentence from the application which our Lord, by the repeated endorsement of their words, made of these to themselves (in Mc.).

Schanz, it is true, rejects this view, which is accepted by Euthymius, Theophylact, Jansenius of Ghent, Jansenius of Ypres, Maldonatus, Reischl, Fillion, and others; he also rejects St. Augustine's attempt at solution as "unsuccessful harmonizing" (Lc. p. 475). But to point out that Luke, in contradiction to Matthew and Mark, designates the people as hearers, is not sufficient foundation for saying that the matter "is differently represented in Matthew and Mark." With regard to the remark that Mark and Luke "were satisfied with referring in narrative fashion to the reply to the rhetorical question," it should be observed that both the Evangelists refer to the answer as having been given by our Lord.

Although Matthew and Mark do not expressly mention the opposition on the part of the Sanhedrists, still their account implies such an objection to the application of the parable. For, as St. Augustine observes (*loc. cit.*), Christ's question in the first two Evangelists, Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς (Mt. 21, 42), can have no further meaning than that in Luke, Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο (Lc. 20, 17), and like this must be regarded as a reply to the Pharisees' remonstrance.

The words which our Lord added to the sentence on the wicked husbandmen are decisive for the interpretation of the parable. They are recorded by the three Evangelists as follows:

Mt. 21, 42–46:

42. Λέγει αὐτοῖς ὁ Ἰησοῦς· Οὐδέποτε ἀνέγνωτε ἐν ταῖς γραφαῖς·

Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας· παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

43. Διὰ τοῦτο λέγω ὑμῖν, ὅτι ἀρθήσεται ἀφ' ὑμῶν ἡ βασιλεία τοῦ θεοῦ καὶ δοθήσεται ἔθνει ποιοῦντι τοὺς καρποὺς αὐτῆς.

44. Καὶ ὁ πεσὼν ἐπὶ τὸν λίθον τοῦτον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

Mc. 12, 10–12:

10. Οὐδὲ τὴν γραφὴν ταύτην ἀνέγνωτε·

Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας·

11. παρὰ κυρίου ἐγένετο αὕτη καὶ ἔστιν θαυμαστὴ ἐν ὀφθαλμοῖς ἡμῶν;

Lc. 20, 17–19:

17. Ὁ δὲ ἐμβλέψας αὐτοῖς εἶπεν· Τί οὖν ἐστιν τὸ γεγραμμένον τοῦτο·

Λίθον, ὃν ἀπεδοκίμασαν οἱ οἰκοδομοῦντες, οὗτος ἐγενήθη εἰς κεφαλὴν γωνίας;

18. Πᾶς ὁ πεσὼν ἐπ' ἐκεῖνον τὸν λίθον συνθλασθήσεται· ἐφ' ὃν δ' ἂν πέσῃ, λικμήσει αὐτόν.

45. Καὶ ἀκούσαντες οἱ ἀρχιερεῖς καὶ οἱ Φαρισαῖοι τὰς παραβολὰς αὐτοῦ ἔγνωσαν, ὅτι περὶ αὐτῶν λέγει·

46. καὶ ζητοῦντες αὐτὸν κρατῆσαι ἐφοβήθησαν τοὺς ὄχλους, ἐπεὶ εἰς προφήτην αὐτὸν εἶχον.

12. Καὶ ἐζήτουν αὐτὸν κρατῆσαι καὶ ἐφοβήθησαν τὸν ὄχλον· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς τὴν παραβολὴν εἶπεν. Καὶ ἀφέντες αὐτὸν ἀπῆλθον.

19. Καὶ ἐζήτησαν οἱ γραμματεῖς καὶ οἱ ἀρχιερεῖς ἐπιβαλεῖν ἐπ' αὐτὸν τὰς χεῖρας ἐν αὐτῇ τῇ ὥρᾳ καὶ ἐφοβήθησαν τὸν λαόν· ἔγνωσαν γάρ, ὅτι πρὸς αὐτοὺς εἶπεν τὴν παραβολὴν ταύτην.

Mt. 21, 42. ημων: D*, several minuscules, d υμων. — 43. αυτης wanting in ff [1], Syr. Curet. and Sinait.; ℵ* αυτου. — 44. The verse is wanting in D, 33, a b e ff [1'2] r s [1], Syr. Sinait., Origen; Tischend., Gebhardt, Blass; in brackets in Lachm., Westc.-H., Nestle; ℵ B C and almost all other codices, Vulg., the other Syrian texts, Copt., Arm., Eth. versions, Chrysost., Augustine, etc., Treg., Weiss, Hetz., Brandsch. etc., have it; cf. Lc. 20, 18. — 45. και αρχ. B C D etc.: ακουσ. δε ℵ L Z etc.; — τας παραβολας: D την παραβολην. — 46. τους οχλους ℵ[c] B D etc.; τον οχλον ℵ* C etc.; — επει ℵ B D etc.; επειδη C X Δ etc., Textus rec.; — εις ℵ A L etc.; ως C D X etc., Textus rec.

Mc. 12, 11. παρα κυρ. εγεν. αυτη wanting in D. — 12. την παραβολην: + ταυτην several minuscules, b k l, Vulg.

Lc. 20, 19. εζητησαν ℵ A B etc.; εζητουν C D etc., Vulg. etc. — τον λαον wanting in G S V etc.

Mt. 21:

42. Dicit illis Jesus: Numquam legistis in Scripturis: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli? A Domino factum est istud et est mirabile in oculis nostris.

43. Ideo dico vobis, quia auferetur a vobis regnum Dei et dabitur genti facienti fructus eius.

44. Et qui ceciderit super lapidem istum, confringetur; super

Mc. 12:

10. Nec Scripturam hanc legistis: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli?

11. A Domino factum est istud et est mirabile in oculis nostris.

Lc. 20:

17. Ille autem adspiciens eos ait: Quid est ergo hoc, quod scriptum est: Lapidem, quem reprobaverunt aedificantes, hic factus est in caput anguli?

18. Omnis, qui ceciderit super illum lapidem, conquassabitur;

quem vero ceciderit, conteret eum.

45. Et cum audissent principes sacerdotum et Pharisaei parabolas eius, cognoverunt, quod de ipsis diceret.

46. Et quaerentes eum tenere, timuerunt turbas, quoniam sicut prophetam eum habebant.

12. Et quaerebant eum tenere et timuerunt turbam; cognoverunt enim, quoniam ad eos parabolam hanc dixerit. Et relicto eo abierunt.

super quem autem ceciderit, comminuet illum.

19. Et quaerebant principes sacerdotum et scribae mittere in illum manus illa hora et timuerunt populum; cognoverunt enim, quod ad ipsos dixerit similitudinem hanc.

Mt. 21:

42. Jesus saith to them: Have you never read in the Scriptures: The stone which the builders rejected, the same is become the head of the corner? By the Lord this has been done; and it is wonderful in our eyes.

43. Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof.

44. And whosoever shall fall on this stone, shall be broken: but on whomsoever it shall fall, it shall grind him to powder.

45. And when the chief priests and Pharisees had heard his parables, they knew that he spoke of them.

Mc. 12:

10. And have you not read this scripture, The stone which the builders rejected, the same is made the head of the corner?

11. By the Lord has this been done, and it is wonderful in our eyes.

12. And they sought to lay hands on him, but they feared the people. For they knew that he spoke this parable against them. And leaving him they went their way.

Lc. 20:

17. But he looking on them, said: What is this then that is written, The stone, which the builders rejected, the same is become the head of the corner?

18. Whosoever shall fall upon that stone, shall be bruised: and upon whomsoever it shall fall, it will grind him to powder.

19. And the chief priests and the scribes sought to lay hands on him the same hour: but they feared the people. For they knew that he spoke this parable against them.

46. And, seeking to lay hands on him, they yet feared the multitudes: because they held him as a prophet.

The Israelites familiar with the Old Testament could easily understand the image in the parable, and these words of our Lord removed all doubt as to its meaning. The hearers, to whom the golden vine in the Temple daily recalled the prophetic words of Isaias, must have at once said to themselves: "The vineyard of the Lord of hosts" is the house of Israel (Is. 5, 7). The kingdom of God, which in the Old Covenant had its concrete form in the Jewish theocracy, was, primarily, the vineyard of Jehovah.

Almighty God had done everything that was necessary for the good cultivation of this His vineyard, and He could ever repeat His question: "What is there that I ought to do more to my vineyard, that I have not done to it?" (Is. 5, 4). The walls, the wine-press, and the watch-towers in the parable point out to us this unceasing and loving care of God for His people. But our Lord's chief thought is not concerning this watchful care of the vineyard on the part of the owner. He has, before all, in His divine mind the husbandmen to whom the householder let his property, who undertook the care of the vines that so these might yield good profit, and who were to deliver to the owner his appointed share of the fruit. According to the usual interpretation, these guardians of the vineyard represent the princes and leaders of the people before whom our Lord was standing at that moment in the Temple. They at last perceived that in the vine-dressers Christ had drawn their own portrait and that the sentence on these wicked husbandmen concerned themselves likewise.

They might indeed have thought, at first, of other wicked people who had grossly violated their duties to the Lord of the vineyard. Israel, the vineyard of Jehovah, had fallen into the hands of the pagan Romans, who treated the people and their leaders with proud contempt and

harshness, and had rendered themselves and their dominion hateful to all Jews. Therefore, the first thought of the scribes and Pharisees certainly would be to consider these wretched husbandmen as the image of their impious oppressors, whilst they would regard themselves as the servants and messengers of the lord of the vineyard. It is, therefore, very easily explained why they, at first, quite unconsciously pronounced sentence on these impious men (Mt. 21, 41) and only afterwards recognized, from our Lord's retort, the special meaning of the parable (*idem* v. 45).

Our Saviour, therefore, wished by means of this parable to announce to them and to the people the sentence of God's justice, which pronounced the rejection of the unbelieving leaders and of the majority of Israel who followed them. Almighty God from the time that He had planted the vineyard and chosen Israel to be His own people had lavished every care and trouble upon it. He had intrusted the care of the vineyard to the priests and leaders of the people that they might see to the good cultivation of the vines. Because they had not fulfilled their duties, the Judge now pronounces against them the sentence of rejection.

With some justice Origen observes that this traditional interpretation, which we find in most of the exegetists and Fathers of the Church, is contrary to the words which Christ added to the explanation. "Therefore I say to you, that the kingdom of God shall be taken from you, and shall be given to a nation yielding the fruits thereof" (Mt. 21, 43). These words show clearly enough that by the vineyard Christ meant the kingdom of God (Comm. in Mt. XVII, 7, 4. M. 13, 1197, B.). Under the Old Covenant the Jewish theocracy was the visible form of this kingdom of God. Thus, Israel as the chosen people of God might with truth be called "the vineyard of Jehovah the Lord of hosts."

But the kingdom of God according to its inner manner of being and intrinsic worth was not identical with this outward form. It comprehended the substance of the means of salvation and the dispositions of the Lord by which He would lead mankind to the true knowledge and the faithful fulfilment of His supreme Will and thereby to their own

eternal happiness. In this sense was the vineyard of Jehovah intrusted to the whole of the people of Israel as husbandmen whilst their representatives were the priests and scribes.

That individuals are at the same time vines in the vineyard and must bring forth the fruit which God expects by the fulfilment of His divine will, is a mingling, not unusual in parables, of various images, all applicable to the subject implied. The husbandmen, therefore, are to be understood as meaning all the Israelites.

According to the unanimous interpretation of all commentators, the servants sent by the owner of the vineyard are the Prophets of the Old Covenant up to John the Baptist. We must, therefore, conclude once more that Christ did not intend the priests and scribes, as distinct from the people, to be regarded as the husbandmen, but that all Israelites are meant as such. God's messengers were not sent to the priests, but to all the people of Israel, and they required from all those who belonged to the people the fruits of Jehovah's vineyard.

The reception accorded by the people to these divine messengers quite corresponded to the picture drawn in the parable of the reception given by the husbandmen to the servants. Sending those away empty-handed was the least of their offenses. Israel, and Juda too, when exhorted to repent and to be converted, would not listen (4 Reg. 17, 13 *et seq.*; Jer. 7, 25; 11, 7 *et seq.*; 25, 4–7; 26, 5; 29, 19; 44, 4, etc.). But the Old Testament also records the grievous ill-treatment of the Prophets and the threats uttered against them (3 Reg. 13, 4; 22, 24–27; Jer. 20, 2; 37, 12 *et seq.*; 38) and how they were even stoned and put to death (3 Reg. 18, 13; 19, 10; 2 Par. 24, 20 *et seq.*; Jer. 2, 30; 26, 23). Our Lord and the Apostles still more loudly reproach impious Israel with these misdeeds (Mt. 5, 12; 23, 30 *et seq.* 35, 37; Act. 7, 52; Hebr. 11, etc.).

Notwithstanding all this ingratitude, God's goodness and longanimity in dealing with His people were not yet exhausted. "God, who, at sundry times and in divers

manners, spoke in times past to the fathers by the prophets, last of all, in these days has spoken to us by his Son, whom he has appointed heir of all things, by whom also he made the world" (Hebr. 1, 1–2).

All that might perhaps seem improbable in a mere man when we look at the image, by itself and in itself alone, shines forth in the full splendor of the truth when we look to Almighty God. Every one who is not biased by prejudices and who has not already formed hypotheses which have no foundation must be forced by the clear unequivocal words of the Gospel to admit that the only possible interpretation is that here, under the disguise of the parabolic image, Christ is speaking of Himself and is predicting His approaching end. He is the only begotten, the beloved Son, whom the Father sent into the world and to the people of Israel to invite them for the last time to repent and to do penance.

But the generation who slew the Prophets were not even then moved to repentance. The people, it is true, but a few days before had accompanied the Son of David with jubilant cries on His triumphal entry into His city. And a large part of the multitude present at this instruction was favorably disposed towards our Lord, so that the Sanhedrists did not venture to lay hands on Him just then, from fear of His adherents. But the Son of God beheld the future clearly, and He saw, beforehand, the bloody scenes of which Jerusalem would be the theater within the next eight days. He heard the shouts of "Crucify Him" on the lips of those same people who, alas! all too soon would reject their Messiah and would invoke the blood of the Son of God upon themselves and upon their children.

This sacred blood should be upon them, for their fearful guilt could not go without due expiation. Hence our Lord caused the priests and doctors of the Law, as the representatives of Israel, to pronounce their own sentence, which He emphatically confirmed. The unhappy beings shall perish miserably, and after the rejection of Israel the kingdom

of God shall pass to the heathens to exist unto the end in a new form as the true Messianic kingdom.

Thus we may regard the announcement of the rejection of Israel as the chief idea in the parable. It shows us, in brief detail, "the history of the unhappy Jewish people, the history of a mournful past and of a future still more mournful" (Van Koetsveld, I, 213).

Christ verifies this — the chief idea — by appealing to the prophetic image of the Psalmist: "The stone which the builders rejected; the same is become the head of the corner. This is the Lord's doing: and it is wonderful in our eyes" (Ps. 117, Hbr. 118, 22 *et seq.*). This passage in the psalm is also pointed out in the Jewish Midrash as typical of the Messiah. In the application which Christ makes of it the meaning is clear, and the quotation of the text in this dispute in the Temple proves that the priests and doctors of the Law were also familiar with these words. The stone signifies Christ Himself; the builders are the Jews and their leaders; the building which they are carrying on is an image of the work in God's kingdom for which God has chosen the Messiah as the corner-stone. By means of the corner-stone two walls of the building are kept together, and thus, by it, the whole house acquires strength and stability. In the building of a material edifice such a stone must be placed in each of the four corners, in order to support the side walls. But in God's spiritual edifice there is but one corner-stone, the Messiah, Who alone can give the work permanent stability. Hence He is described in the same image as the only strong foundation of the building (Is. 28, 16; 1 Cor. 3, 11).

After the Jews as a nation had rejected the Messiah, their building could no longer be carried on without the corner-stone. But in the divine kingdom of the Church Christ is the glorious corner-stone (Act. 4, 11; 1 Peter, 2, 7) Who unites the faithful in Israel and in the heathen world in a new and marvelous building of God. Thus the kingdom of God is taken from the Jewish people and given

to this new people of God who will correspond better with the wishes and designs of the Lord (Mt. 21, 43).

But the ending of the divine building in Israel was not the only consequence of the rejection of the corner-stone. This stone will be a stumbling block to her and her destruction (Is. 8, 14; Rom. 9, 32 *et seq.*; 1 Peter, 2, 8). "Whosoever shall fall on this stone, shall be broken: and upon whomsoever it shall fall, it will grind him to powder" (Mt. 21, 44; Lc. 20, 18). As a light potter's vessel, if it strikes against a big stone or is hit by it, in either case is smashed to pieces (cf. Is. 30, 14), so the rejected Messiah will prove the temporal and eternal destruction of Israel.

If it had not been clear to the priests and Pharisees from the parable itself who were those whom our Lord had in His mind in the image of the wicked husbandmen, they could now no longer have any doubt but that He meant their nation and themselves as its leaders and representatives. They sought, therefore, to lay hands on Him, but they were afraid of the followers of Jesus in the crowd, in which there were, probably, many Galilean pilgrims; and so they had once more to refrain, for the time being, from doing this and to retire disappointed (Mt. 21, 45 *et seq.*; Mc. 12, 12; Lc. 20, 19).

The passage in the psalm is quoted exactly as it is rendered in the Septuagint. The only deviation from the original Hebrew text which may be found is that in Hebrew the feminine particle זאת stands for the neuter and refers to the whole sentence, whilst, in Greek, *αὕτη* and *θαυμαστή* must be retraced grammatically to *κεφαλὴν γωνίας*. The meaning, however, in this construction remains very much the same, but it is not in the least necessary, as the Septuagint, in Hebrew fashion, often uses the feminine for the neuter. We may, therefore, adhere to the rendering in the Vulgate: "A Domino factum est istud et est mirabile in oculis nostris."

Many modern commentators regard v. 44 in Matthew as interpolated from Luke, because it is wanting in some texts (cf. the various readings) and should rather go before v. 42 in the context. But the evidence in favor of the verse is overwhelming, and an interpolator would probably have given it the more suitable place before verse 43.

The expression λικμᾶν (λικμήσει Mt. 21, 44; Lc. 20, 18) means literally *to winnow* on the threshing floor. In the Septuagint, however, it is used oftener in the sense of "to scatter," and also "to destroy," corresponding respectively to the Hebrew words (cf. Jer. 38, Vulg. 31, 10; Ez. 26, 4; Dan. [Theod.] 2, 44; Sap. 10, 20 Vulg. 21, etc.). The rendering of the Vulgate, *conteret* and *comminuet*, is, therefore, quite justified.

The corner-stone rejected by the builders plays a great part in the narratives of the ancient pilgrims to Jerusalem. The oldest Itinerarium extant, that of the Pilgrim from Bordeaux (v. J. 333), mentions in the first place the "angulus turris excelsissimae, ubi dominus ascendit, et dixit ei is, qui temptabat eum," etc.; and then adds: "Ibi est et lapis angularis magnus, de quo dictum est: *Lapidem quem reprobaverunt aedificantes, hic factus est ad caput anguli.* Et sub pinna turris ipsius sunt cubicula plurima, ubi Salomon palatium habebat" (Itinera Hierosol., ed. P. Geyer in Corp. Script. Eccl. Lat. 38, 21, 9 *et seq.*). Later, the Anonymus Placentinus (*c.* 570) relates still more wonderful stories of the stone which he saw on Sion: "Deinde venimus in basilica sancta Sion, ubi sunt multa mirabilia, inter quibus quod legitur de lapide angulare, qui reprobatus est ab aedificantibus. Ingresso domino Jesu in ipsa ecclesia, quae fuit domus sancti Jacobi, invenit lapidem istum deformem in medio iacentem, tenuit eum et posuit in angulum. Quem tenes et levas in manibus tuis et ponis aurem in ipso angulo et sonat in auribus tuis quasi multorum hominum murmuratio" (*ibid.* p. 173, 18 *et seq.*). These portions of the account have undoubtedly no claim to any historical value.

The individual details of the parable are very variously interpreted by both ancient and modern expounders. But, after the chief idea, no especial importance is to be attached to any of those details which are not necessarily bound up with it. Such meanings belong rather to the application of the similitude than to its interpretation, and are left more to individual choice.

Our Lord in mentioning the son plainly referred to Himself and to His impending death. We may, therefore, with greater ground than we have for other points, regard the casting out from the vineyard as a figurative and prophetic circumstance intentionally mentioned. Most of the ancient exegetists, amongst them St. Hilary, Jerome, Chrysostom, and also Theophylact, Euthymius, etc., think that it

refers to our Lord's having to suffer death without the gate of Jerusalem (Hebr. 18, 12). Cajetan's explanation corresponds better, as Knabenbauer remarks (Mt. II, 241), to the idea of the vineyard: "Totum hoc ad literam est impletum, dum Jesus comprehensus a principibus sacerdotum eiectus est a domo Israel tamquam seductor in manibus gentilium, et per eorum manus occiderunt illum" (*ad loc.* p. 115 b).

The wall, the wine-press, and the watch-tower signify, in general, God's loving care for His vineyard. By the wall many understand the Law in particular, by which Israel was separated from the heathen (St. Chrysost., Theodor. Heracl. in Cramer, Theophyl., Euth.), or the care of divine Providence for the people (Origen, St. Ambrose, and others).

According to the majority, the wine-press is an image of the altar (Orig., St. Jerome, Theod. Heracl., Theophyl.), the tower, of the Temple (Orig., St. Chrysost., St. Jerome, etc.), or, as others think, of Sion (Theodor. Heracl.). Many seek to interpret in various ways the servants who were sent to the husbandmen. The owner's absence also has afforded opportunity for manifold conjectures.

With regard to the son who was sent at the last, some commentators find a difficulty in the circumstance that the husbandmen knew the son and heir, and for that very reason put him to death; whilst the Jews did not recognize Jesus Christ as the Son of God. "I know," said St. Peter later, "that you did it through ignorance, as did also your rulers" (Act. 3, 17). We must limit, it is true, the full and clear knowledge of the son to the parable, but we cannot regard as inculpable the ignorance of the Jews and their leaders — an ignorance persisting after all the proofs which Christ had given them, from the beginning of His public life, in His teaching and His miracles.

Jülicher admits that the present parable must certainly be regarded allegorically. But in his deep-rooted antipathy to symbolic explanations, he thinks that this "indubitable allegory" must not be regarded as the work of Jesus Christ. "Its transmission — for the harmony of Matthew and Luke with Mark signifies nothing — awakens distrust," although, hitherto, every one had perfect confidence in it.

"The whole is only a commonplace, everyday man's view of history, presented in the manner of a prophet, a man who had witnessed the crucifixion of Jesus, and still believed him to be the Son of God. . . . There might have been a figurative discourse of Jesus about wicked husbandmen of which, perhaps, Mark 12, 1–9 is the best witness, and the idea of which is reproduced appropriately in Matthew, 21, 43. It is hopeless to attempt its reconstruction, for our only authority is Mark

12, which to its last drop is to be taken as a product of early Christian theology and therefore valueless as an authentic report of a combative discourse of Jesus" (II, 405 *et seq.*).

"To its last drop" such violent perversion of all tradition, including the three Evangelists, is highly significant for the wholly arbitrary and utterly unscientific proceedings of our present-day average critic. It is not worth the trouble to busy ourselves more fully with such criticism.

St. Jerome in his commentary on the prophetic parable of Isaias remarks: "Cuncta, quae dicuntur de vinea, possunt et ad animae humanae referri statum, quae a Deo plantata in bonum non uvas attulerit sed labruscas et postea sit tradita bestiis conculcanda" (in Is. 5, 2. M. 24, 77 D). Both ancient and modern commentators have rightly applied the words of Christ also to every man individually: "Cuique hominum cum baptismi mysterium datur, vinea animae suae excolenda bonorum operum exercitio locatur" (Jansenius of Ghent, p. 798 b). "Instruimur iuxta mores, ne vinea animae nostrae vitibus facultatum fructus malorum operum producat: cuius sepes custodia Dei est et Angelorum; torcular crux nostra est sive tribulatio, cuius fundum est humilitas, qua bonorum operum fructus servatur, pars autem superior, quae premit uvas, patientia est, quae operum succum exprimit et opus perfectum habet; turris fides est alta et fortis, videns longe hostes, profunde in terram defixa in timore scilicet inferni, elevata per spem ad caelum atque ex ea clamat et hostes fugat" (Salmeron, p. 241 a).

The individual details of the parable may be applied in various ways to the graces which God bestows on every soul, the admonitions which He addresses to them, and the good works which He expects from them. The sentence passed on the wicked husbandmen will be pronounced, also, on each one who does not obey the call of God and fulfil His divine will. The application may be made in different ways according to the state and calling which God assigns to each. One great warning for all resounds everywhere throughout: "Tene quod habes, ut nemo accipiat coronam tuam" (Apoc. 3, 11).

The parable is also, in general, rightly applied to the Church, and to those in particular whom God has called to be teachers, priests, and pastors. Not without reason do Salmeron, Jansenius, and others warn of the danger that the kingdom of God might be taken away from some countries because they neglect their duties to the Lord of the vineyard: "Quod enim eventurum Judaeis Dominus praedixit, idem quoque in multis gentibus christianis per Africam, Asiam et Graeciam evenisse iam videmus" (Salmeron, p. 240 b). "Idem et nobis ne usuveniat verendum est, si, ut plerique in hoc occidentis angulo sunt affecti, pergant homines, contempta ecclesiastica doctrina quam nobis tradidit antiquitas veneranda, audire potius magistros prurientes auribus et loquentes placentia" (Jans. of Ghent, p. 788 b). The words contain a very seasonable warning for the present time.

The Church has appointed this parable as the portion of the Gospel to be read on the Friday after the second Sunday in Lent. Part of St. Ambrose's commentary on Luke serves as homily for the third nocturn.

The points for preaching and meditation afforded by the parable of the Laborers in the Vineyard may also find application in the present one. It teaches us the following truths, in particular, concerning the kingdom of God. First, God has rejected the theocracy of the Old Testament, and a New Covenant has been made with a new people who have been chosen as upholders of the kingdom of God in the place of Israel. Secondly, the cause of the rejection of Israel was the guilt of the princes and of the majority of the people, who in stubborn unbelief repudiated the Son of God sent to them as the Messiah, and finally slew Him on the cross. Thirdly, the people of the New Covenant no longer consist of one nation only. They include all those who by fulfilling the will of God bring forth the fruit of the vineyard. Fourthly, these fruits, that is to say, the works that are in conformity to the divine will, are the necessary conditions for participation in the kingdom of God, and the loss of this

participation is the just punishment for failure to produce these fruits. Fifthly, Christ is the true Son of God and the only begotten of the Father. He proved Himself such by the prediction of His death and the rejection of the unbelieving people which He announces in this parable.

XXV. THE MARRIAGE OF THE KING'S SON

Matthew, 22, 1–14

T. MATTHEW relates the parable of the Marriage of the King's Son immediately after that of the Wicked Husbandmen.

It is as follows:

Mt. 22, 1–14:

1. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς πάλιν εἶπεν ἐν παραβολαῖς αὐτοῖς λέγων·

2. Ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὅστις ἐποίησεν γάμους τῷ υἱῷ αὐτοῦ.

3. Καὶ ἀπέστειλεν τοὺς δούλους αὐτοῦ καλέσαι τοὺς κεκλημένους εἰς τοὺς γάμους καὶ οὐκ ἤθελον ἐλθεῖν.

4. Πάλιν ἀπέστειλεν ἄλλους λέγων· Εἴπατε τοῖς κεκλημένοις· Ἰδού, τὸ ἄριστόν μου ἡτοίμακα, οἱ ταῦροί μου καὶ τὰ σιτιστὰ τεθυμένα καὶ πάντα ἕτοιμα· δεῦτε εἰς τοὺς γάμους.

5. Οἱ δὲ ἀμελήσαντες ἀπῆλθον, ὃς μὲν εἰς τὸν ἴδιον ἀγρόν, ὃς δὲ ἐπὶ τὴν ἐμπορίαν αὐτοῦ·

6. οἱ δὲ λοιποὶ κρατήσαντες τοὺς δούλους αὐτοῦ ὕβρισαν καὶ ἀπέκτειναν.

7. Ὁ δὲ βασιλεὺς ὠργίσθη καὶ πέμψας τὰ στρατεύματα αὐτοῦ ἀπώλεσεν τοὺς φονεῖς ἐκείνους καὶ τὴν πόλιν αὐτῶν ἐνέπρησεν.

Mt. 22, 1–14:

1. Et respondens Jesus dixit iterum in parabolis eis dicens:

2. Simile factum est regnum caelorum homini regi, qui fecit nuptias filio suo.

3. Et misit servos suos vocare invitatos ad nuptias et nolebant venire.

4. Iterum misit alios servos dicens: Dicite invitatis; Ecce, prandium meum paravi, tauri mei et altilia occisa sunt et omnia parata: venite ad nuptias.

5. Illi autem neglexerunt et abierunt, alius in villam suam, alius vero ad negotiationem suam;

6. reliqui vero tenuerunt servos eius et contumeliis affectos occiderunt.

7. Rex autem cum audisset, iratus est et missis exercitibus suis, perdidit homicidas illos et civitatem illorum succendit.

8. Τότε λέγει τοῖς δούλοις αὐτοῦ· Ὁ μὲν γάμος ἕτοιμός ἐστιν, οἱ δὲ κεκλημένοι οὐκ ἦσαν ἄξιοι·

8. Tunc ait servis suis: Nuptiae quidem paratae sunt, sed qui invitati erant, non fuerunt digni.

9. πορεύεσθε οὖν ἐπὶ τὰς διεξόδους τῶν ὁδῶν, καὶ ὅσους ἐὰν εὕρητε, καλέσατε εἰς τοὺς γάμους.

9. Ite ergo ad exitus viarum, et quoscumque inveneritis, vocate ad nuptias.

10. Καὶ ἐξελθόντες οἱ δοῦλοι ἐκεῖνοι εἰς τὰς ὁδοὺς συνήγαγον πάντας, οὓς εὗρον, πονηρούς τε καὶ ἀγαθούς· καὶ ἐπλήσθη ὁ νυμφὼν ἀνακειμένων.

10. Et egressi servi eius in vias, congregaverunt omnes, quos invenerunt, malos et bonos; et impletae sunt nuptiae discumbentium.

11. Εἰσελθὼν δὲ ὁ βασιλεὺς θεάσασθαι τοὺς ἀνακειμένους εἶδεν ἐκεῖ ἄνθρωπον οὐκ ἐνδεδυμένον ἔνδυμα γάμου·

11. Intravit autem rex, ut videret discumbentes, et vidit ibi hominem non vestitum veste nuptiali.

12. καὶ λέγει αὐτῷ· Ἑταῖρε, πῶς εἰσῆλθες ὧδε μὴ ἔχων ἔνδυμα γάμου; Ὁ δὲ ἐφιμώθη.

12. Et ait illi: Amice, quomodo huc intrasti, non habens vestem nuptialem? At ille obmutuit.

13. Τότε ὁ βασιλεὺς εἶπεν τοῖς διακόνοις· Δήσαντες αὐτοῦ πόδας καὶ χεῖρας ἐκβάλετε αὐτὸν εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

13. Tunc dixit rex ministris; Ligatis manibus et pedibus eius mittite eum in tenebras exteriores: ibi erit fletus et stridor dentium.

14. Πολλοὶ γάρ εἰσιν κλητοί, ὀλίγοι δὲ ἐκλεκτοί.

14. Multi enim sunt vocati, pauci vero electi.

V. 3. Instead of *τους δουλους* some Cod. at the time of St. Jerome (Comment. in h. l.) had the sing. after Lc. 14, 17. — 4. *ητοιμακα* ℵ B C* D etc.; *ητοιμασα* C³ X, eleven uncials, and most minuscules, Textus rec.; others *ητοιμασται*; — *σιτιστα*: G and three minus. *σιτευτα*; some add *μου*. — 5. *επι την εμπ.* ℵ B C D etc.; *εις την ε.* L X etc., Textus rec. — 7. *ο δε βασ.* ℵ B L etc.; *και ακουσας ο βασ. εκεινος* C X etc., and many minus.; *ακουσας δε ο βασ.* Textus rec.; — *τα στρατευματα*: D, 1, 118, 209, 238, a b c d e ff¹, ² h q, the Cod. Dublin., Kenan., Rushworth. of the Vulg., Syr. Curet., etc. *το στρατευμα*; — *απωλεσεν*: some minus. *ανειλεν*. — 10. *νυμφων* ℵ B* L etc.; *γαμος* B (margin) C D X etc., Textus rec. — 12. *εισηλθες*: D, b c e ff¹'² g¹, Syr. Curet. *ηλθες*. — 13. *δησαντες αυτου ποδ. κ. χ.*: D, a b c e ff² h q, Syr. Curet. and Sinait., etc., Blass *αρατε αυτον ποδων και χειρων*; — *εκβαλετε*: C X etc., Pesh., etc., Textus rec. *αρατε αυτον και εκβαλετε*. — 14. *γαρ*: most Cod. of the It. and Vulg. *autem* (Wordsw.-W. also in the text); — before *κλητοι* and *εκλεκτοι* L, 1 have the article *οι*.

Mt. 22:

1. And Jesus, continuing, spoke again in parables to them, saying:

2. The kingdom of heaven is likened to a king, who made a marriage-feast for his son.

3. And he sent his servants, to call them that were invited to the marriage; and they would not come.

4. Again he sent other servants, saying: Tell them that were invited, Behold, I have prepared my dinner; my beeves and fatlings are killed, and all things are ready: come to the marriage-feast.

5. But they neglected, and went their ways, one to his farm, and another to his merchandise.

6. And the rest laid hands on his servants, and having treated them contumeliously put them to death.

7. But when the king had heard of it, he was angry, and sending his armies he destroyed those murderers, and burnt their city.

Mt. 22:

8. Then he says to his servants: The marriage indeed is ready; but they that were invited were not worthy.

9. Go therefore into the highways; and as many as you shall find call to the marriage-feast.

10. And his servants going forth into the ways, gathered together all that they found, both bad and good: and the wedding-hall was filled with guests.

11. Now the king went in to see the guests: and he saw there a man who had not on a wedding garment.

12. And he says to him: Friend, how camest thou in here not having on a wedding garment? But he was silent.

13. Then the king said to the waiters: Bind his hands and feet, and cast him into the outer darkness: there shall be weeping and gnashing of teeth.

14. For many are called, but few are chosen.

This parable in Matthew has been repeatedly interpreted both in ancient and modern times as being identical with the similitude in Luke, 14, 16–24. Jülicher even maintains that "there is scarcely anything in the criticism of the Gospel so certain" as this; "that clearly Luke and Matthew constructed this parable from a genuine parable of Jesus, according to their own taste and their conception of its meaning." "The hypothesis that Jesus, at different times, had treated the same subject in various ways not only causes Him to appear as of poor imagination, but also directly attributes to the Master a kind of self-imitation which in this case can only be described as a caricature, so imperfect is this second edition; and all merely to preserve the long-faded halo of infallibility for the narratives of the Evangelists" (II, 407).

Although, it is true, Maldonatus and other Catholic exegetists hold that the two similitudes are identical, and although there is clearly a great similarity between them, yet because of their manifold differences

it is far more probable that they are really distinct parables and must be regarded as having been spoken on the different occasions specified by Matthew and Luke. Hence, there is not the slightest occasion for regarding this parable as an indication of "poor imagination" on the part of the divine Master, or as "self-imitation," or a "caricature." The interpretation of both parables will render the various points of difference clearer.

Moreover, the Protestant critics, as Jülicher admits, have long been divided in their view of the hypothesis which he describes as the surest result of Gospel criticism. Trench, Van Koetsveld, Godet, Goebel, Steinmeyer, Nösgen, Edersheim, Stockmeyer, Plummer, Dods, Bruce, Bugge, and others are quite as decided in their denial of the identity of the parables as Jülicher is in maintaining it. Bruce, for example, thinks that the hypothesis put forward by Jülicher "is based on a very superficial, outward view of the narratives" (p. 460 *et seq.*).

The circumstances in which the present simile was proposed are the same as, or at least very similar to those attending the two previous ones. It forms likewise part of the instruction given by our Lord on the last days before His Passion, in the Temple or in the porches and porticos of the Temple.

If we admit with Schanz and others that in the ἀποκριθείς (v. 1) there is direct connection with v. 44 of the preceding chapter, we shall regard this parable as a continuation on the same day of the same instruction and hold also that like the others it was addressed, primarily, to the Sanhedrists (αὐτοῖς with reference to 21, 45). But there seems nothing against the assumption that this third parable was spoken on another day and that its lesson has reference to the multitudes in particular, even though the Pharisees were present at the discourse (22, 15). Any fresh instruction is usually prefaced with ἀποκριθείς, and the new parabolic discourse is to be distinguished from those previously given by πάλιν.

In the introductory formula, the Evangelist once more, as in the parables of the Cockle and of the Five Talents (Mt. 18, 23), makes use of the Aorist, ὡμοιώθη. As was remarked in the first of these parables, the changing of the

tense is not to be regarded as purely accidental. Here also we can recognize in the ὡμοιώθη an allusion to the history of the kingdom of Heaven amongst men, by which history the truth to be illustrated by the parable is made manifest.

The image employed by our Lord as the basis of the parable is the marriage feast of the son of a mighty prince. But in the individual features, the antitype passes over into the image, because, as in the previous simile, Christ would sum up under the figurative disguise the history of the chosen people's past and future.

A first and a second invitation to the marriage feast are sent forth. Messengers were sent again on the day of the marriage feast to those guests who had been previously invited, but they would not now comply with this fresh request (v. 3).

As a proof that the custom of issuing a second invitation existed amongst the ancients, Schanz, Edersheim, and others refer to a passage which occurs in the Lamentations in the Jewish Midrash (Midrash Echa Rabbati, 4, 2): "Quaenam fuit gloria Hierosolymitanorum? nemo eorum venit ad convivium, nisi bis vocatus." Notwithstanding that in the same book there are enumerated many rather ridiculous prerogatives of the citizens of Jerusalem, we may be permitted to regard this second invitation as not altogether unusual, particularly as modern travelers mention the same custom as prevailing amongst the Persians and Chinese. Such a second invitation was by no means unusual amongst the Greeks and Romans, as we learn from various authors (cf. also Esth. 6, 14).

The refusal did not prevent the prince from sending his messengers a third time. But now they were not merely to request the presence of those invited, but to urge them to come by the intimation that all was in readiness: "Behold, I have prepared my dinner; my beeves and fatlings are killed and all things are ready: come ye to the marriage" (v. 4).

The term for the marriage feast, similarly to the names of Jewish and heathen festivals (also in classic Greek), is frequently used in the plural (*οἱ γάμοι*. Mt. 22, 2, 3, 4, 9; 25, 10; Lc. 12, 36; 14, 8 [D *γάμον*]),

but it is also used in the singular (Mt. 22, 8, 10 C D etc., 11, 12; Joh. 2, 1, 2; Hebr. 13, 4; Apoc. 19, 7, 9). It is scarcely necessary for the explanation of the plural form to allude to the various stages of the marriage feast or its continuation from seven to fourteen days (cf. Judc. 14, 12; Tob. 8, 19 Greek).

The banquet is described as ἄριστον, *breakfast.* The royal wedding festivities probably began with an early repast which was followed in the evening by the principal banquet (τὸ δεῖπνον τοῦ γάμου Apoc. 19, 9). In Homer ἄριστον was equivalent to the first breakfast at daybreak to which the δεῖπνον was added at midday. But the later Attic authors called the first light meal ἀκράτισμα and the lunch at midday was named ἄριστον. It is in this sense that the latter word is to be understood in the New Testament (cf. Jos., Ant. V 4, 2 n. 190). The behavior of the guests (v. 5) quite bears out the hypothesis that the invitation was for this midday repast.

Next to the ταῦροι, τὰ σιτιστά is best rendered by the "fatted calves" (cf. Lc. 15, 23 τὸν μόσχον τὸν σιτευτόν), which, unlike the calf in the field, is fattened or stall-fed. In the Vulgate, *altilia* (from *alere*) describes the same thing. There is no question here of *aves altiles* (3 Reg. 4, 23 Hbr. 5, 3), which were much liked, particularly amongst the Egyptians.

The third time also, the invited guests refused to accept the invitation. Some of them took no heed of it, but went about their ordinary daily work, either in the fields or at their business. But others behaved still worse. They seized the messengers, cruelly illtreated them, and put them to death. The prince, so outrageously insulted and so deeply injured, now grew angry. He sent his soldiers and had those murderers killed and their city burned to the ground (v. 7).

In v. 5 ἴδιον ἀγρόν stands without any special emphasis instead of ἀγρὸν αὐτοῦ.

To the first named class of the guests belonged the farmers and merchants, in particular, but in the second we may assume that there were men of higher standing and more powerful subjects of the prince. Jülicher, instead of the owners of fields and of business houses, would prefer to have invited high officials and the king's officers (II, 420). But it is to be observed, as Van Koetsveld rightly points out (I, 255), that a royal marriage like this of the king's son and heir is to be regarded, according to Oriental custom, as the particular occasion on which the subjects of the prince pay their homage, Esth. 1, 3–5 (LXX γάμος);

2, 18; 1 Mach. 10, 58. — 3 Reg. 1, 9; 1 Par. 29, 22. Therefore it was of special importance to the king that all classes of his subjects should appear at the feast. Farmers and merchants, however, would naturally have formed the majority of the people.

The nature of the festival, which was not merely a family banquet but had political significance, easily affords an explanation of the king's pressing invitation to his subjects. On the other hand, this circumstance also explains how in the parable the invitation to the marriage of the king's son might prove the occasion of an open rebellion.

Jülicher, it is true, finds "the conduct of those invited as described in v. 6 exceedingly improbable. Either the king, who first invited subjects so affected towards him, was demented, or the citizens were, who so grievously provoked him." Van Koetsveld maintains that having regard to Oriental ways, such behavior is not to be considered as improbable. To remarks so worthy of attention, Jülicher can only reply in these magniloquent words: "We will accept none of such evasions" (II, 422).

Certainly every exegetist who is a true believer is free with regard to these details, as well as others, to undertake a searching investigation into the antitype and the image, and therefore to regard this part of the parable as an allegorical description which would correspond to the actual antitype and not to the image. Nor does this involve any concession to the spirit of unbelief. But, on the other hand, there is nothing to prevent us from considering the possibility of an interpretation which leaves to the image its reality, and makes these individual features intelligible by reason of Oriental conditions.

If we are to look upon the festive occasion of the marriage of the king's only son as affording an opportunity for a declaration of loyalty on the part of the subjects, which they should manifest by their presence at the feast, we shall not by any means find it "exceedingly improbable" that rebellious subjects, who had planned a revolt against their prince, should seize on this opportunity to express their dissatisfaction openly, and by the ill-usage of the royal messengers to raise the standard of rebellion (Van Koetsveld, I, 258). When we remember the despotic nature of the sway of an Oriental prince who is responsible to no one for his actions, and that many Oriental peoples are by nature very easily roused to violence and rebellion, these things will not occasion us very much surprise.

It is also quite conceivable, having regard to the image only, that the king should at once order an expedition to get ready for the purpose of punishment. The expedition was sent against the assassins, who probably dwelt in a small town at no great distance from the capital. The soldiers took the town and acted according to the Oriental usages of war.

Most of the inhabitants were put to death, their possessions plundered, and their houses set on fire. We need not necessarily assume that the expedition was sent out and such summary vengeance taken before the resumption of the wedding festivities. The order was given at once, but preparations could be made quickly for other guests.

Nothing further is said about those others who went their way and did not trouble themselves about the invitation.

After the prince had given his orders to the troops, he sent out his servants once more to bring other uninvited guests to the marriage feast. As those first invited had rendered themselves unworthy to participate therein, the messengers were to go into "the highways," and to bring whomsoever they could find to the feast. Conformably to these orders, they gathered together all sorts of guests, good and bad, so that soon the banquet hall was filled (v. 8–10).

With regard to the terms, in the first place, the *ἐπὶ τὰς διεξόδους τῶν ὁδῶν* is variously interpreted. In the Septuagint, *αἱ διέξοδοι* is used nineteen times for the Hebrew תּוֹצָאוֹת, *vents, exits of a spring*, and especially for the "termination of a boundary-line" (Num. 34, 4, 5, 8, 9, 12; Jos. 15, 4, 7, 11; 16, 3, 8, etc.; Ps. 67 Hbr. 68, 20. Cf. Eccli. 25, 25, Greek). The very appropriate meaning of the "ending-point of the highways" in the Gospel might correspond with this usage, and the beginning of the highroad before the gates of the town would be described thereby. Some, on the contrary, accentuate more the first of the prepositions, *διά*, and translate "crossroads" (Weizsäcker). The first rendering, in any case, is to be preferred. In v. 10, the Vulgate translates *impletae sunt nuptiae discumbentium*, according to the reading *ὁ γάμος*. But the reading *ὁ νυμφών*, literally "bridesroom," also "marriage hall," is preferable (cf. the various readings) (Mt. 9, 15, etc.). The *discumbentium, ἀνακειμένων*, refers to the well-known custom of the ancients of reclining on cushions at table.

With regard to the subject, here as in the previous parable the working of the truth which the parable is to illustrate is clearly distinguished. For the unworthiness of those who were invited, of itself, would scarcely be a sufficient reason in the image for now bringing together all kinds of people who had run thither, good and bad, from the highways (Edersheim, II, 428). But particular stress is here laid on the leading lesson of the parable, as shall be seen from the exposition.

We see the same thing at the conclusion of the simile (which many

regard as a distinct parable) of the "wedding-garment"; but it necessarily belongs to the complete instruction which Christ willed to give on this occasion, and is very well adapted to be an integral part of the simile which He chose.

After the feast had begun, the king went into the banquet hall to greet his guests, and perceived one who had not a wedding-garment. He demanded an explanation, and as the man had no excuse to offer, the king ordered his servants to bind this unworthy one, hand and foot, and to cast him into exterior darkness, where there is weeping and gnashing of teeth (v. 11–13).

The wedding-garment, ἔνδυμα γάμου, is the general term for a dress befitting the royal marriage festivities. These last guests had been called together from the highways; most of them were strangers who, perhaps, had traveled over a long, dusty or muddy road. Therefore, they would certainly be allowed time after the invitation to change their garments. As they were mostly poor people from foreign lands, probably they would be afforded an opportunity of doing this in the palace. We must, indeed, assume that the king had presented the necessary change of clothes, at least to those guests who were unprovided. We know from Genesis that such festive garments were amongst the gifts of royalty (Gen. 45, 22; cf. Judc. 14, 12; 4 Reg. 5, 22). This custom will not surprise us when we consider the loose, flowing garments worn in the East and also the greater necessity of often changing one's clothes in that region. The confusion of the guest who could offer no excuse proves that the prince had given those strangers who had come from the highways time and opportunity to garb themselves suitably for the royal feast.[1]

In the punishment of the disrespectful guest, the antitype and the image are again intermingled. The exterior darkness, as a contrast to the brilliantly lighted banquet hall, belongs to the image. The binding of hands and feet, the weeping and gnashing, are to symbolize the severity of the punishment in that place of eternal torments, concerning which Christ made use of the same words on other occasions (Mt. 8, 12; 13, 42).

[1] This hypothesis appears tenable on intrinsic grounds, though not from any known present-day Oriental custom. Schneller ("Kennst du das Land[16]" [Leipzig 1899]) has not taken this sufficiently into consideration. Moreover, in the interpretation of this feature more attention is to be paid to intrinsic probability and possibility than to the probable extrinsic reality. The antitype, as said before, mingles with the image.

In this third parable Christ repeats, still more plainly and emphatically, what He had already set forth with earnestness and decision in the previous one to the people and their leaders. For, as things happened at the royal marriage feast, so would it be in the kingdom of the Messiah.

As we remarked before concerning the parable of the Bridegroom and the Wedding Guests, the union of bride and bridegroom as an image of the Old Covenant of Jehovah with the people of Israel and of the still more intimate relations of the Messiah with His people of the New Covenant was known and familiar to every Israelite from the words of the Prophets. In the royal father, therefore, who celebrates the marriage of his son it was easy to recognize the image of God the Father, who unites the Messiah to His bride, the newly chosen people, the Church of the New Covenant.

The first invited guests were the people of Israel. Through the Prophets of the Old Testament they had received the call from God to hold themselves in readiness for the time when the Messiah should come and His people should be espoused to Him in justice and righteousness, in love and mercy (Os. 2, 19). Hence, in the messengers who summoned the guests for the second and the third time to the feast we are prepared to recognize, not the Prophets, but rather John the Baptist and the Apostles. These invited Israel to participate in the marriage feast of the Messiah by inviting the Jews, particularly after Christ's Resurrection and Ascension, to believe in Him and to enter His Church.

The fate of Christ's messengers and servants accords perfectly with the prophetic description in the parable. A portion of Israel paid no attention to their preaching, but went about their work and business as usual. Another section not only continued in stubborn unbelief, but also illtreated and scourged the Apostles, even putting to death James and Stephen.

Thus the first invited guests of the Messiah and Saviour showed themselves unworthy of their invitation. A twofold punishment will therefore be meted to them. They themselves with their city shall perish, and in their place the heathen nations shall have a share in the marriage feast of the Messiah, in the riches and the joys of the kingdom of Heaven. The burning and destruction of the city of Jerusalem were plainly enough foretold by our Lord in the parable. But before Israel was overtaken by these punishments the Apostles had already turned to preach the Gospel to the heathen nations, the unbelief of the Jews having become more and more manifest. "To you it behoved us first to speak the word of God: but because you reject it, and judge yourselves unworthy of eternal life, behold we turn to the Gentiles" (Act. 13, 46).

The guests called from the highways, who did not belong to the people first invited, are a very appropriate image of these heathens who were invited later. They responded with far greater alacrity to the call of God, as we see everywhere in the history of the preaching of the Gospel. Thus, indeed, shall the marriage-hall be filled with guests.

But the joys of the marriage feast are not to last merely for a short time and then to come to an end. Christ will prepare for His own a never ending feast of bliss. He requires, however, that His guests shall fulfil His conditions for participation in this feast. All must provide the wedding-garment by a life according to the precepts of the Gospel. The opportunity for doing so and the means of obtaining this garment of justice and holiness are offered by Christ to all, but each one must make use of these means and co-operate with the grace which God gives him, "and put on the new man, who according to God is created in justice and holiness of truth" (Eph. 4, 24).

Whosoever, by his own fault, shall fail to fulfil this necessary condition shall incur the punishment of the disrespectful guest in the parable: bound hand and foot he

shall be cast into the place of eternal punishment without hope of release or mitigation.

The principal points of this interpretation are to be found in the commentaries of the Fathers of the Church, especially in Origen (Com. in Mt. t. 17 n. 15–24. M. 13, 1524–49), St. Chrysostom (Hom. 69 *al.* 70 in Mt. (M. 58, 647–54), and St. Jerome *ad loc.* M. 26, 165–7). The majority of the older and many of the modern expounders understand by the servants who were sent first the Prophets of the Old Covenant; but as the parable sets forth the marriage of the king's son and the banquet already prepared and thereby refers to the time when Christ invited all into His Church, it will be best for us to assume with Saints Hilary and Chrysostom, and with Theodor. Heracl., Euthymius, Cajetan, Salmeron, Jans. of Ghent, and others that these servants who summoned the guests first invited were the Apostles and disciples of Christ.

We are told in the parable that "other servants" were sent to repeat the invitation, but in the exposition we must not so strain the meaning of these words as to force the conclusion that these were necessarily different servants from those who gave the first invitation. Moreover, after the Ascension, the first disciples of Christ were succeeded by numerous others who joined with the Apostles in the preaching of the Gospel.

From the earliest times the wedding-garment has given a great deal of trouble not only to homilists but also to exegetists. Protestant interpreters in particular, both past and present, have labored to discover in this garment their "self-imputed righteousness," and, to render their doctrine credible, have appealed to SS. Basil, Chrysostom, Ambrose, Hilary, and Augustine, all of whom are supposed to have seen in this garment, "in contradiction of the Roman Church," the true Faith alone which relies on the righteousness of Christ and not on works. This incredible assertion is to be found even yet in Wichelhaus-Zahn ("Evg. Matthäi" [Halle 1876], p. 301). Schanz, however, thinks, and rightly, that these interpreters cannot have ever read the Fathers of the Church. Maldonatus, indeed, observed against the Calvinists of his time: "Vera et propria est Tertulliani (de resurr. carnis), Origenis, Chrysostomi, Auctoris Imperfecti, Ambrosii (serm. 14 de natali Dom.), Hieronymi, Gregorii, Theophylacti et Euthymii sententia, vestem nuptialem caritatem, bona opera et vitam fidei Christianae respondentem significare" (*ad loc.* p. 513). Even Jülicher rejects, from quite another point of view however, the interpretation of the Protestant exegetists, resulting as it does from "the prejudices of their doctrine of justification," as not corresponding to the text in Matthew. He rightly remarks that, according to the whole

tenor of the parable, those who are adorned with the wedding-garment are such as "bring forth the fruits of the kingdom of God or those who have not merely responded to God's call, by saying Yes, or Lord, Lord; but who have also done the will of the Heavenly Father and can show the works of justification, as we may learn from 25, 35, and the following verses. There can be no other possible meaning for the ἔνδυμα γάμου than this, which goes back as far as Irenaeus" (II, 428).

Setting aside Jülicher's utterly erroneous and arbitrary premises, according to which such "Catholic views" rest wholly on the inventions in Matthew, we can but agree with what he says. Certainly, no one can appear at the banquet of the kingdom of God who does not possess the true faith, but that something more is required on the part of the guest, namely, co-operation with the grace of God by a life according to faith, such precisely is the lesson which Jesus Christ would teach us in the second part of His parable.

The hypothesis that a change of garment was provided in the royal palace itself for the strange guests called from the highway does not in the least affect this the only authorized interpretation. For we have to keep in view continually and to hold fast to the doctrine that divine grace on the one side, and on the other co-operation with this grace form the necessary twofold factor in the works of justice.

Such are the arguments in accordance with which St. John Chrysostom so admirably interprets the fundamental idea of the parable — in these words: "Προαναφωνεῖ μὲν γὰρ καὶ τὴν ἔκπτωσιν τῶν Ἰουδαίων καὶ τὴν κλῆσιν τῶν ἐθνῶν· δείκνυσι δὲ μετὰ τούτου καὶ τοῦ βίου τὴν ἀκρίβειαν, καὶ ὅση τοῖς ἀμελοῦσιν ἡ δίκη κεῖται" (*loc. cit.* n. 1. M. 58, 647). Thus Christ will teach us a twofold lesson: in the first place, the rejection of the Jews and the call of the heathen, and next, the necessity of leading an upright life after the call.

Hence the same holy Doctor of the Church regards this simile as a continuation of the previous figurative discourse, but as carrying us much further. Both conjointly are to remind us of the great goodness and longanimity with which Almighty God, ever and always, invited His people to participate in the riches and joys of His kingdom; further, both illustrate the ungrateful and outrageous behavior of Israel with regard to all God's care and solicitude; finally, they show us the punishment necessarily following this

offense, that is, the rejection of the Jewish nation, and the call of the people of a New Covenant to share in the kingdom of the Messiah.

Herewith an important point has been added to the lessons of the previous parable of the Two Sons. In the simile of the two sons it was shown that the most despised amongst the Jews, the public sinners, would enter into the kingdom of Heaven before the priests and the princes of the people. But in the parables of the Wicked Husbandmen, and of the Marriage Feast the sentence is this: No longer shall the husbandmen who were at first entitled to the vineyard, nor the guests who were invited before all others, nor the people and priests of Israel, receive any share in the kingdom; but the despised strangers from the highways, the members of a new people who bring forth fruits of the kingdom, shall take the place and position of Israel in the kingdom of the Messiah.

The parable of the Wicked Husbandmen ended with the putting to death by His people of Christ, the Messiah, the eternal Son of God. The royal marriage feast takes us a step further. The espousals of the royal bridegroom with His bride, the Church of a New Covenant, were, indeed, solemnized with splendor. The Son whom the husbandmen had put to death is living once more, and reigns in royal magnificence beside His Father. He receives from the hands of the Heavenly Father His bride, that is to say, all the faithful whom the Father leads to Him (John, 6, 44). His messengers go forth for the last time to call Israel also to the espousals of the Lamb.

Once more they are repelled with stubborn unbelief. And now God's patience is exhausted. Hence the punishments of avenging justice, which were threatened in the previous parables, are now shown to us in their execution. Never again shall the Son be sent as the final messenger, for He has fulfilled His mission; and now, with the Father, as the mighty Lord of armies, He sends His troops to execute punishment on the obstinate people, to kill the murderers, and to set fire to their city.

The condition for participation in the kingdom which was announced in the preceding parables is here set forth still more plainly and emphatically. In the former we have pointed out to us the examples of the son who does the will of his father and of the husbandmen who will deliver up the fruit of the vineyard, whilst in the latter the absolute necessity of leading an upright life according to the will of God is demonstrated by the severe punishment incurred by the guest lacking a wedding-garment.

Thus the three last parables in Matthew form a beautiful trilogy in which, quite systematically, point for point, the programme of the kingdom is sketched both for Jews and heathens.

We shall not here enter more fully into the antagonistic views which have been put forward with singular audacity as regards this parable. Jülicher laments "the melancholy fact that we know quite well what Matthew meant by this parable, and what Luke discovered in it; but that it is only possible for us, by daring hypotheses, to approximate to the form in which it came from the lips of Jesus and, with this, to its original fundamental idea" (II, 430). No one, Jülicher himself not excepted, can take it amiss of the exegetist who is a believer, if he places a higher value on the authority of the Evangelists and of a past of nineteen hundred years than on the "daring hypotheses," and by the very fact of their "daring," arbitrary and unfounded, of an unbelieving critic; nor, if he prefers to regard the uniform and beautiful parable presented by Matthew with its sublime lesson of the kingdom of Heaven as the genuine words of our Lord rather than the piece of patchwork composed of bits collected with boundless arbitrariness from Matthew and Luke which Jülicher considers the "original parable" of Jesus (Lc. 14, 16 + Mt. 22, 4, 5 + Lc. 14, 21 a, b + Mt. 22, 9, 10 + Lc. 14, 24).

One other point deserves to be briefly mentioned. "Modern learning," which always goes to work "without prepossessions," finds in the present parable its chief, according to many critics, its only argument for the theory that Matthew's Gospel was written after the destruction of Jerusalem. "This Gospel presupposes the destruction of Jerusalem. The conclusion results with the greatest probability from Matthew, 22, 7. The seventh verse of the twenty-second chapter of Matthew is sufficient proof that his Gospel was not composed until after the year 70. For before the burning of Jerusalem, it would have been almost impossible to imagine the details, so little suited to the parable of the marriage

feast, of the king's anger at the manner in which his invitation was received, and of the sending of his troops to put the murderers to death and to burn their city." So Harnack and Jülicher.

Certainly, if we assume, first, that Christ was a mere man and not the Son of God; secondly, that it is impossible to predict future events; thirdly, that Christ in the parable was speaking of a mere private individual who gave a banquet, and that Matthew, according to his own ideas and conception, elevated this private individual to the rank of a king and turned the banquet into the marriage feast of the king's son; fourthly, that the avenging expedition had been sent forth and had accomplished their task before the feast was resumed; fifthly, that previous to the year 70 it would have been impossible to conceive the idea of the destruction of an enemy's city by fire as occurring in Eastern warfare; undoubtedly, if we assume all this, and more as well, then there will result "with the greater probability" "a sufficiently proved" and highly to be desired conclusion!

But so long as it is considered quite superfluous to bring forward even the slightest proof of these assumptions, we cannot regard the inference as a scientific result and must decline to discuss it further.

Our Lord in concluding the parable added the words which He had already made use of in the parable of the Laborers in the Vineyard, "Many are called, but few chosen" (Mt. 22, 14). In the earlier parable, the inference which results from the principal idea of the simile is thus summed up: while many are called to the ordinary degree of grace, but few are chosen for the extraordinary gifts of God's voluntary beneficence.

In the present parable also, we must try to understand the meaning of the words from its fundamental idea. But here this idea teaches us another meaning. As we have seen, the parable and the lesson which Christ illustrates therein fall into two parts: the rejection of the guests who were first invited, and the condition imposed upon all who attended the banquet. If we would connect those words with the second part, to which they are joined by extrinsic sequence, the following meaning would be deduced: Amongst the people of the New Covenant who are destined by God to participate in the kingdom of the Messiah in place of rejected Israel many indeed are called, but only few will

be admitted to the actual possession and enjoyment of the kingdom as the elect of God. But such a conclusion would not be at all appropriate to the parable. For amongst the crowd of guests who, in the end, filled the marriage hall the king found but one who had not a wedding-garment. Now it is not exactly necessary for the application of the image to the reality to urge the fact that there was only one, for the example of the one guest is quite sufficient to illustrate the condition to be fulfilled by all and the punishment to be expected in the event of non-fulfilment. But certainly, it would be in direct contradiction to the image to assume that of those guests who were invited last, only a few fulfilled the condition and retained their places at the royal marriage feast.

We must, therefore, refer Christ's words, not to the second, but to the first and really the chief part of the parable, that in which the rejection of the Jewish nation is declared. The words certainly in their full import apply to Israel, of whom alone our Lord meant that they should be understood. For He sums up in this sentence the whole parable which is to announce to the people and their leaders the verdict of God's justice and the punishment which they have incurred by their unbelief. "Many are called, but few chosen." Of the great number of the Israelites who were called collectively to the kingdom of the Messiah, only a few will actually receive a share in it. Thus these words of Christ confirm what the Prophets predicted (Is. 10, 21; Am. 3, 12) and the Apostle wrote to the Romans (Rom. 11, 5): the majority of the people, by their own fault, are deprived of salvation, but a remnant of Israel will yet share therein.

At the same time the words point out to us that it depends, above all, on the grace of God whether those called actually attain their goal. For the haughty self-righteousness of the Pharisees, who, with their whole nation, believed that as the children of Abraham they had a legal claim to the kingdom of the Messiah, this reference and the

reminder of the small number chosen out of Israel were a very salutary humiliation.

St. Augustine (Sermo 90, 4) and St. Gregory the Great, as well as others, certainly refer the words to the second part of the parable and think that the sentence applies to the members of the Church of Christ also. St. Thomas Aquinas and others explain the sentence as having reference to both the first and the second parts of the parable. Neither exposition, however, is in accordance with the words of our Lord.

In different passages of the Talmud we meet with two similes which somewhat resemble both parts of the parable of the Marriage Feast. In their oldest form they are said to date back to Jochanan ben Zakkai, a contemporary of St. Matthew. In one of these Rabbinical parables it is related that a king issued invitations for a feast, but did not exactly specify the time. The wise ones got ready and sat down to wait at the palace gates, for they did not think any very long preparation would be needed for a feast in the royal palace. The fools said it was time enough, as no feast could be celebrated without the necessary preparation, and they went about their work. But the king suddenly called his guests thither. He was pleased with the wise ones and made them take their places that they might eat and drink. But he was angry with the fools and allowed them to stand hungry and thirsty, as spectators.

In the second parable it is related of a king that he gave his royal garments to his servants. The wise ones took them and kept them carefully. The fools wore them and went to work in them. After some time the prince demanded his clothes back, and the wise ones were able to restore them clean and beautiful. But the fools had quite soiled them. The king was pleased with the wise ones, put the garments into his treasury, and allowed the men to go to their homes in peace; but he was angry with the foolish servants, gave their clothes to the fuller, and cast them into prison.

The immense difference between this Rabbinical wisdom and the Gospel narrative is clear. Here also, we must give the latter the preference, and recognize its superiority to the extracts from the Talmud. Cf. Edersheim, II, 425–7.

The lessons which Christ teaches in this parable, their meaning and their application, are adapted to all ages and to every individual human being.

The image of the marriage feast admits, in general, of appropriate application to the Incarnation, to the Church, the union of God with individuals by means of grace, the

Blessed Eucharist, and to eternal happiness. With regard to all these, the parable affords a wealth of practical instructions and admonitions.

Of the various features, that of the invitation to the marriage feast especially refers to the manifold calls and inspirations of divine grace with which every one must cooperate faithfully. The exclusion of the guests first invited reminds us also of the crucial importance of grace and exhorts us to humble prayer for final perseverance.

But, above all, is the application of the lesson of the wedding-garment obvious and practical. Our Lord requires from every Christian the fulfilment of the necessary condition of a life of justice and holiness. The image may be applied also, according to the Fathers of the Church, to the individual parts of this general condition thus: to sanctifying grace, to charity, purity, humility, and other virtues.

Some words of St. Augustine, who explained the parable at great length in a sermon to the faithful, may well find a place here: "Nuptias filii regis eiusque convivium norunt omnes fideles et apparatus mensae dominicae omnium est voluntati propositum. Interest autem, quomodo quis accedat, cum accedere non vetatur. Scripturae quippe sanctae docent nos, dominica duo esse convivia: unum, quo veniunt boni et mali, alterum, quo non accedunt mali. Ergo convivium Domini, unde modo, cum Evangelium legeretur, audivimus, habet utique bonos et malos. Omnes, qui se ab hoc convivio excusaverunt, mali sunt: sed non omnes, qui intraverunt, boni sunt. Alloquor ergo vos, qui in hoc convivio boni discumbitis, quicumque attenditis, quod dictum est: *Qui manducat et bibit indigne, iudicium sibi manducat et bibit.* Omnes, qui tales estis, alloquor vos, ut foris non quaeratis bonos, intus toleretis malos . . . Quid ergo est? Omnes, qui acceditis ad mensam dominicam, quae hic est, nolo esse cum multis separandis, sed cum paucis conservandis. Unde hoc poteritis? Accipite vestem nuptialem. Expone, inquies, nobis vestem nuptialem. Procul dubio illa vestis est, quam non habent nisi boni, in convivio relinquendi,

servandi ad convivium, quo nullus malus accedit, per Domini gratiam producendi; ipsi habent vestem nuptialem. Quaeramus ergo, fratres mei, inter fideles qui sunt, qui habent aliquid, quod mali non habent, et ipsa erit vestis nuptialis. Si sacramenta dixerimus, videtis, quemadmodum sint malis bonisque communia . . . Quae est ergo vestis nuptialis? Haec est vestis nuptialis: *Finis autem praecepti est*, Apostolus dicit, *caritas de corde puro et conscientia bona et fide non ficta.* Haec est vestis nuptialis, non quaecumque caritas: nam plerumque videntur se diligere etiam homines participes malae conscientiae . . .; sed non est in eis caritas de corde puro et conscientia bona et fide non ficta. Talis caritas vestis est nuptialis . . . Interrogate vos; si habetis illam, securi estis in convivio dominico. Duae sunt in homine uno, caritas et cupiditas. Caritas nascatur in te, si nondum nata est; et si nata est, alatur, nutriatur, crescat . . .: caritas crescat, cupiditas decrescat, ut aliquando illa perficiatur, hoc est caritas, cupiditas consumatur. Induite vos vestem nuptialem; vos alloquor, qui necdum habetis. Iam intus estis iam ad convivium acceditis et vestem in honorem sponsi nondum habetis: vestra adhuc quaeritis, non quae Jesu Christi" etc. (Sermo 90. M. 38, 559–66).

In the thirty-eighth homily of St. Gregory the Great we find the same interpretation of the wedding-garment. St. Hilary maintains that "Vestitus autem nuptialis est gloria Spiritus Sancti et candor habitus caelestis, qui bonae interrogationis confessione susceptus usque in coetum regni caelorum immaculatus et integer reservetur" (M. 9, 1044 B). Druthmar instances both interpretations, one after the other, as the most appropriate: "Vestis nuptialis caritas est, quia per dilectionem Deus Ecclesiam sibi sociavit. Potest quoque vestis nuptialis vestis innocentiae, quam in baptismo accipimus, intellegi" (M. 106, 1440 D).

See further Smaragdus Abb., Collect. in epist. et evang., hebd. 21 p. Pent. (M. 102, 487–91); Haymo Halberstad., Expos. in Apoc. V 16; Homilia 135 in Dom. 21 p. Pent. (M. 117, 1135; 118, 717–26); Radulphus Ardens, Hom.

43 in Dom. 20 p. Trin. (M. 155, 2095–8); Ven. Godefridus Abb. Admont., Hom. 89 in Dom. 20 p. Pent. (M. 174, 611–7); Hugo de S. Vict. (?), Alleg. in N. T., II, 32 (M. 175, 798 *et seq.*).

The Church has appointed this parable as the portion of the Gospel to be read on the nineteenth Sunday after Pentecost, and, as lesson for the third nocturn, a part of the thirty-eighth homily of St. Gregory the Great on the Gospels. The Antiphons for the Benedictus and the Magnificat are taken also from the parable. The same Gospel is also read on the Feast of St. Joseph of Cupertino (18 September), who is especially honored as "seraphicus Confessor" and who, pre-eminently, possessed the wedding-garment of divine charity, such as is described in the homily of St. Gregory the Great in the third nocturn.

The parable of the Royal Marriage Feast, which is so fraught with meaning, may be used in various ways for preaching and meditation.

I. The Marriage of the King's Son

I. *Christ the Bridegroom.*
   1. He is the true Son of the King of Heaven.
   2. He has at the same time become true man in order to enter into the closest union with mankind.

II. *The Church as the bride of Christ.*
   1. Christ has chosen the Church as His bride (Eph. 5, 23–29).
   2. The Church is ever in the most intimate union with her Bridegroom.
   3. The individual members of the Church are also called to participate in this intimate union with Christ.

III. *The marriage feast:*
   1. For the Church as a whole.
      (*a*) Christ, as the Bridegroom of the Church, celebrated His espousals in a like manner at the foundation of the visible community

of the Faithful, to which He gave a head with all the means of grace for the teaching, guidance, and sanctification of its members.

(*b*) The intimate union of Christ with the Church finds its most beautiful expression in the Blessed Eucharist.

(*c*) The espousals of Christ with the Church will be gloriously consummated at the marriage feast of the Lamb in the heavenly Jerusalem (Apoc. 19, 7–9).

2. For each one of the Faithful individually.

(*a*) Christ by sanctifying grace wills to enter into the most intimate union with every one of the Faithful individually.

(*b*) He puts the seal to this intimate union in each Holy Communion.

(*c*) He will consummate His union with souls in a glorious eternity.

II. The Wedding Guests

I. *The Jews who were invited first.*

In accordance with God's free election the first invitation to the marriage of the heavenly King's Son was sent to the chosen people of Israel.

2. The Prophets and the Apostles are the messengers of God.

3. The chosen people reject the invitation and thereby forfeit participation in the divine marriage feast.

II. *The heathens who were invited last.*

The heathens were invited without regard to nationality to Christ's marriage feast in place of the people of Israel.

The Apostles and disciples of Christ and their successors are God's messengers to the heathen.

3. Every individual by faithful co-operation with grace must respond to the invitation and thus render himself worthy of participating in the divine marriage feast.

III. The Wedding-Garment

I. *The necessary condition.*
   1. God's invitation does not suffice for participation in the royal marriage feast.
   2. Neither is it sufficient to accept this invitation and to appear in the marriage hall.
   3. Every guest in addition must have a wedding-garment.
   4. Each guest on receiving the invitation will be afforded the opportunity of procuring this garment.

II. *What is this wedding-garment?*
   1. The wedding-garment is not merely Faith, since without Faith no one can accept God's invitation to enter the marriage hall.
   2. This necessary condition signifies the leading of a life according to Faith in justice and holiness.
   3. This life according to Faith must possess pre-eminently real love of God, and be adorned with every Christian virtue.
   4. Every opportunity is afforded with the invitation for fulfilling this condition by co-operation with grace.

III. *Reward and punishment.*
   1. The kingly Giver of the feast exacts from every one an account of the fulfilment of the necessary condition.
   2. The guest without the wedding-garment shall be excluded from participation in the marriage feast and shall be delivered to everlasting punishment.
   3. The others shall receive an everlasting share in the joys of the marriage feast of the Lamb:

"Blessed are they that are called to the marriage supper of the Lamb" (Apoc. 19, 9).

Conclusions

This parable, as well as the preceding one, refers primarily to the rejection of the old theocracy of Israel and to the calling of the people of the New Covenant to the kingdom of Christ. It teaches us more especially concerning this kingdom:

First, that Christ has in truth chosen the Church as His bride. He has loved her and given Himself for her that she might be sanctified and that He might be united to her in the most intimate manner. Secondly, that Christ can have none other than the one pure and spotless bride. The one true Church shall continue until the end in her indissoluble union with the Bridegroom. Thirdly, there are good and bad in the Church on earth, therefore, there is an external, visible community of the Faithful. Fourthly, it is not sufficient to belong to the Church by faith, or to be outwardly in union with her. Every one must live according to faith, and thus render himself worthy of everlasting membership with the kingdom.

XXVI. THE GREAT SUPPER

Luke, 14, 16–24

THE parable of the Great Supper is very similar in many points to the last one. It is as follows:

Lc. 14, 16–24:

16. Ὁ δὲ εἶπεν αὐτῷ· Ἄνθρωπός τις ἐποίησεν δεῖπνον μέγα καὶ ἐκάλεσεν πολλούς·

17. καὶ ἀπέστειλεν τὸν δοῦλον αὐτοῦ τῇ ὥρᾳ τοῦ δείπνου εἰπεῖν τοῖς κεκλημένοις ἔρχεσθαι, ὅτι ἤδη ἕτοιμά ἐστιν πάντα.

Lc. 14, 16–24:

16. At ipse dixit ei: Homo quidam fecit cenam magnam et vocavit multos.

17. Et misit servum suum hora cenae dicere invitatis, ut venirent, quia iam parata sunt omnia.

18. Καὶ ἤρξαντο ἀπὸ μιᾶς πάντες παραιτεῖσθαι. Ὁ πρῶτος εἶπεν αὐτῷ· Ἀγρὸν ἠγόρασα καὶ ἔχω ἀνάγκην ἐξελθὼν ἰδεῖν αὐτόν· ἐρωτῶ σε, ἔχε με παρῃτημένον.

18. Et coeperunt simul omnes excusare. Primus dixit ei: Villam emi et necesse habeo exire et videre illam; rogo te, habe me excusatum.

19. Καὶ ἕτερος εἶπεν· Ζεύγη βοῶν ἠγόρασα πέντε καὶ πορεύομαι δοκιμάσαι αὐτά· ἐρωτῶ σε, ἔχε με παρῃτημένον.

19. Et alter dixit: Iuga boum emi quinque et eo probare illa; rogo te, habe me excusatum.

20. Καὶ ἕτερος εἶπεν· Γυναῖκα ἔγημα καὶ διὰ τοῦτο οὐ δύναμαι ἐλθεῖν.

20. Et alius dixit: Uxorem duxi et ideo non possum venire.

21. Καὶ παραγενόμενος ὁ δοῦλος ἀπήγγειλεν τῷ κυρίῳ αὐτοῦ ταῦτα. Τότε ὀργισθεὶς ὁ οἰκοδεσπότης εἶπεν τῷ δούλῳ αὐτοῦ· Ἔξελθε ταχέως εἰς τὰς πλατείας καὶ ῥύμας τῆς πόλεως καὶ τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλοὺς εἰσάγαγε ὧδε.

21. Et reversus servus nuntiavit haec domino suo. Tunc iratus paterfamilias dixit servo suo: Exi cito in plateas et vicos civitatis et pauperes ac debiles et caecos et claudos introduc huc.

22. Καὶ εἶπε ὁ δοῦλος· Κύριε, γέγονεν, ὃ ἐπέταξας, καὶ ἔτι τόπος ἐστίν.

22. Et ait servus: Domine, factum est, ut imperasti, et adhuc locus est.

23. Καὶ εἶπεν ὁ κύριος πρὸς τὸν δοῦλον· Ἔξελθε εἰς τὰς ὁδοὺς καὶ φραγμοὺς καὶ ἀνάγκασον εἰσελθεῖν, ἵνα γεμισθῇ μου ὁ οἶκος.

23. Et ait dominus servo: Exi in vias et sepes et compelle intrare, ut impleatur domus mea.

24. Λέγω γὰρ ὑμῖν, ὅτι οὐδεὶς τῶν ἀνδρῶν ἐκείνων τῶν κεκλημένων γεύσεταί μου τοῦ δείπνου.

24. Dico autem vobis, quod nemo virorum illorum, qui vocati sunt, gustabit cenam meam.

V. 16. εποιησεν A D L and most Cod., It., Vulg., Pesh., Syr. Sinait. etc., Textus rec., Lachm., Brandsch., Hetz.; εποιει ℵ B R, Syr. Curet., Tisch., Nestle, Blass; — μεγα wanting in X, Arm. vers. — 17. ερχεσθαι ℵ A D etc., Vulg., Syr. Sinait. and Curet., Copt. vers. (*ut venirent*); ερχεσθε most Cod. of the Itala, Pesh., Goth. vers. (*venite*); — εστιν A B D etc.; εισιν ℵ L R, Tisch.; — παντα wanting in ℵ* B L R, b c ff^2 i l q (*iam paratum est*), Tisch., Nestle, Blass. — 18. εξελθων ιδειν ℵ B D L etc.: εξελθειν ιδειν G R, Syr. Curet., Pesh., Copt., Arm., Eth. vers.; εξελθειν και ιδειν A P X etc. — 19. ερωτω σε εχε με παρ.: D and seven codices of the It. διο ου δυναμαι ελθειν; l *non possum*. — 20. ετερος; D αλλος; Syr. Curet. *tertius*. — 21. δουλος: + εχεινος X Γ etc., Syr. Curet., Sinait., Heracl., Pesh., Textus rec.; — τοτε: D, e και; — εισαγαγε: D ενεγκε, d *adduc*, e *perduc*. — 22. ὅ ℵ B D L R, Syr. Curet. and Sinait., Copt., Arm. vers.; ως A P X etc., most Cod. of the It., Vulg., Pesh., Goth., Eth. vers., Textus rec., Lachm., Brandsch. — 23. ανδρων:

ℵ D, e m ανθρωπων; — at the end + πολλοι γαρ εισιν κλητοι, ολιγοι δε εκλεκτοι G H X Γ Λ etc.

Lc. 14:

16. But he said to him: A certain man made a great supper, and invited many.

17. And he sent his servant at the hour of supper to say to them who were invited that they should come, for that now all things were ready.

18. And they began all at once to make excuse. The first said to him: I have bought a field, and I must needs go out and see it: I pray thee, hold me excused.

19. And another said: I have bought five yoke of oxen, and I am going to try them. I pray thee, hold me excused.

20. And another said: I have married a wife, and therefore I cannot come.

21. And the servant returning, told these things to his lord. Then the master of the house, being angry, said to his servant: Go out quickly into the streets and lanes of the city, and bring in hither the poor and the crippled and the blind and the lame.

22. And the servant said: Lord, it is done as thou hast commanded, and yet there is room.

23. And the Lord said to the servant: Go out into the highways and hedges, and compel them to come in, that my house may be filled.

24. But I say unto you, that none of those men that were invited shall taste of my supper.

According to St. Luke, our Lord proposed this parable in the latter days of His public life in the interval between the Feast of the Dedication of the Temple and His last journey to Jerusalem. Probably, He was still in Perea and had been invited to dine at the house of some wealthy Pharisee. The company included scribes and others holding the same opinions as the host, and these watched critically the demeanor of the Master whom they hated (Lc. 14, 1, 3).

After healing the man suffering from dropsy and entering into a brief argument on the question of healing on the Sabbath Day, Christ proposed to the assembled company three parables, the subject in each of which is festive entertainments or banquets. The first was addressed to the invited guests and contained an admonition that they should

not strive for the first place, but should humbly choose the lowest (v. 7–11: compare our remarks on No. XXXII *infra*).

Christ then proposed the next parable to the master of the house, instructing and admonishing him that, when issuing invitations to a feast, he should not be guided by selfish considerations of earthly reward, but should rather by benevolent solicitude for the beggars and the cripples, the halt and the blind, merit for himself the reward of charity at the resurrection of the just (v. 12–14).

"When one of them that sat at table with him, had heard these things, he said to him: Blessed is he that shall eat bread in the kingdom of God" (v. 15). The words concerning the reward to be given at the future resurrection suggested to every one the thought of the riches and the joys of the Messianic kingdom of God. Isaias had already portrayed the coming redemption of all nations under the image of a feast. "And the Lord of hosts shall make unto all people in this mountain a feast of fat things, a feast of wine, of fat things full of marrow, of wine purified from the lees" (Is. 25, 6). Thus the man's exclamation contained a glorification of those who should participate in this Messianic banquet; for "to eat bread," φάγεσθαι ἄρτον (also in Lc. 14, 1, etc.), signifies, according to a frequent Hebraism, participation in a feast. The Sabbath repast at the house of the distinguished Pharisee would all the more readily suggest to the company the idea of the future Feast of the Messiah, and this circumstance also would certainly determine our Lord's choice of the image. In this connection, it is to be observed that according to Jewish ideas it formed part of the religious celebration of the Sabbath to prepare the best viands for the meal taken on that holy day. The Rabbis could relate many consoling examples of the special blessings of God which rested on such a praiseworthy custom.

The words themselves do not justify any doubt as to the uprightness of this Pharisee's disposition or of those of the scribes. But the fundamental idea of the parable proves that Christ desired to give him a special instruction on that

participation in the kingdom of the Messiah, for the simile is addressed to him in particular (αὐτῷ v. 16); whilst, at the same time, those who shared his views are not to be excluded from the instruction.

The exposition of the parable will point out to us the nature of this lesson and the disposition which it presupposes.

We must, in any case, recognize this sequence in Luke as the historical setting of the parable. Those who assume its identity with the parable of the Marriage Feast in Matthew, therefore, have to assume also that the first Evangelist took this instruction from its connection with the historical circumstances and joined it, according to his practical motives, to the parable of the Wicked Husbandmen. But the interpretation of this similitude reveals such a great difference in both, as to render it highly improbable that they are identical. As the guest's exclamation furnished the external occasion of the instruction, and as no necessary connection exists between the principal idea of this third parable and the two previous ones, it will not be prejudicial to the interpretation if we treat this simile of the supper apart from the other two, but with due regard to the sequence.

To this feeling exclamation from one of the guests our divine Lord replied by the present parable.

The image is taken from everyday ordinary life. A rich citizen (v. 21) had issued invitations for a banquet to a great many persons of his own social standing. When the day and the hour of the feast arrived he sent out his servants to summon the guests. Here we have the two invitations again presupposed, but we must assume that there was a greater length of time between the first and second, for the excuses of the guests lead to this conclusion.

Notwithstanding that those invited apparently promised to attend when first asked, now when the time had come they all declined. "And they began all at once to make excuse" (v. 18 a).

The term ἀπὸ μιᾶς, which is not found in classic language, commentators have endeavored to supplement by substantives differing widely, for instance, ψυχή, ὁδός, ἀρχή, γλῶσσα, βουλή, γνώμη, καρδία, etc. Others think it probable that in the use of this adverbial term, quite usual in

ordinary conversation, there lingered no thought whatever of a substantive. The meaning, in any case, is either "unanimously" (for which Luke uses ὁμοθυμαδόν in the Acts ten or eleven times) or "at the same time" (Vulgate *simul*). Παραιτεῖσθαι is used by Josephus for an apologetic refusal of an invitation to a banquet (Ant. VII, 8, 2 n. 175). It occurs besides in other passages of the New Testament in the sense of "to obtain by request" (Mc. 15, 6 ℵ* A B*), "to turn aside," "to refuse," "to avoid."

Δεῖπνον describes the hour for the principal meal, which was taken towards evening.

The first excuse was: "I have bought a field, and I must needs go out and see it. I pray thee, hold me excused" (v. 18 b). It does not follow from the words that the man had bought the land without seeing it, nor that the purchase was only a preliminary arrangement and that the contract had not been finally completed (as Wettstein assumes, I, 153). Even if he had seen the field previously, now that it was his own property he would have to examine it more closely, so that he might be able to make the necessary arrangements for its cultivation and the use to be made of it.

Ἀγρός, it is true, is also used in the plural for "landed property," or for neighboring farms and villages as distinct from towns (πόλις. Cf. Mc. 5, 14; 6, 36; Lc. 9, 12). But in the singular it stands for "arable ground," "field," or "piece of ground" (cf. Mt. 13, 24, 27; Mc. 10, 27; Act. 4, 37, etc.). The rendering of the Vulgate, *villam emi* (also in Mt. 22, 5 *alius in villam suam*), therefore, does not quite accord with this usage.

The second man who was invited was also more anxious to look after his property than to participate in the feast. "I have bought five yoke (pair) of oxen, and I am going to try them. I pray thee, hold me excused" (v. 19). The trial of draught-animals as a condition of purchase is mentioned in several passages of Roman law, and therefore, here also we may infer that the bargain was not yet concluded. Oxen were employed preferably for the plough (Deut. 22, 10; 3 Reg. 19, 19; Job, 1, 14, etc.), but we find mention of them

also as useful in threshing operations (Deut. 25, 4; Jer. 50, 11; 1 Cor. 9, 9, etc.) and as strong draught-animals in wagons (Num. 7, 3, 7; 1 Reg. 6, 7, etc). We need not be surprised at the mention of five yoke of oxen, for it is recorded of Eliseus that he was "ploughing with twelve yoke of oxen" when Elias called him to be his successor (3 Reg. 19, 19).[1]

Wettstein and others refer to the following passages in particular in the Corpus iuris: Digest. lib. IX tit. 2 ad leg. Aquil., leg. 52 *Si ex plagis*, § 3 (Alfenus): "Quidam boves vendidit ea lege, uti daret experiundos"; Dig. lib. XIX tit. 5 de praescriptis verbis, leg. 20 *Apud Labeonem* (Ulpianus): "Si tibi equos venales experiendos dedero, ut, si in triduo displicuissent, redderes," etc.; *ibid.* § 1: "Si mulas tibi dedero, ut experiaris, et si placuissent, emeres; si displicuissent, ut in dies singulos aliquid praestares," etc.

The excuse given by the third invited guest was apparently still more cogent, but it was also given in a much ruder manner: "I have married a wife and therefore I cannot come" (v. 30). He considered it superfluous to add a request for forgiveness, as the first two had done, for indeed, the hindrance to his acceptance of the invitation must have been obvious. Whilst the first emphasizes the "*I must needs go out*" and the second merely says, "I am going," this last one frames his reply in still more unfriendly fashion, "I cannot come."

All three apologies, however, are alike in as much as those invited valued their particular interests more than participation in the feast to which they were invited. They preferred their business and what they liked better for the moment to the wishes of the giver of the banquet, and they would not impose upon themselves the smallest sacrifice.

The servant delivered to his master the replies of the guests declining his invitation. Justly angry at their dis-

[1] The twelve yoke were attached to twelve ploughs, not to one. The wrong construction in the first edition of this book was corrected immediately on its appearance, as Van Kasteren testifies ("Studien," Deel LXI, 1903, 459 *et seq.*), long before Nestle pointed out (both in German and English) the "strange mistakes" of our volume, unfortunately without justifying his use of the plural by any further examples.

courteous behavior, the householder now sent his messengers to those who knew better how to value his feast and who would not refuse the invitation. "Go out quickly into the streets and lanes of the city, and bring in hither the poor and the crippled, and the blind, and the lame" (v. 21).

This second class of guests were also collected from the same city. They were fellow-citizens of those first invited, but instead of being rich and distinguished, they were poor despised creatures from the streets and lanes. They had no farms to buy, neither had they oxen to look after, nor wives to keep them away. Dependent on the charity of their fellow-men, perhaps, many a day they may have had nothing but a morsel of bread with which to appease their hunger. Certainly, they did not need to be invited twice to a good meal, and there was scarcely one who did not respond to the summons. But it was extremely probable that they might be bashful in the rich man's presence and so hold back somewhat. Hence the messengers were directed not merely to invite them, but to bring them in with them. It may be, perhaps, that thereby special consideration is expressed for the crippled and the blind who could not come in without help and guidance.

The messengers were to go "quickly" (*ταχέως*), because the time for the banquet was at hand. There is no occasion for us to regard this consideration as "petty" nor to trace the cause of the addition to the master's anger (Schanz).

By the four terms, *τοὺς πτωχοὺς καὶ ἀναπήρους καὶ τυφλοὺς καὶ χωλούς*, our Lord designates the same class of poor guests that He had previously pointed out to His host, the Pharisee, in His exhortation to unselfishness, as the one from which he should choose his guests for the love of God (v. 13). This class of people, in general, is summed up by *πτωχούς*, "beggar" (literally *those who crouch timidly*, from *πτώσσω*); *ἀνάπηροι* (not *ἀνάπειροι*) means such as are wholly crippled or maimed (*πηρός*), who have lost their limbs or cannot use them. These, together with the blind and the lame, are the poorest and most deserving objects of compassion amongst the beggars.

The servant, soon afterwards, informed his master that he had executed his orders, but that there was still room

(v. 22). Although the words follow immediately on the master's commands, still we must supplement καὶ εἶπεν with a word having the signification of "later" or "afterwards." The assumption of Meyers and others that the γέγονεν, "it is done as thou hast commanded," had already preceded the order is unfounded and arbitrarily brought into the text.

As there was no one else in the town to be invited, the messenger was now to go out on to the highways and to the hedges and to invite whomsoever he could find and force them to come that thus the house might be filled (v. 23). Hence strangers and travelers, such as are met with on the highroads, comprise this third class of guests. But here also the poor and the desolate are especially pointed out, those weary wanderers far from home who snatch a brief repose lying under garden hedges and the walls of vineyards.

The messenger was to "compel" them (ἀνάγκασον), that is to say, not to force them with violence, but to press them by entreaties, because these strangers would be far more likely than the city poor to hold aloof through shyness from an unexpected invitation, and even perhaps to regard it with distrust. The householder, with the utmost benevolence and the greatest generosity, desired now to have all those who were poor and desolate at his table.

The concluding words of the parable, "But I say unto you,[1] that none of those men that were invited, shall taste of my supper" (v. 24), must be regarded as part of the host's speech (μου τοῦ δείπνου). The plural ὑμῖν, it is true, would seem to imply that these words were not addressed to the same one servant to whom the master had previously spoken. But the image easily admits of the hypothesis that the host turned with these final words to all the others present, whether servants or members of the family or those guests who had already assembled. As the particle γάρ indicates, these words refer to the order concerning the strangers on the highroads. As none of the guests first invited are par-

[1] Λέγω γὰρ ὑμῖν, Vulg. *dico autem vobis*, Cod. Brixianus *dico enim*.

ticipating in the feast, and as notwithstanding the house must be filled, the strange wanderers must now be brought in. Hence, to understand the final saying simply as words addressed by Christ to His fellow-guests in the house of the wealthy Pharisee is unnecessary, and at the same time does not harmonize with the text. But, certainly, by those words He desired earnestly and emphatically to point out the significance of the parable.

As a reply to the glorification of those who were to participate in the feast of the Messiah the simile was intended to illustrate an instruction as to the nature and conditions of this participation. The circumstances in which it was proposed rendered clear enough to the hearers the reference to the joys and riches of the time and the kingdom of the Messiah.

The great supper, therefore, according to Christ's design was to be an image of the riches of the Messianic kingdom. In the householder who issues the invitations we must recognize Almighty God Who destined those riches first and foremost for His people of Israel, but invited all classes to participate therein.

In the parable, the rich and prominent men of the city are described as those who were first invited to the supper; it was only because they refused the invitation that the poor and the despised from the streets and lanes afterwards took their places. It does not seem necessary in the abstract for the fundamental idea of the parable to transfer this sequence in the invitation of the two classes to the reality. But Christ by this delineation of the image took His stand quite on the same ground as the company in which He found Himself. The scribes and Pharisees, who were the distinguished, the rich and the learned in Israel, who held their own righteousness in such high esteem, regarded it as a matter of course that the riches of the Messiah belonged of right to their nation to the exclusion of all others, and in their nation, first and before all others, to the priests and teachers and official representatives of holiness. Thus the

image which Christ proposed to them was quite in keeping with this idea and with the serious warning which it contained.

The calling of the great ones before the poor and lowly applies suitably to the scribes and Pharisees, in as far as the scribes, by the study of the Scriptures and as guardians of the promises and the ordinances given to their fathers, could better and more easily recognize the great value of the riches of the kingdom of the Messiah, and were bound to communicate this knowledge to the people.

The first invitation was sent to Israel through the Prophets of the Old Covenant. But when the time for the feast was at hand, that is, when the time for the foundation of the new kingdom of the Messiah had come, God sent Jesus Christ, His Son, to bring the last warning. For by the messenger of the master of the house we are in the first place to understand Christ. He, having begun the work, continued it afterwards by means of His apostles and disciples, and we must understand as applying to these what is said in the parable regarding the third sending of the servant to the roads and the hedges.

The heads of the people and the leaders behaved exactly like the wealthy and leading citizens who declined the second invitation. Scarcely would one or other of them venture, like Nicodemus or Joseph of Arimathea, to follow Christ in secret. "Has any one of the rulers believed in him, or of the Pharisees? But this multitude, that know not the law, are accursed" (John 7, 48 *et seq.*).

Our Lord characterizes the causes of their unbelief in the three excuses given by those invited. They are the same obstacles which He had already indicated by the thorns in the parable of the Sower: ". . . the cares and riches and pleasures of this life" choke in them the seed of the divine Word (Lc. 8, 14). The doctrine of the kingdom announced by Christ requires from every one self-conquest and sacrifice. The setting aside of one's own petty interests, the renunciation of transitory pleasure, such is the price re-

quired for the lasting possession of the riches of the kingdom. But the leaders and teachers of the people, wholly absorbed as they were in earthly things, would not comprehend or accept this doctrine of the Cross, and so by their own fault they forfeited their share in the kingdom.

It has been remarked that here, as in the parable of the Sower, Christ describes as the original cause of this loss, not those things which are unlawful and sinful, but those which in themselves are lawful and indifferent. Here also the reality corresponds to the image, for the wicked enemy in every age begins with these things, whenever he seeks to plunge man into sin and destruction.

Whilst the rich and the noble, the venerated heads of the people and their party reject the invitation, the poor and the lowly willingly obey the call of Christ. He had previously rejoiced that the Father had hidden the secrets of the kingdom "from the wise and prudent, and had revealed them to little ones" (Mt. 11, 25). He had pointed out in the parables of the Mustard-seed and the Leaven and elsewhere the fundamental law of His kingdom, according to which the least and most contemptible in the eyes of men are chosen by God. And now, in this similitude He once more emphasizes the same great law, the law which had been hitherto observed in the calling of Israel to enter into the kingdom of the Messiah, and in the future would be still more strictly observed. Our Lord, of course, knew well that even amongst the people there were many who sided with His enemies, and that very soon many more would join them. But He could also look to the Apostles and disciples, most of whom He had called from amongst the poor and unlettered and who had faithfully obeyed His call. He saw also in the near future the thousands who in Jerusalem and elsewhere would join His Church, and the majority of whom could not be reckoned amongst the wealthy in Israel (cf. 1 Cor. 1, 26, etc.).

But even these would not fill all the places in the heavenly kingdom of the Messiah; there would be room still for the

strangers, for those who did not belong to the city nor to the chosen people of the Lord. From the highways and hedges the poor wanderers, an image of the heathen nations, were called to receive likewise their share of the riches of salvation in the kingdom of Christ.

From what has been said, it follows that in comparing this parable with the previous one such a wide difference between the two is revealed, notwithstanding many points of similarity, that we cannot regard them as identical. Even if we set aside the extrinsic circumstances and the secondary features and consider only the fundamental idea and the corresponding construction of the whole parable, we shall find that in the simile of the Royal Marriage Feast the image was intended chiefly to illustrate the rejection of the Jewish nation and the call of the heathen. The distinction between rich and poor was not accentuated amongst the subjects of the king, but *the strangers from the highways* are contrasted with all those who belonged to the class from which the guests first invited were chosen. This strong accentuation of the final rejection of Israel was well suited to the standpoint of the last dispute in the Temple.

In the parable of the Great Supper in Luke, on the other hand, special stress is laid on the contrast between the two classes of the same nation and from the same city, and to these two classes, for the first time, is added the third kind of guests from the highways. The sentence of exclusion against the wealthy in the first instance concerns only the rich and noble class, whilst the poor and the despised from the streets and lanes take their place at the feast with the strange wayfarers.

Hence, Christ at the banquet in the Pharisee's house would not so much lay stress on the rejection of the Jewish people as repudiate the prejudices of the guests who thought that a place in the kingdom of Heaven was theirs by right because they were the children of Abraham, the teachers of the Law, and the leaders of God's chosen people. In opposi-

tion to this unjustifiable claim, Christ showed them that it was precisely amongst them and their peers that the obstacle to entering the kingdom of Heaven existed in greatest force — that is to say, inordinate attachment to earthly riches and pleasures.

We are, therefore, certainly justified in discriminating between the two parables, and may be permitted to assume that Christ on two different occasions, as we learn from the context of both the Evangelists, made use of images which have many features in common to illustrate different lessons and exhortations. The differences in individual features are not therefore to be attributed to the supposed fact that the Evangelists remodeled a real "parable of Jesus" according to "their taste and their conception of the meaning of that parable." These differences originated with Christ Himself, who knew how to adapt Himself to different conditions, and to the end at which He aimed.

The instruction which our Lord joined to the parable of the supper permits us also to draw a conclusion from it as to the dispositions of that guest at the table with Him whose exclamation afforded the opportunity for this figurative discourse. For the instruction must surely have been of peculiar applicability to the man since our Lord addressed the parable to him in particular. Therefore, perhaps we may be allowed, without prejudice to him, to recognize in his exclamation that Pharisaical prepossession which led his class to believe that they had a legal claim to a place at the table of the Messiah.

The Fathers of the Church in their exegesis agree in general with the interpretation which we have given, although many pay more attention to the application than to the exact exposition of the parable. Cf. Cramer, Catena II, 113–5, especially from St. Cyril. Al. *ad loc.* (M. 72, 788–93); St. Aug. and St. Greg. (M. ll. cc.; St. Bede, Theophyl., and Euthym. *ad loc.* (M., P. L. 92, 514–6; P. G. 123, 933–40; 129, 1013 *et seq.*); St. Bonav. *ad loc.* (VII, 370–5).

The lessons of this simile, like those of the preceding one, may be applied in manifold ways.

In the supper itself, as in the marriage feast, we may recognize an image of the Church, of divine grace, of the Sacraments, of the joys of Heaven, etc. Especially does the application suggest itself to that banquet of the Lord in which Christ under the Eucharistic appearances gives us His Flesh and Blood as food. St. Augustine in his one hundred and twelfth sermon sets forth this application, and St. Cyril of Alexandria reminds us of this great Feast of the Lord, although he takes the parable of the supper in a more comprehensive sense.

The invitations to the supper here also remind each one of the manifold calls and inspirations of divine grace. Many interpret the excuses given by those invited as the threefold concupiscence: the world, the flesh, and riches.

In the before mentioned sermon amongst other things St. Augustine says: "Qui sunt invitati, nisi per praemissos vocati prophetas? Quando? Olim, ex quo mittuntur prophetae, invitant ad cenam Christi. Mittuntur ergo ad populum Israel. Saepe missi sunt, saepe vocaverunt, ut ad horam cenae venirent. Illi autem invitantes acceperunt, cenam repudiaverunt. Quid est: Invitantes acceperunt, cenam repudiaverunt? Prophetas legerunt et Christum occiderunt. Sed quando occiderunt tunc nobis cenam nescientes praeparaverunt. Parata iam cena immolato Christo: post resurrectionem Christi commendatâ, quam sciunt fideles, cenâ Domini, eiusque manibus et ore firmatâ, missi sunt apostoli ad quos missi fuerant ante prophetae. Venite ad cenam. Excusaverunt, qui venire noluerunt. Et excusaverunt quomodo? Tres fuerunt excusationes . . . Putamus, non istae sunt excusationes, quae impediunt omnes homines, qui ad istam cenam venire detrectant? Quaeramus eas, discutiamus, inveniamus, sed ut caveamus. In villa empta dominatio notatur: ergo superbia castigatur . . . Quinque iuga boum, sensus carnis huius . . . Nos, fratres mei, ad cenam vocati ab istis quinque iugis non sumus impediti . . . Cenam manibus suis consecratam discipulis dedit: sed nos in illo convivio non discubuimus; et tamen ipsam cenam fide quotidie manducamus . . . Tertius dixit: Uxorem duxi. Ista voluptas est carnis, quae multos impedit: utinam foris, et non intus! Sunt homines, qui dicunt: Non est homini bene, nisi cui adsunt carnis deliciae . . . Qui hoc dicit, uxorem duxit, carnem amplexatur, carnis voluptatibus iucundatur, a cena excusatur: observet, ne fame interiore

moriatur. Attendite Johannem, sanctum Apostolum et Evangelistam: Nolite diligere mundum nec ea, quae in mundo sunt . . . Quoniam omnia, quae in mundo sunt, concupiscentia carnis sunt et concupiscentia oculorum et ambitio saeculi. Ab imo coepit, quo Evangelium terminavit. Inde ille coepit, ubi Evangelium terminum posuit: concupiscentia carnis, uxorem duxi; concupiscentia oculorum, quinque iuga boum emi; ambitio saeculi, villam emi . . . Tollamus ergo de medio excusationes vanas et malas, et veniamus ad cenam, qua intrinsecus saginemur. Non nos impediat extollentia superbiae, non nos extollat, vel non nos terreat curiositas illicita et avertat a Deo, non nos impediat voluptas carnis a voluptate cordis. Veniamus et saginemur. Et qui venerunt, nisi mendici, debiles claudi, caeci? . . . Veniant mendici, quia ille invitat, qui propter nos pauper factus est, cum dives esset, ut illius paupertate mendici ditaremur. Veniant debiles, quia non est opus sanis medicus, sed male habentibus. Veniant claudi, qui ei dicant: Compone gressus meos in semitis tuis. Veniant caeci, qui dicant: Illumina oculos meos, ne umquam obdormiam in morte," etc. (M. 38, 643–7).

St. Cyril of Alexandria, in his interpretation, says: "In the latter ages of the world and as it were towards the evening of our own age, the Son has appeared to us, when He suffered death for us and gave us His own Flesh to eat as Bread from Heaven and as He who gives life to the world; for we know that it was towards evening and by candlelight, according to the ordinance of Moses, the lamb was to be slaughtered. Rightly therefore has our vocation through Christ been called a feast. . . . Come ye; all is indeed ready, for God the Father has prepared for man in Christ the riches bestowed through Him on the world, the forgiveness of sins, the participation in the Holy Ghost, the royal dignity of Sonship, the kingdom of Heaven," etc. (M. 72, 789).

Cf. further Ps.-Beda, Hom. 2 in Dom. 2. p. Trin. (M. 94, 272–4); Smaragdus Abb., Collectiones in epist. et evang., hebd. 3 p. Pent. (M. 102, 355–8); B. Rhab. Maur., Hom. 82 in Dom. 3 p. Pent. (M. 110, 305–7) Amulo Lugd., Contra Jud. c. 46 (M. 116, 174 B); Haymo Halberstad., Hom. 112 (M. 118, 601–8); Radulphus Ardens, Hom. 7 (M. 155, 1969–72); St. Anselm, Hom. 11 (M. 158, 651–5); Ven. Godefr. Abb. Adm., Hom. 61 (M. 174, 415–25); Hugo de S. Vict. (?), Alleg. in N. T. IV, 20 (M. 175, 819 *et seq.*).

On account of its reference to the mystery of the Holy Eucharist this parable is appointed as the part of Scripture to be read on the Sunday within the octave of Corpus Christi (second after Pentecost). The eighth responsory as well as the antiphons for the Benedictus and the Magnificat

are likewise taken from the words of the parable. A portion of the thirty-sixth homily of St. Gregory the Great serves as a lesson for the third nocturn.

Owing to the similarity between the present parable and that of the Royal Marriage Feast the points given previously may be used here also for preaching and meditation.

Corresponding to the place assigned to the simile in the Liturgy on the octave of Corpus Christi, it specially invites homiletic application to Holy Communion, as may be seen from the sermons quoted.

The Great Feast of Holy Communion

I. *The invitation to the Feast.*
   1. The Heavenly Father is the giver of the Feast and at the same time with Him Christ the true Son of God.
   2. The food is the Body and Blood of Jesus Christ, under the appearances of bread and wine, for the nourishment of our souls.
   3. The invitation to participate in this heavenly Feast is issued to all the Faithful in the Church.

II. *The behavior of the guests.*
   1. Some allow themselves to be prevented by worldliness from responding to the invitation.
   2. Others, the poor in spirit, accept the invitation.
   3. Those who are to participate therein must come with the necessary preparation to the Banquet of the Lord.

III. *The results of this behavior.*
   1. The earthly-minded children of the world who keep away from Holy Communion forfeit the joys of the everlasting heavenly Feast.
   2. The poor in spirit who receive Holy Communion with the right dispositions are strengthened in the love of the divine Giver of the Feast and of all His guests (cf. Epistle for Sunday from John, 3, 13–18, and the Collects for the Sunday Mass).

3. They receive in Holy Communion a pledge of their participation in the eternal Feast of the blessed kingdom of God.

Conclusions

This parable points out to us the following points among others, in particular concerning the kingdom of Christ.

First, the kingdom founded by Christ and to which He invites all, offers to all an overflowing measure of joys and riches of a spiritual supernatural nature. Secondly, the necessary condition for the enjoyment of these riches is renunciation of earthly pleasures and of the gratification of worldly interest in as far as they are not in accordance with the will of God. Thirdly, this condition is better fulfilled by the lowly and the needy than by the great and noble — thus once more verifying the fundamental law of the kingdom: "The foolish things of the world has God chosen, that he may confound the wise: and the weak things of the world has God chosen, that he may confound the strong" (1 Cor. 1, 27). Fourthly, the rejection of Israel as a nation does not exclude the admission of a part thereof into the kingdom of the Messiah; rather, in contradistinction to the national limitations of the Covenant of the Old Testament, shall all those belong to the people of the New Covenant who will comply with God's invitation and fulfil the condition required by Him. Lastly, the invitation to the kingdom of Christ is extended to all mankind, but God forces no one to accept it; rather will He that all by voluntary co-operation with divine grace should respond to His call.

XXVII. THE SIGNS OF THE END

Matthew, 24, 32 et seq.; *Mark, 13, 28* et seq.; *Luke, 21, 29–31*

THE three Synoptists all agree in their account of the short similitude of the signs which shall presage the end of the world.

Mt. 24, 32:

32. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἤδη ὁ κλάδος αὐτῆς γένηται ἁπαλὸς καὶ τὰ φύλλα ἐκφυῇ, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος·

33. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε πάντα ταῦτα, γινώσκετε, ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

Mc. 13, 28:

28. Ἀπὸ δὲ τῆς συκῆς μάθετε τὴν παραβολήν·

ὅταν ἤδη ὁ κλάδος αὐτῆς ἁπαλὸς γένηται καὶ ἐκφυῇ τὰ φύλλα, γινώσκετε, ὅτι ἐγγὺς τὸ θέρος ἐστίν·

29. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγύς ἐστιν ἐπὶ θύραις.

Lc. 21, 29–31:

29. Καὶ εἶπεν παραβολὴν αὐτοῖς· Ἴδετε τὴν συκῆν καὶ πάντα τὰ δένδρα.

30. ὅταν προβάλωσιν ἤδη, βλέποντες ἀφ' ἑαυτῶν γινώσκετε, ὅτι ἤδη ἐγγὺς τὸ θέρος ἐστίν·

31. οὕτως καὶ ὑμεῖς, ὅταν ἴδητε ταῦτα γινόμενα, γινώσκετε, ὅτι ἐγγύς ἐστιν ἡ βασιλεία τοῦ θεοῦ.

Mt. 24, 32. ἐκφυῇ E F G etc., most Cod. of the It. (*nascuntur, nascentur, nata, nata fuerint, germinant*), Vulg. (*nata*), Griesbach, Lachm., Treg., Hetz. etc.; ἐκφύῃ B [2] U X etc., ff [1] (*procreaverit*), Tisch., Westc.-H., Brandsch., Nestle, Blass (similarly in Mc.). — εγγυς: D + εστιν.

Mc. 13, 28. γινωσκετε: A B [3] D (Gr.) etc. γινωσκεται.

Lc. 11, 30. οταν προβ. ηδη: D, 157, Vulg. and most Cod. of the It. οταν προβ. τον καρπον αυτων; Syr. Curet. and Sinait. *cum incipiunt pullulantes et dantes fructus suos;* — βλεποντες αφ εαυτων: ℵ (corr.) L. 69, 157, Copt., Arm. versions βλεπ. απ αυτων; wanting in D, It., Syr. Curet. and Sinait., Eth. versions; βλεπ. wanting in Pesh.

Mt. 24:

32. Ab arbore autem fici discite parabolam:

cum iam ramus eius tener fuerit et folia

Mc. 13:

28. A ficu autem discite parabolam:

cum iam ramus eius tener fuerit et nata

Lc. 21:

29. Et dixit illis similitudinem: Videte ficulneam et omnes arbores:

30. cum producunt iam ex se fructum, sci-

nata, scitis, quia prope est aestas.

33. Ita et vos, cum videritis haec omnia, scitote, quia prope est in ianuis.

fuerint folia, cognoscitis, quia in proximo sit aestas.

29. Sic et vos, cum videritis haec fieri, scitote, quod in proximo sit in ostiis.

tis, quoniam prope est aestas.

31. Ita et vos, cum videritis haec fieri, scitote, quoniam prope est regnum Dei.

Mt. 24:

32. And from the fig-tree learn a parable: When the branch thereof is now tender, and the leaves come forth, you know that summer is nigh.

33. So you also, when you shall see all these things, know that it is nigh even at the doors.

Mc. 13:

28. Now of the fig-tree learn a parable. When the branch thereof is now tender, and the leaves are come forth, you know that summer is very near.

29. So you also when you shall see these things come to pass, know that it is very nigh, even at the doors.

Lc. 21:

29. And he spoke to them a similitude. See the fig-tree, and all the trees:

30. When they now shoot forth their fruit, you know that summer is nigh;

31. So you also, when you shall see these things come to pass, know that the kingdom of God is at hand.

All three Evangelists describe the verses as παραβολή. They contain a short, but perfectly worked out comparison by which the approach of the coming end is to be illustrated.

The parable forms part of Christ's great eschatological discourse to His Apostles. It was spoken in the last days before His Passion when the previous similes were proposed also. Christ with his disciples had withdrawn to the Mount of Olives and there sat down within view of the city and the Temple whose destruction He had announced to His followers. Then His Apostles James, John, and Andrew approached Him with questions: "Tell us when shall these things be? and what shall be the sign of thy coming, and of the consummation of the world?"

Our Lord complied with their request and instructed them concerning the approaching destruction of the city and His second coming at the day of Judgment. He interrupted His solemn words on His second coming, to propose

to them the comparison with the fig-tree. "And from the fig-tree learn a parable"; so runs the narrative in the first two Evangelists, whilst St. Luke includes other trees: "See the fig-tree and all the trees." We may, indeed, assume that there was a fig-tree growing near the spot where our Lord was with His disciples; it may be, perhaps, that He had chosen His seat in the shade of such a tree.

Orientals regard the fig-tree (*Ficus carica* L.; Arab. *tîn*) as ranking next to the olive amongst native fruit-trees (cf. Judc. 9, 8–11). At the time of Christ it was cultivated, as it is in these days, everywhere throughout the Holy Land where it also grows wild on rocky slopes. Only a short time previously, our Lord had cursed the barren fig-tree on the Mount of Olives, and it had withered at once (Mt. 21, 19–21; Mc. 11, 13 *et seq.* 20 *et seq.*); cf. my "Wunder des Herrn," I, 446; for the old road from Bethany to Jerusalem led still more directly across the Mount of Olives than the present one.

In Biblical comparisons the fig-tree is frequently mentioned either by itself or in conjunction with the vine (Ps. 34, 4; Jer. 24, 1 *et seq.*; 29, 17; Mt. 7, 16; Lc. 6, 44; 13, 6–9; Jac. 3, 12; Apoc. 6, 13).

Thus our Lord at the words "See the fig-tree" probably could point to a fig-tree growing in the vicinity. Amongst the trees indigenous to the East, the fig-tree was most particularly suited for such a comparison; for the olive, holm-oak, and locust tree, which also grow everywhere, do not lose their foliage in winter, whilst the fig-tree, at that season of the year, spreads out to the sky its leafless, dull-gray branches.

But scarcely is the worst rainy season over and the earth everywhere once more freshly saturated than the sap begins to ascend through the tree. Already in February, and in favorable seasons even still earlier, new life is perceptible in the little boughs and branches. The grayish-white bark assumes a fresher and more shining appearance. The branches and spikes become softer, and the swelling buds of the leaves which are sprouting begin to unfold. This budding and sprouting and putting forth of leaves is for every one a sign that the spring and summer time is near.

The Greek θέρος occurs five times in the Septuagint for קַיִץ (Gen. 8, 22; Ps. 73 Hbr. 74, 17; Prov. 6, 8; 24, 60 Hbr. 30, 25; Zach. 14, 8) and twice for קָצִיר, *harvest* (Prov. 26, 1; Jer. 8, 20). The Hebrew first term generally indicates, if only two periods of the year are to be distinguished, the rainless, sunny spring and summer time in contrast to the wet, inclement autumn and winter.

Luke, in adding "all trees," only alluded to such as lose their leaves: the sycamore, mulberry, and many kinds of thorn-bushes, etc.

The disciples must have understood the image perfectly, but Christ added as well the second link of the comparison: "So you also when you shall see these things come to pass, know ye that it is very nigh, even at the doors," or as Luke more clearly expresses it, "The kingdom of God is at hand." It is perhaps best to refer "all these things," ταῦτα πάντα, to all that had been previously announced in the eschatological discourse; it does not seem in the least necessary to limit it to one part. The disciples and all the Faithful are to recognize when the given signs appear that the consummation of God's kingdom presaged by those signs is at hand.

The ἐγγύς ἐστιν in Matthew has been supplemented with various subjects. Some think that τὸ θέρος should be taken here in a figurative sense for "summer" or "autumn." Others would prefer to add "the Son of Man" or "the coming of Christ." It will be best to refer it to what the signs foretell: the consummation of God's kingdom which is expressly added in Luke as the subject.

In the phrase ἐπὶ θύραις the missing article and the plural, often used (on account of the two wings of a gate) in classic Greek, are to be observed.

Our Lord in this comparison would point out to His disciples that as the summer quickly and surely follows the putting forth of the leaves of the fig-tree, so would the signs indicated be followed quickly and surely by the consummation of all things. At the same time this pleasing image might relieve the disciples of the fear occasioned by these dread signs. For them the pleasant summer-time was drawing near, the time of the consummation when their

Lord and Master would appear again in power and glory to give them the share they had merited in His kingdom.

The fact that only some of the disciples lived to see even a part of these signs — those which preceded the destruction of Jerusalem, not to speak of those which shall herald the second glorious coming of their Master — creates the same difficulty which is raised against other parts of the eschatological discourse, notably with regard to the words: "this generation shall not pass, till all these things be done" (Mt. 24, 34; Mc. 13, 30; Lc. 21, 32). For the exhaustive discussion of this difficulty we must refer to the commentaries. It suffices here to remark that Christ connected the judgment on Jerusalem with that to be passed on all mankind, and would instruct not only the Apostles but also the Faithful of all ages as to the signs which should herald that future Judgment.

According to Jülicher this parable is part of those genuine "ideas of Jesus which were not realized as he had hoped." He asserts that "naturally, people did not wish to admit the non-fulfilment of the prophecy," but "as usual they did not notice that in their religious zeal they injured their master to defend their dogma," because according to the Church's interpretation "the saying involved a deluding of the Apostles." The labors of modern theologians "who preferred to occupy themselves with struggling against the clumsiness of the Evangelists" (as Jülicher himself has always preferred to do) did not suffice for the explanation of the existing "confusion." "Certain it is that it was not only the witnesses of the Jewish catastrophe and of the events that occurred after the year 70, who created the confusion . . . ; the difficulty must be traced back to Jesus; with him the reckoning of God with Israel was only an item in the great reckoning with mankind which had to take place before his ideal could be realized. And, as he was not satisfied merely to dream, like a visionary, of his ideal, but lived and labored for it, even saw it already tangible before him, it was inevitable that he should look both for destruction and salvation in the near future. What he himself, perhaps for a long time, had thought to fight out at the head of his faithful followers to the blissful end, these things surely would happen to his disciples after his death in order that after continuous trial they might be united with him when he came again" (II, 7–9).

Loisy also puts forward a view closely allied to this critical theory in his last essay on the Gospel and the Church. It must suffice here merely to refer to such views, irreconcilable with the Church's teaching, without entering into a refutation of them. They are condemned by the clauses 32–34 of the Decree "Lamentabili" of the third July, 1907 (Syllabus, Pius X).

XXVIII. THE BODY AND THE EAGLES

Matthew, 24, 28; Luke, 17, 37

ATTHEW and Luke record the short simile of the Body and the Eagles as follows:

Mt. 24:

28. Ὅπου ἐὰν ᾖ τὸ πτῶμα, ἐκεῖ συναχθήσονται οἱ ἀετοί.

Lc. 17:

37. Καὶ ἀποκριθέντες λέγουσιν αὐτῷ· Ποῦ, κύριε; Ὁ δὲ εἶπεν αὐτοῖς· Ὅπου τὸ σῶμα, ἐκεῖ καὶ οἱ ἀετοὶ ἐπισυναχθήσονται.

Mt. 24, 28. οπου εαν ℵ B D L etc., It., Vulg. Syr. Sinait., Copt., Eth. versions, and others; οπου γαρ εαν X Γ Δ etc., c ff² q, Pesh., Arm. vers., Textus rec. etc.; — πτωμα: ℵ* σωμα (It., Vulg. *corpus*, as Lc.).

Lc. 17, 37. σωμα: E G H etc. πτωμα, as Mt.; — επισυναχθησονται ℵ B L Q etc.; συναχθησονται A D R X etc.

Mt. 24:

28. Ubicumque fuerit corpus, illic congregabuntur et aquilae.

Lc. 17:

36. Respondentes dicunt illi: Ubi, Domine?

37. Qui dixit illis: Ubicumque fuerit corpus, illuc congregabuntur et aquilae.

Mt. 24:

28. Wheresoever the body shall be, there shall the eagles also be gathered together.

Lc. 17:

36. They answered him: Where, Lord?

37. He said to them: Wheresoever the body shall be, there shall the eagles also be gathered together.

Most of the commentators rightly regard the words as a parable because they are to illustrate a high supernatural truth by means of an image taken from the natural order.

In both Evangelists the simile forms part of the eschatological discourse. In Matthew, Christ just immediately

before had warned His disciples of false prophets who would say: "Lo here is Christ, or there, . . . in the desert . . . in the inner rooms, believe it not. For as lightning comes out of the east, and appears even into the west: so shall also the coming of the Son of man be" (Mt. 24, 23–27). After having thus warned them and described the manner of His glorious coming again, Christ proceeded at once to propose the present parable.

Similarly, in Luke, our Lord first spoke of His second coming at the General Judgment; then, having uttered the same warning, He described the manner of His coming which would be visible to all men (Lc. 17, 23 *et seq.*) and specially characterized the great separation which shall then take place: "I say to you: in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together: the one shall be taken, and the other shall be left: two men shall be in the field; the one shall be taken, and the other shall be left" (Lc. 17, 34 *et seq.*). To these words the disciples replied by the question: "Where shall these events happen?" (v. 37, Vulg. 36). The parable is the answer to their question.

The image here made use of by our Lord is one taken from an incident which may be frequently met with, particularly in the East where it is of daily occurrence and so quite suited to a proverbial mode of speech. As soon as the carcass of a horse or an ass is thrown out of a town or a farm into a field, or is allowed to lie at the side of the highroad traveled by the caravans, the birds of prey assemble in crowds to snatch a morsel of the welcome feast before dogs, jackals, and hyenas shall have forestalled them and taken the choicest bits. If they happen to arrive too late, or are driven away by their rivals, as soon as the latter have finished, they pounce upon the bones and whatever remains to appease their ravenous hunger. Their senses and instinct, of themselves, guide them at once to the spot, and they never require any other indication.

The term, "eagle," ἀετός, according to Biblical usage may be applied like the Hebrew נֶשֶׁר, the Assyriac *nashru*, the Arabic *nasr* or *nisr*, to various species of the eagle and of the vulture also. The opinion usually advanced, which Jülicher repeats, that "eagles refuse to touch corpses" (II, 134) is erroneous, for even carrion is acceptable to the eagle. Proverbial language permits of it being understood much more of true eagles, as well as of vultures. Richen informed me that on different occasions he had observed at the Jerusalem slaughter-house on the road to Bethany, at Nebi Musa, and elsewhere, sometimes as many as ten eagles of the true genus amongst the vultures, all hard at work on the one carcass already far advanced in decomposition. The eagles, which are easily distinguishable from the vultures by the shape of their head, had dark brown plumage; that of the vultures, on the contrary, was a dirty yellow, the wings being tipped with black. On the Babylonian-Assyrian monuments and inscriptions we see the nashru similarly represented at work on the corpses of those who had fallen on the field of battle.[1]

It is quite clear from the context in the Evangelist what was our Lord's design in this example taken from the world of Nature. If we keep before us the principal rule for the interpretation of parables, which has been so repeatedly laid down, and only regard the *tertium comparationis* in the comparison, we shall avoid the stumbling block which modern exegetists have met with in the traditional exposition.

In Matthew, to the verses in which He describes the appearance of the Son of Man as resembling the lightning, Christ adds this parable as a continuation of what He has been saying, and clearly as an illustration of a wholly similar idea: Do not believe the illusive promises of false prophets, for the second coming of the Son of Man will be plainly and clearly perceived by all men, and then it will happen as in the simile of the Body and the Eagles. Neither announcement nor warning, "Lo, Christ is here or there," will be necessary, but from all sides the Faithful will be present beside their Lord and Master appearing in power and glory.

[1] *Asurbanipal*, Annalen des Rassam-Cylinder, Col. IV, 74–76. — A. H. Layard, "The Monuments of Nineveh" [London 1849 to 1853], I, 14, 18, 20, 22, 26, 64; II, 46, 62, etc.).

The same conception of the words suits the context in Luke equally well. To the question: Where will this happen; where will the great separation, the admission, and the rejection announced in the preceding verses take place? the parable gives the answer: When the Son of Man shall come, there will be no need to ask "Where?" For as surely and certainly as the birds of prey without guide or leader gather round their food, so will men also assemble in that place where the Son of Man will appear.

St. Cyril of Alexandria in this manner supplies the second term necessary to the completion of the comparison: *Ὥσπερ οὖν σώματος κειμένου νεκροῦ τὰ σαρκοβόρα τῶν πτηνῶν ἐπ' αὐτὸ συντρέχει, οὕτως ὅταν ὁ υἱὸς τοῦ ἀνθρώπου παραγένηται, τότε δὴ πάντες οἱ ἀετοί, τουτέστιν οἱ τὰ ὑψηλὰ πετόμενοι καὶ τῶν ἐπιγείων καὶ κοσμικῶν ἀνενηγμένοι πραγμάτων, ἐπ' αὐτὸν συνδραμοῦνται* (Comment. in Lc. 17, 37. M. 72, 848 B). St. Jerome expresses the idea of the parable similarly: "De exemplo naturali, quod quotidie cernimus, Christi instruimur sacramento. Aquilae et vultures etiam trans maria dicuntur sentire cadavera et ad escam huiuscemodi congregari. Si ergo irrationabiles volucres naturali sensu, tantis terrarum spatiis et maris fluctibus separatae, parvum cadaver sentiunt, ubi jaceat, quanto magis nos et omnis multitudo credentium debet festinare ad eum, cuius fulgur exit ab Oriente et paret usque ad Occidentem" (in Mt. 24, 28. M. 26, 186 C).

The majority of the old commentators, it is true, are not satisfied with the emphasizing of this meaning. They seek also to transfer the two parts of the image to the truth to be illustrated, and thus to find therein a similarity, on the one hand between the body and the eagles, and on the other between Christ and the Faithful. As Cyril in the words we have quoted, and before him Irenaeus, Origen, and others, lay stress on the eagle-like nature of the Faithful, so St. Jerome also, adds to these propositions the following: "Possumus autem corpus, i.e. *πτῶμα*, quod significantius latine dicitur *cadaver* ab eo quod per mortem cadat, passionem Christi intellegere, ad quam provocamur" (*loc. cit.*).

But although a beautiful application can be made of the many similarities which may be discovered between the eagles and the Faithful, at the same time, exception, perfectly justifiable, will always be taken to a comparison of the Son of Man, who is to appear in power and splendor, to a carcass. Jülicher is quite right in laying stress on this point. He also is equally justified in his rejection of the interpretation of many modern exegetists who, precisely on account of this exception, scarcely allude to the "repulsive misapplication of the parable to the

Messiah and His elect," and prefer to interpret the body as an image of the godless portion of mankind who are to be judged. This stumbling block, however, can and will be avoided if the proverbial character of the saying is remembered, and if in accordance with the nature of a parable, and observing the chief rule for its interpretation, the fundamental idea of Christ and the point of comparison alone are taken into consideration, and no attempt is made to transfer the individual features of the image to the reality.

But with regard to this point it has still to be understood, and Jülicher does not take it sufficiently into consideration, that for the application of the parable according to the manner of the Fathers of the Church, free scope must be allowed with reference to individual parts of the image.

PART SECOND

PARABLES CONCERNING THE MEMBERS OF THE KINGDOM OF GOD INDIVIDUALLY AND THEIR RESPONSIBILITIES

XXIX. THE BARREN FIG-TREE

Luke, 13, 6–9

THE parable of the Barren Fig-tree is recorded by St. Luke only. It is as follows:

Lc. 13:

6. Ἔλεγεν δὲ ταύτην τὴν παραβολήν· Συκῆν εἶχέν τις πεφυτευμένην ἐν τῷ ἀμπελῶνι αὐτοῦ καὶ ἦλθεν ζητῶν καρπὸν ἐν αὐτῇ καὶ οὐχ εὗρεν.

Lc. 13:

6. Dicebat autem et hanc similitudinem: Arborem fici habebat quidam plantatam in vinea sua et venit quaerens fructum in ea et non invenit.

7. Εἶπεν δὲ πρὸς τὸν ἀμπελουργόν· Ἰδού, τρία ἔτη, ἀφ' οὗ ἔρχομαι ζητῶν καρπὸν ἐν τῇ συκῇ ταύτῃ καὶ οὐχ εὑρίσκω· ἔκκοψον αὐτήν· ἵνα τί καὶ τὴν γῆν καταργεῖ;

8. Ὁ δὲ ἀποκριθεὶς λέγει αὐτῷ· Κύριε, ἄφες αὐτὴν καὶ τοῦτο τὸ ἔτος, ἕως ὅτου σκάψω περὶ αὐτὴν καὶ βάλω κόπρια·

9. κἂν μὲν ποιήσῃ καρπόν· εἰ δὲ μήγε, εἰς τὸ μέλλον ἐκκόψεις αὐτήν.

7. Dixit autem ad cultorem vineae: Ecce, anni tres sunt, ex quo venio quaerens fructum in ficulnea hac et non invenio: succide ergo illam; ut quid etiam terram occupat?

8. At ille respondens dicit illi: Domine, dimitte illam et hoc anno, usque dum fodiam circa illam et mittam stercora:

9. et siquidem fecerit fructum; sin autem, in futurum succides eam.

V. 6. εν αυτη: D (Greek) απ αυτης; — και ουχ ευρεν. 7. ειπεν δε: D, 127, e l και μη ευρων ειπεν. — 7. αφ ου ℵ B D etc., It., Vulg., Syr. Curet., Copt., Arm., Eth. versions; is wanting in A X Γ etc., Syr. Sinait., Pesh., Sahid. versions, Textus rec., Lachm.; — ευρισκω: + φερε την αξεινην D; — εκκοψον: + ουν A L X etc., most codices of the It., Vulg., Sahid., Copt., Arm., Eth. versions etc.; — την γην: B* 80 τον τοπον. — 8. και τουτο το ετος: D ετι τουτον τον ενιαυτον; — κοπρια: G H K etc., Textus rec. κοπριαν; *al.* κοπρον; D κοφινον κοπριων, a b c f ff² i l q *cofinum* (d *squalum*) *stercoris.* — 9 εις το μελλον after ει δε μηγε A D X etc., most minuscules, It., Vulg., Syr. Sinait., Curet., Pesh., Arm. vers. etc., Textus rec., Lachm., Brandsch.; before ει δε μ. ℵ B T, Sahid., Copt. vers., Cyril.; Treg., Tisch., Westc.-H., Hetz., Nestle.

Lc. 13:

6. He spoke also this parable: A certain man had a fig-tree planted in his vineyard, and he came seeking fruit on it, and found none.

7. And he said to the dresser of the vineyard: Behold, for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore: why cumbers it the ground?

8. But he answering, said to him: Sir, let it alone this year also, until I dig about it, and dung it:

9. and if happily it bear fruit —: but if not, then after that you shall cut it down.

It was after Christ had addressed several different exhortations to the disciples (Lc. 12, 1–53) and had spoken to the people concerning the signs of the time (v. 54–59) that the news was brought of the massacre of the Galileans in the Temple by Pilate's order (Lc. 13, 1).

Our Lord profited by the occasion to call upon the people solemnly to do penance and to be converted: "Think you

that these Galileans were sinners above all the men of Galilee, because they suffered such things? No, I say to you: but unless you shall do penance, you shall all likewise perish. Or those eighteen upon whom the tower fell in Siloe, and slew them: think you, that they also were guilty above all the men that dwelt in Jerusalem? No, I say to you; but unless you do penance, you shall all likewise perish" (*idem*, v. 2–5).

To make this admonition still more impressive, He then added the parable of the Barren Fig-tree.

The instruction, according to the chronology, was given in the last year of our Lord's life on earth, probably in the interval between the Feast of Tabernacles and that of the Dedication of the Temple. It is to be assumed that He spoke in a synagogue or some other building in Judea set apart for teaching.

Here once more the image is borrowed from the daily life of the people of Palestine. "A certain man had a fig-tree planted in his vineyard" (v. 6 a). We are already familiar from the earlier parables with the vineyard and the fig-tree. But here we are told expressly that the fig-tree was planted in the man's vineyard.

As was remarked before, in the Holy Land fig-trees grow wild on rocky declivities, but their fruit is bad, scarcely eatable. Isolated trees, too, are often found growing by the roadside without any special care. That such was the case, also in the time of our Lord, we know from the example of the barren fig-tree on the road from Bethany to Jerusalem (Mt. 21, 19–21; Mc. 11, 13 *et seq.*, 20 *et seq.*). But, if good, sweet fruit is wanted, a little care must be given to the tree, although it does not require much cultivation. For this reason, in these days, as well as formerly, it is frequently grown in vineyards with the vines and other fruit-trees.

The Greek ἀμπελών, which is the usual rendering in the Septuagint for the Hebrew term כֶּרֶם (and is used once in Is. 16, 10 for כַּרְמֶל *tree-plantation*), might perhaps, like the Hebrew, also indicate fruit gardens in general. However, here there is no need for us to alter its usual and most natural signification of "vineyard."

The frequent mention of the fig-tree in conjunction with the vine in the Scriptures, and in profane authors, is also an argument for this the usual meaning. The Israelite spies brought figs as well as grapes

from the Land of Canaan (Numb. 13, 26). Vines and fig-trees with their rich produce are for the Prophet Joel a sign of God's gracious blessing on the land (Joel, 22). To dwell in the shade of one's own fig-tree and vine, and to eat of the fruit thereof, is a favorite image of the peace and security prevailing in the land (3 Reg. 4, 25; Mich. 4, 4; Zach. 3, 10; 1 Mach. 14, 12; 4 Reg. 18, 31; Is. 36, 16). On the other hand, it is regarded as a sign of the utmost misery when a country, like those places traversed during the forty years' wandering, "brings forth neither figs nor vines" (Numb. 20, 5); and, as a rule, the destruction of the fruit of the vine or of the fig-tree through bad weather, the depredations of an enemy, or otherwise, is held to be the work of God's avenging hand and so is numbered amongst His visitations (Ps. 104, Hbr. 105, 33; Jer. 5, 17; 8, 13; Os. 2, 12; Joel, 1, 7, 12; Am. 4, 9; Hab. 3, 17; Ag. 2, 20).

Similarly, grapes and figs are frequently found in conjunction in the Latin and Greek classics. The fig-tree is described as the "sister of the vine" (*συκῆν μέλαιναν, ἀμπέλου κασιγνήτην*),[1] and its trunk was often used as a support for the climbing vine (Plin. XVII, 23, 35 n. 200). In the Talmud also, this binding of the vine and the fig-tree is alluded to several times; but it was forbidden to use in sacrifice the wine made from a vine which grew round a fig-tree. Cf. Kilaim 6, 4: "Profectus est Rabbi Josua Capharazizum ad R. Ismaelem. Ille ostendit ei vitem super partem ficus suspensam"; Bekhoroth fol. 17 a (in Wettstein, I, 744): "Dixit R. Asi: Qui appendit vitem ficui, vinum eius prohibitum est libationi."

The owner of the vineyard naturally expected that the tree planted in good rich soil would produce fruit. But year after year when he went to gather the figs, he found himself deceived in his expectations. Hence, the third year that he went to the vineyard, he said: "Behold for these three years I come seeking fruit on this fig-tree, and I find none. Cut it down, therefore; why cumbers it the ground?" (v. 7).

The term *ἀμπελουργός* is used four times in the Septuagint for the Hebrew כֹּרֵם, *vine-dressers* (4 Reg. 25, 12; 2 Par. 26, 10; Is. 61, 5; Jer. 52, 16). In the New Testament we only find it in this passage, but here it certainly signifies the servant who had charge of the vineyard.

Some, taking into consideration v. 6, and because the *ἀφ' οὗ* is wanting in some texts (cf. the various readings) interpret the three years

[1] Hipponax, Fragm. 34 in Wettstein, I, 744 and V. Hehn, "Kulturpflanzen[7]" p. 94.

which had elapsed since the planting of the tree to mean that the master had given the order to cut it down on the first occasion that he went to gather figs and found none. But the reading ἀφ' οὗ is supported by the best authorities and accepted by the old translators and exegetists as well as by most of the modern ones. Besides this construction, according to which the owner for the third time, or (if we take the phrase "for these three years" in a more exact sense) in the fourth year, came and found no fruit, accords better with the lesson which this parable is to illustrate. The examples which are quoted from the Talmud and profane writers to prove that according to the prescriptions of the Law a term of three years had to elapse before the fruit could be gathered are of very little importance as far as concerns this more correct reading of the words.

The preposition ἐκ in ἔκκοψον, *cut it down*, might perhaps be understood of the removal of the roots from the ground. According to the usage of the Septuagint, where it is employed for eleven different expressions, most often for several forms of the root כרת, the verb, it is true, may mean simply "to hew down." Judging from existing conditions, it is certain that in old times in Palestine when a tree was cut down it was usual to dig up the roots very carefully in order that better use might be made of the good ground and also to obtain firewood. The wood of such roots is the chief fuel to be had in Jerusalem (Richen).

The words which the proprietor added to his order, ἵνα τί τὴν γῆν καταργεῖ, are variously interpreted. Some understand them in the same sense as the Vulgate, simply as applying to the useless occupying of ground in the vineyard, "ut quid etiam terram occupat?" But it will correspond better with the original meaning of the word καταργεῖν, *to render useless*,[1] if we refer them to the exhaustion of the ground occasioned by such a barren fig-tree, the roots of which draw all strength and nourishment from the soil and, by depriving the vines and other fruit-trees of the necessary sustenance, actually render it useless to them.

The vine-dresser, however, puts forward a plea for the useless tree: "Sir, let it alone this year also, until I dig about it, and dung it" (v. 8).

The fig-tree, in general, requires no particular care to render it fruitful. If it is planted in good ground and gets the necessary moisture and nourishment there is no occasion for the vine-dresser to dig round it and to manure it every year, particularly in the rich soil of Palestine. But in order

[1] Causative to ἀργεῖν, *nothing to do* (cf. ἀ — ἐργός), of the field, "to lie fallow."

to leave nothing undone, he would tend it in the coming year with still greater care.

Theophrastus speaks of digging and manuring, together with watering, cleansing, and the removing of withered branches, as forming part of the usual methods of cultivation of trees: Κοινὰ μὲν ἥ τε σκαπάνη καὶ ἡ ὑδρεία καὶ ἡ κόπρωσις, ἔτι δὲ ἡ διακάθαρσις καὶ ἀφαίρεσις τῶν αὔων (Hist. plant. II, 7, 1), and Palladius remarks of the fig-tree: "Gaudet assidua fossione; per autumnum proderit si stercus admoveas, praecipue de aviariis" (IV, 10), whilst Theophrastus says, once more, especially with regard to it, that some dig under the trees when necessary: οἱ δὲ καὶ τὰς συκᾶς ὑποσκάπτουσιν, ἔνθα τούτου δεῖ (*loc. cit.* n. 5). The roots of the barren trees are cut, ashes are strewn, and incisions made in the trunk in order to render it fruitful.

The digging round the tree which the vine-dresser speaks of might serve the same purpose indicated by Theophrastus in the cutting away of the superfluous roots and thus preventing the sending forth of useless shoots; or the loosening of the soil, which is afterwards mixed with manure, might have the effect of bringing the richer nourishment more easily to the roots. There is no question here of the throwing up of ditches for irrigation purposes, because "the well-watered fig-tree, it is true, sends forth more luxuriant foliage, but does not bear good fruit, with the exception of that of Laconia" (Theophrast. *loc. cit.* n. 1).

"And if happily it bear fruit," continued the vine-dresser, without adding the apodosis which may be omitted because it is obvious; otherwise it would run somewhat as follows: "then all will be indeed right, then there will be no necessity to cut it down." We can render the meaning by, "perhaps it will then bring forth fruit."

"But if not, then after that you shall cut it down," for then we must give up all hope of ever having fruit. The decision as to the cutting down and the time when it should take place is tactfully left to the master upon whose will alone it depends.

The putting of the εἰς τὸ μέλλον in the second half of the verse, attested by the Itala, the Vulgate, the various Syriac versions, and the Armenian and many MSS., is quite in harmony with the meaning. "The future" is given appropriately, simply as an indeterminate point of time for the master's expected decision, whilst the last period of pro-

bation for the tree was already previously determined by καὶ τοῦτο τὸ ἔτος. Notwithstanding the testimony in favor of referring the εἰς τὸ μέλλον to the first part of the verse, and the grounds which Stockmeyer, Jülicher, etc., adduce for it, the construction of the Vulgate seems to merit the preference.

The whole appeal of the vine-dresser reveals the anxious care which he bestows upon each tree and how ready he is to undertake every trouble for them. Christ tells us nothing of the result of his appeal nor of the end of the affair; for this has no connection with the object of the parable taken in connection with the earnest exhortation to penance and conversion which immediately preceded it.

Our Lord's fundamental idea of this simile must have been sufficiently clear to His hearers. The solemn saying, twice repeated: "But unless you shall do penance, you shall all likewise perish" (v. 3, 5), found in the simile a figurative wording perfectly intelligible to all.

Christ would therefore teach by means of the parable how necessary it is for all to bring forth "fruits worthy of penance" (Mt. 3, 8; Lc. 3, 8). All should recognize in the fig-tree an image of themselves, and see in the punishment with which the barren tree was threatened the fate which awaited themselves if they delayed repentance.

But our Lord addressed the parable, in the first place, to His Jewish hearers. We must, therefore, according to His intention regard the fig-tree more especially as an image of the Jewish people, the majority of whom had hitherto shown themselves unbelieving and impenitent with regard to the teaching and preaching of Christ. The words, "unless you do penance, you shall all likewise perish," concerned these people, and the exhortation and warning contained in the parable was intended also primarily for them, and so obviously, that each amongst them individually would have to take the lesson to heart and to bring forth fruits worthy of penance.

In the anxious care taken of the fig-tree, which is indicated by the planting in rich soil in the vineyard, we must

recognize God's goodness and patience towards His people whom His Prophets had continually exhorted to penance. Hitherto He had sought in vain for the fruits of repentance in Israel. And He was still waiting. But the final period of grace granted to this impenitent people had dawned with the coming of Christ. Almighty God now redoubled His efforts and the proofs of His everlasting love and goodness that thus Israel might be moved to repentance. John the Baptist had already announced to the people that "the axe was laid to the root of the trees" (Mt. 3, 10). And now the master in the parable has issued the order "cut it down," and the execution of this order will depend upon the issue of the final trial.

This fundamental idea of the parable is quite in harmony with Christ's words and the context in which we find them in the Gospel. But how far the individual features of the image may be transferred to the reality cannot be so clearly concluded from the text, and both ancient and modern commentators differ widely on this question.

The majority see in the owner of the vineyard an image of God the Father and in the vine-dresser that of the Son (St. Isidore of Pelusium (in Cramer), St. Cyril in the second place of his preferences. M. 72, 764 A; Theophyl. also in the second place. M. 123, 913 B; Euthymius M. 129 1000 D; similarly B. Alb. M., Salmeron, Jans. of Ghent, Corn. a Lap. etc.). Others, however, interpret the owner of the tree as an image of Christ (St. Peter Chrysol., Sermo 106. M. 52, 496 B; Theophyl. in the first place, *loc. cit.* B). The most divergent suggestions are made with regard to the vine-dresser: He is the angel of the Synagogue, Michael, or Gabriel, (St. Jerome in Hab. 3, 17. M. 25, 1397 C; S. Cyrillus Al. in the first place, *loc. cit.* 761 D; St. Peter Chrysol. *loc. cit.* D), or the angel of the Church (Ps.-Athan., Quaest. 36. M. 28, 721 D). Others think he represents the angel of men individually (Theophyl. in the third place, *loc. cit.* D). And again, others look upon him as an image of the Apostles, the Doctors, and the Pastors of the church (St. Ambr., St. Greg. the Great St. Bede. M. 15, 1832 C; 76, 1229 A; 92, 503 D; St. Bonavent. VII, 339 a), or "omnis sanctus, qui intra Ecclesiam orat pro eis, qui sunt extra Ecclesiam" (St. Augustine, Sermo 111, 1. M. 38, 639), etc.

In the same way, very different views are held regarding the fig-tree

and the vineyard. The majority understand by the fig-tree the Jewish people; some, however, think that it must be understood in the sense of mankind in general, or of individual souls; whilst again, others interpret it as referring to Jerusalem, etc. Most commentators understand by the vineyard either the Synagogue or the Church of Christ; but some hold that it means the world, and also mankind.

The three years, especially, have given occasion for the most varied interpretations. Whilst some consider that they have reference to the repeated coming of the Lord to His people, others think that they indicate a division of Jewish history into three periods: first, before the giving of the Law; second, under it; third, after it; or according to some, the three epochs of the judges, kings, and high priests; and again, the times of the Law, of the Prophets, and of the Gospels. Many others recognize in the three years an image of the three years of Christ's public life. The Protestant commentators, Bengel, Ewald, Wiessler, Weizsäcker, W. B. Jones, and others, following in the footsteps of Lucas Brug., Jans. of Ypres, Corn. a Lap., pronounce in favor of this interpretation, which would harmonize with the time at which the parable was proposed. On the other hand, against the allusion to the fourth year it is objected that the vine-dresser pleaded for the fig-tree; now, according to the fundamental idea, this must be referred to the time intervening before the ruin of Israel. This difficulty, however, can scarcely be regarded as crucial.

For the literal exposition we must confine ourselves to what the text and context point out to us clearly enough. We learn from both that the parable is intended as a solemn admonition to penance, which is required from all under penalty of destruction.

The connection of this simile with the account of the fig-tree before the Jerusalem gate which at the word of our Lord withered immediately (Mt. 21, 19–21; Mc. 11, 13 *et seq.*, 20 *et seq.*) has been treated of in manifold ways by modern exegetists.

Some, like Renan, regard the subject matter of the account in Mark and Matthew of the cursing of the tree, freed from the supernatural, as the original source whence in order to bring out clearly its moral Luke built up his parable. Many others with Strauss take a directly opposite view. They regard the parable in Luke as the starting point of the process of transformation by means of which, like a butterfly from a caterpillar, there was gradually evolved from a simple instruction the miraculous story in Matthew and Mark.

Holtzmann has taken the field as the latest advocate of this instructive doctrine of metamorphosis. In the latest edition of his commentary he writes that he, also, finds that "here we have an example of how prodigies may be evolved from figurative discourses and also a plain indication of the motives which were the compelling force in the construction of such miraculous pictures" ("Hand-Commentar," I, 1, p. 90).

Jülicher is forced to acknowledge how baseless and arbitrary is this opinion. But his own interpretation suffers quite as much from the fault which vitiates all such daring hypotheses inspired by aversion to miracles.

Our divine Saviour, in reality, by the symbolic cursing of the fig-tree before the Jerusalem gate would make known the sad results of the impenitence of Israel, which must necessarily draw down the curse of God's avenging justice. In so far could the withered fig-tree, as a *parabola facti*, serve as a forcible exemplification of the lesson given in the parable (cf. St. Jerome, Tract. in Mc. 11, 11–14, in G. Morin, Anecd. Mareds. III, 2, pp. 357–60). For the rest, cf. the commentaries on Mt. and Mc. ll. cc. and also my "Wunder des Herrn," 1^2, 446–69.

Every Christian, in reality, resembles the fig-tree which the master planted in his vineyard. He is destined to bring forth good fruit by fulfilling the will of God and he has received from God in superabundance all the means necessary for this purpose. Born again into the Church in Baptism, he is, in truth, planted in fruitful soil where copious grace is not wanting to him that he may grow and flourish according to the desire of the Lord.

But, unhappily, too often he also resembles the tree in the parable in its barrenness. Growing luxuriantly, he may often stand richly clothed with a wealth of leaves and branches, amongst which God seeks in vain for the fruits of good works. Hence to him also are addressed those words which are at once a warning and a threat: "Cut it down, therefore: why cumbers it the ground?" He is not merely of no use to himself, but he is also injurious to others and therefore all the more deserves that the justice of God should punish him. God, in His mercy and patience, has

hitherto spared him and at the prayer of Christ who "is at the right hand of God, who also makes intercession for us" (Rom. 8, 34) and is "always living to make intercession for us," has extended for him the time of grace. All the more solemn, therefore, is the exhortation to repentance and amendment addressed to him in this parable: "Or despisest thou the riches of his goodness and patience and long-suffering? Knowest thou not, that the benignity of God leads thee to penance?" (Rom. 2, 4).

Thus, each one, individually, is admonished by means of the image in this simile to fulfil his first duty of serious amendment of life. In the same way, priests and teachers in the Church may draw a lesson from the behavior of the vine-dresser. They should spare no trouble that the members of the Church committed to their care may produce good fruits. Even if their efforts have hitherto proved ineffectual, they must continue by redoubled labors to strive for the attainment of their good purpose. But, above all, following the example of Christ they should seek by their prayers for sinners to avert the just anger of God.

The Church has appointed this parable as the Gospel of the Saturday in the quarter-tense occurring in September, and causes a portion of the third homily of St. Gregory the Great to be read as the lesson for the third nocturn. Modern homiletic writers seldom treat of this simile, because the majority confine themselves to the interpretation of the Sunday Gospels. The Fathers of the Church, however, repeatedly interpreted it in their sermons. Many of them in their commentaries on the Gospel text also take more into consideration the practical requirements of the Christian life than do modern exegetists as a rule.

St. Augustine in his one hundred and tenth sermon observes with regard to this parable: "Hos ergo appellat in hac arbore, qui per omne tempus fructum dare noluerunt: et propter hoc imminebat securis radicibus arboris infructuosae. Intercedit colonus, differtur supplicium, ut adhibeatur auxilium. Qui autem intercedit colonus, est omnis sanctus, qui intra Ecclesiam orat pro eis, qui sunt extra Ecclesiam. Et quid orat?

Domine, dimitte illam et hoc anno: id est, tempore isto sub gratia parce peccatoribus, parce infidelibus, parce sterilibus, parce infructuosis. Circumfodio ei et adhibeo cophinum stercoris: si fecerit fructum, bene; sin autem minus, venies et amputabis eam. Venies: quando? In iudicio venies, quando venturus es iudicare vivos et mortuos. Interim modo parcitur. Quid est autem fossa? quid est circumfodere, nisi humilitatem et paenitentiam docere? Fossa enim humilis terra est. Cophinum stercoris in bono intellege. Sordes sunt, sed fructum dant. Sordes cultoris dolores sunt peccatoris. Qui agunt paenitentiam, in sordibus agunt: si tamen intellegant et veraciter agant. Huic ergo arbori dicitur: Agite paenitentiam; appropinquavit enim regnum caelorum" (M. 38, 639).

St. Peter Chrysologus, like most other expounders, rightly understands the parable as applying primarily to the Jewish Synagogue. He begins his sermon, however, with the following application of it to all mankind: "Rogo, quid tam planum, quid tam lucidum, quid tam commune, quid rusticis sic vernaculum, quid proprium sic peritis, quam propositae similitudinis forma? Quae de generali usu veniens omnes et verbo instruit et convertit exemplo. Infructuosa arbor intricat cespitem, necat spatia, exhaurit terrae vires, cultorem conficit damno, afficit taedio possidentem: ac sic excidere istam lucrum est, est istam commodum non habere. Sic homo utique, qui naturae donum, munus animae, rationis beneficium, excellentiam sensus, iudicium mentis, artis industriam, culturae bonum per steriles atque inopes actus evertit, occupat, mergit, auctori fructum, cultori gratiam negat: sicut arbor e terra, sic iste e vita meretur excidi. Et sicut infecunda arbor, si fuerit in vinea, dum fundit mortiferam subiectis viribus umbram, inimica non sibi soli, sed etiam palmitibus fit fecundis, ita homo deses, ignavus, si praesit populis, non sibi soli fit noxius, sed multis, dum sequentes se suo vitiat et perdit exemplo" (Sermo 106. M. 52, 495).

St. Gregory the Great exhorts similarly in his thirty-first homily on the Gospels: "Sed cum magno iam timore audiendum est, quod cultori vineae de infructuosa arbore dicitur: Succide illam; ut quid etiam terram occupat? Unusquisque iuxta modum suum, in quantum locum vitae praesentis tenet, si fructum bonae operationis non exhibet, velut infructuosa arbor terram occupat, quia in eo loco, in quo ipse est, et aliis operandi occasionem negat. Sed in hoc saeculo potens quilibet, si fructum non habet operationis bonae, etiam impedimentum praestat ceteris, quia quicumque sub ipso sunt, exemplo pravitatis illius quasi umbra perversitatis eius premuntur. Stat desuper arbor infructuosa et subtus terra sterilis iacet. Infructuosae arboris desuper umbra densatur et solis radius ad terram descendere nequaquam permittitur, quia dum subiecti quilibet patroni perversi perversa exempla conspiciunt, ipsi

quoque, infructuosi remanentes, veritatis lumine privantur. Et pressi umbra, calorem solis non accipiunt, quia inde remanent a Deo frigidi, unde in hoc saeculo male proteguntur. Sed de hoc perverso et potente paene iam requisitio Deo non est. Postquam enim se perdidit, quaerendum solummodo est, cur et alios premat. Unde bene eiusdem vineae dominus dicit: Ut quid etiam terram occupat? Terram quippe occupat, qui mentes alienas gravat; terram occupat, qui locum, quem tenet, in bonis operibus non exercet. Sed tamen nostrum est pro talibus deprecari." The vine-dresser's words about digging and manuring he applies to the exhortation of sinners to do penance. In respect to this he says among other things: "Quoties ergo aliquem de peccato suo corripimus, quasi ex culturae debito circa infructuosam arborem fodimus . . . Nos itaque quoties carnalem mentem de suis peccatis increpamus, quoties ad eius memoriam vitia anteacta reducimus, quasi infructuosae arbori cophinum stercoris versamus, ut malorum, quae egit, memoriam recolat et ad compunctionis gratiam quasi de foetore pinguescat. Mittitur ergo cophinus stercoris ad radicem arboris, quando pravitatis suae tangitur memoria cogitationis, cumque se per paenitentiam ad lamenta mens excitat et ad bonae operationis gratiam reformat, quasi per tactum stercoris redit ad fecunditatem operis radix cordis: plangit, quod fecisse se meminit, displicet sibi, qualem fuisse se recolit; intentionem contra se dirigit atque ad meliora animum accendit. Ex foetore ergo ad fructum reviviscit arbor, quia de consideratione peccati ad bona se opera resuscitat animus. Et sunt plerique, qui increpationes audiunt, et tamen ad paenitentiam redire contemnunt et infructuosi Deo in hoc saeculo virides stant. Sed audiamus, quid ficulneae cultor adiungat: Si quidem fecerit fructum; sin autem, in futuro succides eam. Quia profecto qui hic non vult ad fecunditatem pinguescere per increpationem, illic cadet, unde iam resurgere per paenitentiam non valet, et in futuro succidetur, quamvis hic sine fructu viridis stare videatur" (M. 76, 1229 *et seq.*).

St. Isidore of Pelusium refers the *in futuro* to the life beyond, and likewise interprets the tree as an image of penance. He supports his view by an appeal to St. Gregory Nazianzen: he calls "the tears and sighs, and sleeping on the ground, and the vigils, and the pain of mind and body endured because of the confession of sins and the amendment of a disreputable life, manure, as the theologian Gregory says" (in Cramer, II, 107).

The thirty-sixth portion of the "Quaestiones in N. T.," wrongly ascribed to St. Athanasius, treats of this parable. This thirty-sixth portion is described by the preceding lemma as borrowed from the writings of St. John Chrysostom. We read in it the following: "The Scriptures are wont to picture the soul living in sin as

the fig-tree, and on the other hand, the Church of the Faithful as the vineyard. Those in the Church who live in a manner unworthy of their faith are not called vines, but fig-trees. As from youth they have been planted in the Church by Baptism, but since then until old age have led a wicked life, God, who is patient, speaks Himself to the vine-dresser, that is, to the angel of the Church: Behold, for three years I have come seeking fruit on this fig-tree and have found none. . . . The three years during which God seeks for fruit in men are the three stages of men's life: childhood, early manhood, and old age. For many repent even in old age and bring forth fruits of virtue after affliction has dug round them, and trials have manured them" (M. 28, 721 *et seq.*).

Similar applications are to be found in Theophylact (M. 123, 913 *et seq.*). Euthymius (M. 129, 1000).

Although the parable of the Barren Fig-tree is not amongst the Gospels appointed for Sundays throughout the ecclesiastical year, yet it may be employed most usefully for the instruction of the people and for personal meditation. The simile of the Good Tree and the Bad Tree, which is very similar, affords on the seventh Sunday after Pentecost a good opportunity for this.

The parable also affords for meditation at the close of the first week of the Spiritual Exercises a very appropriate image of the divine mercy and the penance of a repentant sinner.

The following points, amongst others, may be found useful.

God's Mercy Towards Sinners

I. *What does God do for the sinner?*

1. He bestows upon him all natural and supernatural gifts that he may bring forth good fruit for Heaven (fig-tree).
2. He allows him to share in all the means of grace in the Church (vineyard).
3. He suffers him, and bears with him patiently during his life of sin (the three years).
4. He spares him ever and again for the merits of Jesus Christ (the vine-dresser's appeal).

5. He invites him to repentance and conversion by means of the inspirations of grace and threats of eternal punishment ("Cut it down").

II. *What does God expect from the sinner?*

1. Attention to the inspirations of grace and the threats of His divine Justice.
2. Recognition of the long-suffering mercy which calls him to repentance.
3. Recognition of his unhappy state, which excites God's anger, and in which not alone he is of no use to himself or to others, but he is, at the same time, harmful to himself and to others.
4. Change of life and sincere conversion.
5. To bring forth fruits worthy of penance by the faithful fulfilment of God's will and to grow in every virtue.

III. *How does the penitent sinner correspond to these expectations?*

1. In the past, not at all, or at least not perseveringly.
2. In the present, by earnest and fervent resolutions of amendment.
3. In the future, by patience and endurance in sufferings, offering them as penance, and by humble perseverance.

XXX. THE GOOD TREE AND THE BAD

Matthew, 7, 16–20; 12, 33–35; Luke, 6, 43–45

E find the similitude of the Good Tree and the Bad in two different passages in Matthew and once in Luke.

Mt. 7:	Mt. 12:	Lc. 6:
16. Ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς. Μήτι συλλέγουσιν ἀπὸ	33. Ἢ ποιήσατε τὸ δένδρον καλὸν καὶ τὸν καρπὸν αὐτοῦ καλόν, ἢ ποιή-	43. Οὐ γάρ ἐστιν δένδρον καλὸν ποιοῦν καρπὸν σαπρὸν οὐδὲ πάλιν δένδρον

ἀκανθῶν σταφυλὰς ἢ ἀπὸ τριβόλων σῦκα;

17. Οὕτως πᾶν δένδρον ἀγαθὸν καρποὺς καλοὺς ποιεῖ, τὸ δὲ σαπρὸν δένδρον καρποὺς πονηροὺς ποιεῖ.

18. Οὐ δύναται δένδρον ἀγαθὸν καρποὺς πονηροὺς ποιεῖν οὐδὲ δένδρον σαπρὸν καρποὺς καλοὺς ποιεῖν.

19. Πᾶν δένδρον μὴ ποιοῦν καρπὸν καλὸν ἐκκόπτεται καὶ εἰς πῦρ βάλλεται.

20. Ἄραγε ἀπὸ τῶν καρπῶν αὐτῶν ἐπιγνώσεσθε αὐτούς.

σατε τὸ δένδρον σαπρὸν καὶ τὸν καρπὸν αὐτοῦ σαπρόν· ἐκ γὰρ τοῦ καρποῦ τὸ δένδρον γινώσκεται.

34. Γεννήματα ἐχιδνῶν, πῶς δύνασθε ἀγαθὰ λαλεῖν πονηροὶ ὄντες; Ἐκ γὰρ τοῦ περισσεύματος τῆς καρδίας τὸ στόμα λαλεῖ.

35. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ ἐκβάλλει ἀγαθὰ καὶ ὁ πονηρὸς ἄνθρωπος ἐκ τοῦ πονηροῦ θησαυροῦ ἐκβάλλει πονηρά.

σαπρὸν ποιοῦν καρπὸν καλόν.

44. Ἕκαστον γὰρ δένδρον ἐκ τοῦ ἰδίου καρποῦ γινώσκεται· οὐ γὰρ ἐξ ἀκανθῶν συλλέγουσιν σῦκα οὐδὲ ἐκ βάτου σταφυλὴν τρυγῶσιν.

45. Ὁ ἀγαθὸς ἄνθρωπος ἐκ τοῦ ἀγαθοῦ θησαυροῦ τῆς καρδίας αὐτοῦ προφέρει τὸ ἀγαθὸν καὶ ὁ πονηρὸς ἐκ τοῦ πονηροῦ προφέρει τὸ πονηρόν· ἐκ γὰρ περισσεύματος καρδίας λαλεῖ τὸ στόμα αὐτοῦ.

Mt. 7, 16. *σταφυλας* ℵ B, nine minus., It., Vulg., Syr., Goth. version and elsewhere; *σταφυλην* C^2 E G etc., Arm., Eth. version, Textus rec. (cf. Lc. 6, 44). — 18. *ποιειν* (twice): 1° *ενεγκειν* B (perhaps also ℵ*); 2° *ενεγκειν* ℵ. — 19. *παν*: + *ουν* L Z etc., b c (f *enim*) g^1 (g^2 *autem*) h, Syr. Curet., Sahid. vers. — 20. *απο*: *εκ* C (most of the codices of Itala and Vulg. *ex*).

Mt. 12, 34. *λαλει*: + *αγαθα* D and d; + *mala* ff^2. — 35. *αγαθου θησαυρου*: + *της καρδιας* L, many minus., f* ff^2, Syr. Curet. and Sinait., Arm., Eth. versions, Textus rec. etc.; similarly after *πονηρου θησ.* (cf. Lc.); *αγαθα* B D E etc.; *τα αγ.* ℵ C L etc., Tisch.

Lc. 6, 43. *ου γαρ*: *ουκ* (without *γαρ*) D, a, Pesh., Eth. version; — *καρπον σαπρον*: *καρπους σαπρους* D, a b c e f ff^2 $g^{1\,2}$ l q, Vulg., Pesh.; likewise at end *καρπους καλους* (but not in ff^2 g^1 l, Vulg.) (cf. Mt.); — *παλιν* wanting in A C D etc., It., Vulg., Syr., Goth., Eth. vers., Textus rec. — 44. *γαρ* 1° wanting in D etc.; *ιδιου καρπου*: *καρπου αυτου* D; — *συκα*: *ροδα* 28; — *βατου*: *βατων* U etc.; — *σταφυλην*: *σταφυλας* L, Syr., Copt., Goth. versions, etc. — 45. *της καρδιας αυτου* A D (Greek, *αυτου της κ.*) L X etc., It., Vulg., etc.: *αυτου* wanting in ℵ B; — *πονηρος* (without *ανθρωπος*) ℵ* B D L etc.; + *ανθρωπος* $ℵ^c$ A C etc. (like Mt.); — *εκ του πονηρου* (without addition) ℵ B D etc. (also the best Cod. of the Vulg. and the text in Wordsworth); + *θησαυρου* b and some codices and

editions of the Vulg.; + *θησαυρου της καρδιας αυτου* A C X etc., c e f g^2 q r δ, two codices of the Vulg., Copt., Syr., Eth., Goth. vers., Textus rec. (cf. Mt.); — *περισσευματος* ℵ A B D etc.; *του περισ.* C L M U etc., Textus rec. (as Mt.); — *καρδιας* ℵ A B D etc.; *της καρδ.* C L X etc., Textus rec. (as Mt.); — *το στομα αυτου*: + *malum* e; *αυτου* wanting in C etc., g^1, Vulg., Syr. Sinait., Pesh., Copt., Eth. version (as Mt.).

Mt. 7:

16. A fructibus eorum cognoscetis eos. Numquid colligunt de spinis uvas aut de tribulis ficus?

17. Sic omnis arbor bona fructus bonus facit: mala autem arbor malos fructus facit.

18 Non potest arbor bona malos fructus facere neque arbor mala bonos fructus facere.

19. Omnis arbor, quae non facit fructus bonos, excidetur et in ignem mittetur.

20. Igitur ex fructibus eorum cognoscetis eos.

Mt. 12:

33. Aut facite arborem bonam et fructum eius bonum, aut facite arborem malam et fructum eius malum: siquidem ex fructu arbor cognoscitur.

34. Progenies viperarum, quomodo potestis bona loqui, cum sitis mali? Ex abundantia enim cordis os loquitur.

35. Bonus homo de bono thesauro profert bona et malus homo de malo thesauro profert mala.

Lc. 6:

43. Non est enim arbor bona, quae facit fructus malos, neque arbor mala faciens fructum bonum.

44. Unaquaeque enim arbor de fructu suo cognoscitur. Neque enim de spinis colligunt ficus, neque de rubo vindemiant uvam.

45. Bonus homo de bono thesauro cordis sui profert bonum et malus homo de malo thesauro profert malum. Ex abundantia enim cordis os loquitur.

Mt. 7:

16. By their fruits you shall know them. Do men gather grapes of thorns, or figs of thistles?

17. Even so every good tree brings forth good fruit, and the evil tree brings forth evil fruit.

18. A good tree cannot bring forth evil fruit, neither can an

Mt. 12:

33. Either make the tree good and its fruit good: or make the tree evil, and its fruit evil. For by the fruit the tree is known.

34. You offspring of vipers, how can you speak good things, whereas you are evil? For out of the abundance of the heart the mouth speaks.

Lc. 6:

43. For there is no good tree that brings forth evil fruit; nor an evil tree that brings forth good fruit.

44. For every tree is known by its fruit. For men do not gather figs from thorns; nor from a bramble bush do they gather the grape.

45. A good man out of the good treasure of

evil tree bring forth good fruit.

19. Every tree that brings not forth good fruit, shall be cut down, and shall be cast into the fire.

20. Wherefore by their fruits you shall know them.

35. A good man out of a good treasure brings forth good things: and an evil man out of an evil treasure brings forth evil things.

his heart brings forth that which is good: and an evil man out of the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks.

We must refer the reader to the commentaries for an explanation of the relation of the three texts to one another and for the treatment of the whole discourse in detail. We confine ourselves here to a brief exposition of the parable.

This similitude is given in the seventh chapter of St. Matthew and the sixth of St. Luke as part of the concluding portion of the Sermon on the Mount. On the other hand, the verses in Matthew, 12, belong to that discourse addressed to the Pharisees in which our Lord defended Himself against the accusation of being in league with Beelzebub and in which He also proposed the parables of the Kingdom of God and of Satan. Whilst, according to most expounders, that epilogue to the Sermon on the Mount has reference in both Evangelists to the same discourse, in Matthew, 12, we have to assume that Christ made use of the same comparison on this other occasion in His apologia against the accusation of the Pharisees.

The image which serves as the basis of the parable is frequently used in Holy Scripture. It will suffice to recall one instance, the beautiful panegyric of the just man in Psalm 1, 3, where he is compared to a fruitful tree planted by running waters (also Jer. 17, 8). On the other hand, John the Baptist, in the solemn threat addressed to the impenitent Jews, says: "For now the axe is laid to the root of the trees. Every tree therefore that does not yield good fruit shall be cut down and cast into the fire" (Mt. 3, 10;

Lc. 3, 9). The image was peculiarly suited to the Palestinian people, owing to the fact that their country was very remarkable for the number and excellence of its various fruit-trees.

According to St. Matthew, chapter 7, Christ in the Sermon on the Mount joins this image, so familiar to the people and the disciples, directly to the warning against false prophets. He would give to His disciples, whom this image primarily concerned, a sure sign whereby they might distinguish between the false and the true prophets: "Wherefore by their fruits you shall know them" (Mt. 7, 16 a). In the application of the image to false prophets and teachers, against whom the disciples are warned, these fruits are certainly not to be understood in the sense of the doctrine and the faith, but of the manner of life and works: "Hic de fide, i.e. de ipsa falsorum prophetarum doctrina cognoscenda agitur; et absurdum dictu est, doctrinam ex doctrina probari. Omnes igitur veteres auctores per fructus opera intellegunt, quae doctrinam natura sua malam mala, bonam bona consequuntur" (Maldonatus in Mt. 7, 17, p. 188).

But here it must be observed that everything that is pertinent to the image is not for that reason applicable to the antitype. All that applies to the tree in the natural order without exception can only be applied with the necessary limitations to the moral order, to mankind. As a rule and according to general experience, the sign given will not prove deceptive, for the axiom which is based on experience of the fruit of both good and bad trees is verified generally in man also. Christ illustrated this general axiom, in the first instance, by the reference to a well-known fact: "Do men gather grapes of thorns, or figs of thistles?" (v. 16 b). He chose thorns and thistles, which most likely were growing luxuriantly round the place where He was teaching, and grapes and figs, of all the fruits of Palestine the most delicious.

Ἀκανθαι is the general term for all those thorny weeds which flourish so luxuriantly in Palestine. Τρίβολοι must be taken likewise in

a general sense for thorns or thistles, as we find it in the Septuagint used alternatively with ἄκανθα as being synonymous (Gen. 3, 18; Os. 10, 8). In Luke, it is used as a synonym for βάτος. There is no question here of the family of *Tribulus*, of which the species *Tr. terrestris* L. grows everywhere as a common weed in the fields and along the roadsides (E. Bossier, "Flora orientalis," I, 902; G. E. Post, "Flora of Syria," p. 186). In the Vulgate *tribulus* corresponds to three different Hebrew names (*barqânim*, *dardar*, and *chôach*). In the Septuagint, similarly, τρίβολος stands for the Hebrew terms *dardar*, *chârîz*, and *sên*.

We must not assume that the grapes and figs were contrasted with the ἄκανθαι and τρίβολοι because they resembled the fruits of the thorns and thistles.

To the fact, so well-known to every one from experience, Christ joins by means of οὕτως the still more widely known axiom that ". . . every good tree brings forth good fruit, and the evil tree brings forth evil fruit" (v. 77). Here again holds good the remark made before, that where it is a question not of the physical, but of the moral order, the application of the image to its antitype has its limitations.

Professor Jülicher, in asserting with regard to these limitations necessarily exacted by the nature of the subject that "they stand self-condemned" (II, 119), forgets the rule which he himself elsewhere so often emphasized of careful and restricted application of figures to realities.

As ἀγαθός and καλός stand for the good qualities of the tree and its fruit, we must also accept σαπρός and πονηρός in a similar sense as descriptive of the bad qualities which are contrasted with the good ones. Hence in this instance, as in that of the fish in an earlier parable, we must not press the original meaning "rotten" in σαπρός. The meaning here is that such trees and fruits are like the thorns and thistles previously mentioned.

Christ repeats this truth still more emphatically in another form: "A good tree cannot bring forth evil fruit, neither can an evil tree bring forth good fruit" (v. 18). In Nature this rule holds good without any exception, apart from the improvements which may be effected by man's intervention. Nothing will cause a thorn-bush to produce toothsome figs. Generally speaking, we find the same law verified in men; their conduct is as their good or evil dis-

positions. But the possibility of a change must not be excluded, nor again the possibility of a bad man doing an isolated good act, nor of a good man committing a bad one; in this, as in other things, the exception only proves the rule. As long as man does not change his wicked, corrupt heart his works will not be good, and on the other hand, the good man out of the good stores of his heart will bring forth good works. Christ Himself explains in this sense the meaning of His words in the two passages.

He would not however merely give a sign, but He also joined with it a solemn warning and threat which might point out to all in an emphatic manner the necessity of serious amendment of life: "Every tree that brings not forth good fruit shall be cut down[1] and shall be cast into the fire" (v. 19). These are the same words in which the great preacher of penance had cried aloud to the people on the banks of the Jordan. Our Lord, indeed, had in view primarily the false teachers in Israel against whom he would warn in particular. They would not, all admonitions notwithstanding, repent and amend, and hence they should incur temporal and eternal destruction.

But the words, in their universal application, contain a solemn appeal to all men to bring forth the good fruits which God requires, by obedience to the instructions and exhortations propounded in the Sermon on the Mount.

Christ, in conclusion, once more repeats the saying with which He began the parable: "By their fruits you shall know them" (v. 20).

The sequence of the words is different in Luke, where they are joined to the warning against uncharitable criticism, given after our Lord had proposed the parables of the Blind Leaders of the Blind, and of the Master and the Disciples.

With regard to this difference and also a slight divergence in the words themselves, Maldonatus observes: "Itaque Lucas aut non eandem (similitudinem), quam hic (c. 7) Matthaeus, recitat, aut dictorum ordi-

[1] On ἐκκόπτεται compare remarks on ἔκκοψον, p. 414.

nem connexionemque non servat. Nam apud Matthaeum quidem tam apte adhaeret proximae sententiae, ut divelli ab ea non possit, nisi altera aut utraque rumpatur" (*loc. cit.* 187).

The text of the parable in St. Luke agrees partly with the words in the seventh chapter of St. Matthew and partly with those in the twelfth. After what has been said the passage will scarcely need further exposition.

We might imagine that in the abstract the thorn-bush, *βάτος*, Vulg. *rubus*, meant the blackberry-bush, which is frequently met with everywhere in Palestine (*Rubus discolor* Willdenow et Nees. E. Boissier, "Flora orient.," II 695; G. E. Post, "Flora of Syria," p. 304), and which has been suggested also for the burning bush (LXX *βάτος*, Vulg. *rubus*, Hebr. סְנֶה Ex. 3, 2–4). However, in the opinion of many, the blackberry-bush must give place to the hawthorn as the burning bush on Sinai, and similarly, here also, according to many commentators, its place in the Gospel has to be shared with several members of the same family, for like the *ἄκανθαι* in Matthew and Luke, and the *τρίβολοι* in Matthew, this *βάτος* also would be only a synonym and used for thorn-bushes in general.

In Luke the parable ends with these words, which recur in Matthew, 12, as well, and in which Christ explains the whole image: "A good man out of the good treasure of his heart brings forth that which is good: and an evil man out of the evil treasure brings forth that which is evil. For out of the abundance of the heart the mouth speaks" (v. 45). According as the heart and will are well or evilly disposed so will men's actions and speech be good or bad. "Out of the fulness of the heart, the mouth speaks."

"Treasure," *θησαυρός*, is used here as the *vox media*, inasmuch as it indicates the good as well as the evil stored in the heart. It is not necessary to understand it literally as a storeroom.

In Matthew the image itself is the same as that in Luke, as is the exposition which Christ adds in the application of the image to the Pharisees. But the words, particularly of the opening sentence (v. 33), offer some difficulty, which has given occasion for various interpretations.

Most of the old and many of the modern commentators understand by the tree (v. 33) the Person of Christ, and by the fruit, the work of Christ, which was precisely just then called into question by the driving out of the evil spirit. Our Lord, according to this construction, in the verse alluded to would demonstrate the inconsistency of the Pharisees' accusation, by which His adversaries acknowledged that His works were good, but at the same time condemned Himself in person as wicked, and in league with Beelzebub. "Either make the tree good and its fruit good, or make the tree evil and its fruit evil." Therefore St. John Chrysostom in his epitome[1] says: "Ὁ δὲ λέγει, τοῦτό ἐστιν· Οὐδεὶς ὑμῶν, φησίν, εἶπεν ὅτι πονηρὸν ἔργον ἐστὶν τὸ δαίμονας ἀπελαύνειν καὶ ἐξ αὐτῶν ἐλευθεροῦν ἀνθρώπους. . . . ἐπεὶ οὖν τοῖς μὲν ἔργοις οὐκ ἐμέμφοντο, τὸν δὲ ταῦτα ἐργαζόμενον, φησὶν ὅτι παρὰ τὴν τῶν πραγμάτων ἀκολουθίαν τοῦτο ποιεῖτε" κ. τ. λ.

St. Hilary, St. Jerome, Euthymius, and others express themselves similarly, and amongst modern exegetists the following concur in this view: Cajetan, Jans. of Ghent, Calmet, Schegg, Reischl, Bisping, Fillion, Pölzl, etc. But St. Augustine, with greater accuracy, refers the words to the Pharisees themselves. "Verus sensus," justly remarks Maldonatus,[2] "mihi videtur esse, quem multis locis D. Augustinus exposuit . . ., arborem et bonam et malam ipsos Pharisaeos appellari. Reprehendit enim Christus eorum hypocrisim, quod cum bona arbor videri vellent, malos tamen fructus facerent, aut quod, cum mala arbor essent, bonos videri vellent fructus facere, iubetque aut aperte malos aut aperte bonos esse." Blessed Albertus Magnus and St. Thomas Aquinas interpret the saying similarly.

The double imperative ποιήσατε presents another difficulty, which is of a twofold nature, first with reference to its meaning, and then on account of the expression ποιήσατε τὸ δένρον σαπρόν, to which many take exception. Many conceive the meaning in a declarative sense, "make," that is to say, "be of opinion," "judge ye," as Euthymius indeed observes: ποιήσατε ἀντὶ τοῦ εἴπατε (*ad loc.* M. 129, 384 B). Schanz also firmly adheres to this interpretation (Mt. p. 331). But even if this accorded with the referring of the words to Christ, according to the first mentioned construction, still it cannot be so clearly understood with regard to the Pharisees as the good or bad fruit. We must continue to accept the word, in this second and more accurate exposition of the sentence, according to its generally received meaning of "make," "procure." In explanation of the somewhat unusual mode of speech we may point out that in the application of the image to man all depends upon the will, which may be made good or evil according to the voluntary decision of the individual, and then will produce the fruits of good or evil actions.

[1] Cramer's Catena, I, 95. [2] St. Aug. p. 295.

Hence, with regard to the words, ". . . make the tree evil, and its fruit evil," the difficulty cannot be got over by construing the imperative as a conditional clause and translating then in this fashion: "Produce a good tree and you have from it good fruit; produce a rotten tree and you have rotten fruit." Such was Luther's rendering, to which Weizsäcker adheres. This interpretation cannot be reconciled with the words themselves, for we cannot construe the καί τὸν καρπόν etc., as an apodosis. We must remember rather that in the reality only one or the other of these alternatives is possible: either good or bad; if not good, then bad is the necessary result. This necessity can be expressed only by means of the imperative, as Jülicher justly observed (II, 124). Hence, by no means is an invitation to bad works to be inferred from it.

Christ expresses the same necessity in the following words: "You offspring of vipers, how can you speak good things, whereas you are evil?" (v. 34). Evil speaking, like the blasphemous accusation of being in league with Beelzebub, is an outpouring of the interior wickedness of the corrupt heart, and as long as this is not amended, there is, certainly, nothing but evil to be expected from such people. Thus, then, this is exemplified similarly as in Luke by the words regarding the good man and the bad one who bring forth, each one individually, good or evil from the stores of his heart (v. 35).

The parable, equally in its application to the Pharisees, as we find it in Matthew, as in its general wording, contains for all who desire to be united with Christ a solemn appeal to bring forth good fruit by the fulfilment of God's will. The image itself is very similar to that in the parable of the Barren Fig-tree and, in like manner, the lesson which it contains is closely connected with that which we learned from the former simile.

The good tree and the bad, in general, like the barren fig-tree, have been repeatedly applied to individual Christians. The Church appoints the parable (according to St. Matthew, chapter 7, 15–20) as the Gospel to be read on the seventh Sunday after Pentecost, and because of this, preachers make use of it more frequently than the previous parable for the instruction of the people.

A portion of St. Hilary's commentary on the Gospel of St. Matthew serves as homily for the third nocturn on the same Sunday.

The narrative of the barren fig-tree, which is still more intelligible to the people and in its various features easier of application, admits of being very advantageously used in connection with the Gospel for this particular Sunday. Some of the applications which were given of this previous parable are quite appropriate for the image of the good tree and the bad.

XXXI. THE PHARISEE AND THE PUBLICAN

Luke, 18, 9–14

HE parable of the Pharisee and the Publican is recorded by St. Luke only. It is as follows:

Lc. 18, 9–14:

9. Εἶπεν δὲ καὶ πρός τινας τοὺς πεποιθότας ἐφ' ἑαυτοῖς, ὅτι εἰσὶν δίκαιοι, καὶ ἐξουθενοῦντας τοὺς λοιποὺς, τὴν παραβολὴν ταύτην·

10. Ἄνθρωποι δύο ἀνέβησαν εἰς τὸ ἱερὸν προσεύξασθαι, ὁ εἷς Φαρισαῖος καὶ ὁ ἕτερος τελώνης.

11. Ὁ Φαρισαῖος σταθεὶς ταῦτα πρὸς ἑαυτὸν προσηύχετο· Ὁ θεός, εὐχαριστῶ σοι, ὅτι οὐκ εἰμὶ ὥσπερ οἱ λοιποὶ τῶν ἀνθρώπων, ἅρπαγες, ἄδικοι, μοιχοὶ, ἢ καὶ ὡς οὗτος ὁ τελώνης.

12. Νηστεύω δὶς τοῦ σαββάτου, ἀποδεκατεύω πάντα, ὅσα κτῶμαι.

13. Ὁ δὲ τελώνης μακρόθεν ἑστὼς οὐκ ἤθελεν οὐδὲ τοὺς ὀφθαλμοὺς ἐπᾶραι εἰς τὸν οὐρανόν, ἀλλ' ἔτυπτεν τὸ στῆθος αὐτοῦ λέγων· Ὁ θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ.

14. Λέγω ὑμῖν, κατέβη οὗτος δεδικαιωμένος εἰς τὸν οἶκον αὐτοῦ παρ' ἐκεῖνον· ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται, ὁ δὲ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Lc. 18, 9–14:

9. Dixit autem et ad quosdam, qui in se confidebant tamquam iusti et aspernabantur ceteros, parabolam istam:

10. Duo homines ascenderunt in templum, ut orarent, unus pharisaeus, et alter publicanus.

11. Pharisaeus stans haec apud se orabat: Deus, gratias ago tibi, quia non sum sicut ceteri hominum, raptores, iniusti, adulteri, velut etiam hic publicanus.

12. Ieiuno bis in sabbato; decimas do omnium, quae possideo.

13. Et publicanus a longe stans nolebat nec oculos ad caelum levare, sed percutiebat pectus suum dicens: Deus, propitius esto mihi peccatori.

14. Dico vobis, descendit hic iustificatus in domum suam ab illo: quia omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur,

V. 9. δε και ℵ D B L etc., Vulg., etc.; δε (without και) A Γ etc.,. b c e l q etc.; Syr. Sinait., Curet., Pesh. *et dixit;* — την παραβ. ταυτ. wanting in D. — 10. ο εις: εις (without ο) B D R X; — και ο ετερος: και εις D, c e ff^2 q. — 11. προς εαυτον wanting in ℵ*, b c f ff^2 i l q, Sahid., Eth. versions, Tisch.; many Cod. and Textus rec. have it before ταυτα; — ωσπερ: ως D L Q etc. — 12. αποδεκατευω ℵ* B; αποδεκατω ℵ^c A D and most. — 13. ο δε τελ. ℵ A G L etc.; και ο τελ. A D Q etc.; — το στηθος ℵ B D etc.; εις το στ. A Γ Δ etc. — 14. υμιν: + οτι K Q U etc.; — εις τον οικον αυτου wanting in D, Sahid. vers.; — παρ εκεινον ℵ B L etc.; Sahid., Copt. vers., Lachm., Westc.-H., Nestle, Hetz., Brandsch.; μαλλον παρ αικεινον τον φαρισαιον D; η γαρ εκεινος A P Q etc., Goth. vers., Tisch.; η εκεινος Textus rec. with some minus., *magis quam ille pharisaeus* b c e (+ *qui se exaltabat*) f ff^2 i l q r; *magis praeter illum phar.* d; *ab illo* Vulg. (other Lat. var. cf. in Wordsworth).

Lc. 18:

9. And to some who trusted in themselves as just, and despised others, he spoke also this parable:

10. Two men went up into the temple to pray: the one a Pharisee, and the other a publican.

11. The Pharisee standing, prayed thus with himself: O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican.

12. I fast twice in a week: I give tithes of all that I possess.

13. And the publican, standing afar off, would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner.

14. I say to you, this man went down into his house justified rather than the other: because every one that exalts himself shall be humbled: and he that humbles himself shall be exalted.

The Evangelist records this parable immediately after that of the Unjust Judge, which was proposed to the disciples in connection with the eschatological discourse and the image of the Body and the Eagles, on our Lord's last journey through Perea on His way to Jerusalem (Lc. 17, 20–37). But whilst previously it was made clear to whom the parable was proposed by the little word αὐτοῖς, which could only refer to the disciples, here those addressed are expressly described in these words: "some who trusted in themselves as just, and despised others" (Lc. 18, 9).

The πρός has often been rendered by "with reference to," and Schanz translates it thus (Lc. p. 445). But in translating the εἰπεῖν, or λέγειν, or λαλεῖν πρός τινα in Luke, which are quite commonly used to indicate the person addressed, there are no grounds for departing from the rendering in the Vulgate, "dixit autem et ad quosdam."

As to the class of people thus indicated, various opinions have been expressed. Some think that on account of the connection with what went before, it must be assumed that here also it is the disciples who are addressed, but only a certain class amongst them. "Such amongst the followers of Jesus as were spiritually proud, or who were filled with dislike for the sinners amongst them" (Schanz, Schleiermacher, Godet, and others). Some, however, think that this parable was addressed rather to the Pharisees and to those who shared their views. This seems the more probable by reason of the characterizing of the latter class in the words quoted and the contrasting of the Pharisee with the publican in the parable. The words εἶπεν δὲ καί, with which the transition is made, do indeed apparently somewhat lessen the close connection of what follows with what went before.

We therefore need not conclude that the parable, in point of time, immediately followed the one previously recorded. The very similar nature of the subject in both parables afforded St. Luke sufficient reason for connecting the two. It may be that something had occurred just before which is not recorded by the Evangelist, but which afforded occasion for the instruction.

Some see a proof of self-confidence in the words ὅτι εἰσὶν δίκαιοι, *because they are just;* others consider that they mean rather their self-sufficient pretension, "that they are just." Both interpretations are in harmony with the text. In support of the second, we are referred, rightly, to Romans, 2, 19, and Philip, 1, 6, where the subject of the πεποιθέναι is expressed the first time by the accusativus cum infinitivo (cf. also 2 Cor. 10, 7), and by ὅτι in the second passage. The intention is to emphasize overestimation of one's own righteousness, as it is represented in the parable.

Christ chose for His image an incident in the daily life of the people, such surely as might be often enough observed in the Temple: "Two men went up into the temple to pray: the one a Pharisee, and the other a publican" (Lc. 18, 10).

"Went up" is the term used in general to denote going to the Sanctuary. We need not assume therefore that it always means an ascent from a lower to a higher place (Ex. 34, 24; 1 Reg. 1, 3; 10, 3). But in Jerusalem the term applied to the greater part of the city in this latter restricted sense, for the Temple was situated on the heights of the hill dominating the city on the east, and was separated from the ridge of hills on the west by the deep Tyropean Valley. Hence, though it was only from the southeastern portion of the city, so-called Ophel, that one directly ascended to the Temple, still, from the much higher southwest quarter it was necessary to descend first into the valley in which the city lies, and thence to ascend to the heights of the Temple square.

The two worshipers are taken respectively from the most distinguished and the most despised classes of the people, — a Pharisee and a publican. The latter was certainly a Jew, although it was probable that there were many heathens amongst the Roman tax-collectors. The two must have been standing together in the same porch of the Israelites, or of the women, because the Pharisee saw the publican standing (v. 11), and from his place in the Sanctuary he could not have seen him in the porch of the Gentiles, beyond which the publican dare not pass, under penalty of death.

The publicans or tax-farmers, to whom the government leased the collection of the taxes within a certain district, were guilty of much oppression and extortion with regard to the poor people. They were, for this reason, as much hated and despised amongst the Jews as are the Turkish tax-collectors, who hold a similar position at the present day. However, the Gospel shows us, not only in isolated examples like Matthew and Zaccheus, but also with regard to the whole class of publicans in general that they willingly obeyed Christ's call to repentance, in marked contrast to the self-satisfied leaders and teachers of the people.

We are not told at what hour of the day the two went up to the Temple, but these details afford us precious evidence that the Temple was visited, not only as the place of public worship, but also for the purpose of private devotion (Edersheim, II, 289).

"The Pharisee standing, prayed thus with himself" (v. 11). Although many attach particular importance to the fact that he stood, as being "an indication of bold and overconfident demeanor" (Knabenbauer, Lc. p. 506), still it can scarcely be proved that there is any essential difference between σταθείς and ἑστώς, which is said of the publican (v. 13). Christ in an instruction on prayer in general, in like manner says: "And when you shall stand to pray," etc. (Mc. 11, 25 ὅταν στήκετε προσευχόμενοι. Cf. Philo, De vita contempl., ed. Mangey, II, 481, 34).

In order to find somewhat of presumption in the Pharisee's attitude as contrasted with that of the publican, some have tried to connect the words which follow, πρὸς ἑαυτόν, with σταθείς, and thus find in them the contrast to the μακρόθεν ἑστώς in v. 13. For instance, Goebel translates: "The Pharisee stood apart, and prayed in this way," and he advocates this combination as the only one possible (I, 327 *et seq.*), in which Edersheim agrees. But against this construction there is always the difficulty that the use of πρὸς ἑαυτόν in the sense of "apart," "for himself alone," instead of the customary καθ' ἑαυτόν (as D here reads) with a verb which expresses no movement towards a place, can hardly be found exemplified.

The combination, on the other hand, with προσηύχετο in the sense of *apud se* (Vulgate) or *intra se* (Itala), not "to himself" or "with reference to himself," is in harmony with usage and the sense, but it is unnecessary to emphasize it specially.

The prayer of the Pharisee is a faithful reflection of the inner man: "Quid rogaverit Deum, quaere in verbis eius, nihil invenies. Ascendit orare, noluit Deum rogare, sed se laudare. Parum est, non Deum rogare, sed se laudare, insuper et roganti insultare" (St. Augustine, Sermo 115, 2).

He grounds his praise of himself on the two principal parts of godliness: freedom from evil and the doing of good: "O God, I give thee thanks that I am not as the rest of men, extortioners, unjust, adulterers, or even as this publican" (v. 11 b). "The rest of men" refers to all outside himself, without exception, or to all save the Pharisees. A limitation to those who were actually guilty of such misdeeds corresponds neither to the expression οἱ λοιποὶ τῶν ἀνθρώπων,

nor to Pharisaical presumption, such as we know it from the Gospel and the other ancient authorities. The Pharisees (= פְּרִישַׁיָּא), indeed, were characterized by their name as the "separated" from other men, and also the "divided" from the unclean of their own nation.

The Pharisee names the two chief parts of the positive constituents of righteousness which according to the views of his sect were regarded as the most important in legal holiness, that is to say, fasting and the giving of the tenth of one's income: "I fast twice in a week," that is, on Monday and Thursday; "I give tithes of all I possess" [1] (v. 12), without limiting myself to the tithes of natural productions prescribed by the Law (Ex. 22, 29; Lev. 27, 30; Deut. 12, 6, 17; 14, 22 *et seq.*). He voluntarily exceeded the measure ordained by the Law both as regarded himself, in bodily mortifications, and towards God, in the tribute to the Temple. For instead of the yearly fast, he imposed upon himself two weekly ones; and also he gave not only of all the fruits of the field and the garden, including mint, dill, cummin, and rue (Mt. 23, 23; Lc. 11, 42), but faithfully gave the tenth part of every increment to his income as well.

He had thus given ample proof of his righteousness, and sufficiently justified his self-praise and his contempt for others such as this publican. And now his prayer was at an end.

How faithfully this prayer of the model pious man in Israel corresponds to the reality, the examples and the instances of a similar frame of mind given in the Talmud prove to us. It is recorded in the tract Berakhoth (fol. 13 d) that the Rabbi Simeon ben Jochai had become so holy that during his whole life no rainbow was needed to assure the world that it would be spared a second deluge. The Rabbi's power was so great that he could say to a valley: "Be thou filled with gold pieces." He was in the habit of saying: "I have seen the children of the world to come, and they are but few; if there are three, my son and I are of the number, if only two, those two would be myself and my son." We read in the Midrash Bereshith Rabbah (35, ed. Warsh. fol. 64 b) concern-

[1] κτῶμαι; *possideo* of the Vulgate would be κέκτημαι.

ing the same Rabbi: "If there were but two just men in the world, these would be himself and his son, if only one, that one would be himself."

The Talmud relates of another Rabbi Simon that he boasted that if Abraham had saved all creatures down to him (R. Simon) he would himself, by his own merits, save all until the end of the world, aye, even if Abraham resisted him, he would take Ahijah the Silonite with him (or according to another passage his own son instead of Abraham's son) and save the whole world.

The prayer of another pious Rabbi was as follows: "I thank thee O Lord God that thou hast appointed my lot with those who sit in the place of teaching (Synagogue), and not with those who sit at the corners of the streets (traders and money changers). For I rise early, and they rise early: I rise early to the ordinances of the Law; they rise early for vain things. I labor, and they labor: I labor and receive reward; they labor and receive no reward. I run, and they run: I run to the life of the world to come; they run to the abyss of ruin" (Berakhoth, fol. 28 b). Again, another Saint caused all Israel to pray thus to God: "Lord of the world, judge me not as those who dwell in the great cities (like Rome), where robbery reigns, and uncleanness and vain and false swearing" (Erubhin, fol. 21 b. This and the preceding passages are in Edersheim, I, 540; II, 291).

"And the publican standing afar off would not so much as lift up his eyes towards heaven; but struck his breast, saying: O God, be merciful to me a sinner" (v. 13). In strongest contrast to the proud Pharisee relying on his own righteousness and despising others, feature by feature, Christ now shows us in the publican the humble, penitent disposition of the contrite sinner's heart. Whilst the Pharisee, probably, had drawn nearer to the Sanctuary, the publican stayed far off. Although we are not told expressly what it was from which he stayed far off, still there can be no doubt as to the meaning of the words. The sinner did not venture to advance nearer to the Holy Place nor even to place himself in the front ranks of worshipers amongst the Pharisees, so pre-eminent amongst the people for their sanctity. He remained standing at the end of the court of the women, or of the Israelites. He did not venture even once to look up to heaven. We learn from many passages of Holy Scripture that the Jews were accustomed when praying to raise

their hands[1] in particular, and probably their eyes to heaven.[2] In any case, the casting down of the publican's eyes is emphasized as an external sign of shame and repentance for his sins.

The Rabbis later disputed whether a man should pray with eyes uplifted or eyes cast down. The tract Jebamoth (fol. 105 b in Schöttgen, p. 307) has the following with regard to the decisions: "Rabbi Chija and Rabbi Simeon ben Raf sat together at the door. One said: 'Whoever prays must cast down his eyes, for it is written: 'And my eyes and my heart shall be there always (3 Reg. 9, 3).' The other said: 'He must lift up his eyes, for it is written: 'Let us lift up our hearts with our hands to the Lord in the heavens (Thren. 3, 41).' Finally, Rabbi Ismael ben Jose drew near and asked: 'About what do you dispute?' They answered: 'Prayer.' He said: 'Thus spoke Abba: 'Whosoever prays must cast down his eyes and lift up his heart that thus he may observe both sayings of the Scripture.' "

Hence the Rabbinical rule was later established that "at prayer the feet must be placed together, the heart lifted up, and the eyes cast down" (Synopsis Sohar, p. 42 n. 8 in Schöttgen, p. 307. Maimonides in Lightfoot, II, 554).

The striking of the breast was a third sign of a humble repentant frame of mind. Thus we read that those who were present at the Crucifixion went home striking their breasts (Lc. 23, 48)[3]: "Tundere autem pectus quid est, nisi arguere, quod latet in pectore, et evidenti pulsu occultum castigare peccatum?" (St. Augustine, Sermo 67, 1. M. 38, 433).

Amongst the Orientals, as also in southern countries, the loud striking of the breast is much more universally practised than amongst most of the colder and less emotional inhabitants of northern lands. According to the words of St. Augustine in the passage just quoted, it was also customary amongst the early Christians in Northern Africa; when the preacher, for example, had touched the hearts of his hearers

[1] 3 Reg. 8, 22; 2 Esdr. 8, 6; Ps. 27, Hebr. 28, 2; 133, Hebr. 134, 2; Thren. 2, 19; 3, 41; 2 Mach. 3, 20.

[2] Philo, De vita contempl., ed. Mangey, II, 481, 34 *et seq.*: στάντες . . . καὶ τὰς τε ὄψεις καὶ χεῖρας εἰς οὐρανὸν ἀνατείναντες.

[3] Cf. κόπτεσθαι, *to mourn, to complain*, Mt. 11, 17; 24, 30; Lc. 8, 52; 23, 27; Apoc. 1, 7; 18, 9.

by means of some truth and had moved them to repentance, very soon it might be noticed that both men and women were striking their breasts. An occurrence, such as that for which St. Augustine censured the Christians, might happen at the present day amongst the impressionable Orientals. The pious congregation in Hippo had heard the lector read those words of Christ: "Confiteor tibi Pater, Domine caeli et terrae . . .," and at the word "Confiteor," being carried away by their feelings, they began to strike their breasts loudly: "mox ut hoc verbum sonuit in ore lectoris, secutus est etiam sonus tunsionis pectoris vestri" (*ibid.*).

But this outward demonstration on the part of the publican was purely a manifestation of the sentiments of his repentant heart which he expressed in the short but touching and beautiful prayer: "O God, be merciful to me a sinner." "Nota hic brevissimam orationem et efficacissimam, quia in hac orans se ipsum humiliat et Deum exaltat, et talis oratio est Deo acceptabilis secundum illud Ecclesiastici 35 (21): Oratio humiliantis se nubes penetrabit" (St. Bonaventure *ad loc.* VII, 456 a).

On account of the article before ἁμαρτωλῷ many think that the publican described himself "as the sinner κατ' ἐξοχήν, of whom in his contrition he alone thinks" (Schanz, p. 447). Jansenius of Ghent also infers from it that he did not say *nobis peccatoribus*, but *mihi peccatori*, "quasi solus fuisset peccator" (p. 707 b). But it is not in the least necessary to assume this, because the article in the apposition may merely form the connecting link between μοί and ἁμαρτωλῷ (Jülicher, II, 605). This latter interpretation also, is to be preferred.

The publican prays solely for God's grace and mercy, that the Lord might pardon his sins and restore him once more to grace ἱλάσθητι, just as David prayed: "For thy name's sake, O Lord, thou wilt pardon my sin: for it is great" (Ps. 24, Hebr. 25, 11; in the Septuagint it is translated ἱλάσῃ τῇ ἁμαρτία μου) (Jans.).

No allusion to the publican's reputation as a public sinner is needful to explain his consciousness of guilt. In the man it was grounded on his keen consciousness of his manifold transgressions.

The publican's simple and humble prayer brings the image itself to an effective conclusion. But Christ would accentuate still more clearly the lesson of the parable which in the image was intelligible to every one, and He adds:

"I say to you, this man went down into his house justified rather than the other: because every one that exalts himself, shall be humbled; and he that humbles himself, shall be exalted" (v. 14).

From the example set before him every one could pronounce judgment on the two worshipers. Admitting that many of the hearers would rather take the part of the Pharisee than of the publican, still the natural sense of truth and goodness must tell every one which of the two worshipers was right before God. Where the contrast between proud self-exaltation and contrite self-abasement was so sharply defined and shown so truly and clearly, the verdict on the two could not be long delayed.

Christ confirmed the verdict emphatically (λέγω ὑμῖν) by pointing out the hidden efficacy of humble prayer with God. It obtained for the publican the grace of justification "before that" Pharisee who in the consciousness of his own righteousness believed that he did not need justification in the eyes of God.

According to the usage of the Septuagint, and of the New Testament also, Παρ' ἐκεῖνον, as the correct reading runs (cf. the various readings), expresses a comparison in which the positive is employed instead of the comparative. But the comparison is not to be taken as meaning that the publican was only justified in a higher degree than the Pharisee and that the latter was also, at least in a certain degree, justified before God. On the contrary, the justification of the one is the more strongly emphasized by the non-justification of the other. It is a Semitic mode of speech frequently used in the Old Testament by which the second member is mentioned only for the purpose of more strongly accentuating the first, without in the least according to the second any of the attributes bestowed upon the first. Cf. for instance Hab. 1, 13 *devorante impio iustiorem se;* Gen. 38, 26 *iustior me est;* similarly μᾶλλον ἤ Joh. 3, 19; 1 Tim. 1, 4. The Jewish formula, quoted by Schöttgen (p. 308), according to which those returning from sacrifice in the Temple, as such, are described as the "just going away," does not permit of much being concluded from it regarding Christ's words.

In conclusion, our Lord drew from the parable the lesson suitable to all, that the proud shall be humbled, and the

humble exalted. The meaning of ὁ ὑψῶν ἑαυτόν and ὁ ταπεινῶν ἑαυτόν was clear to every one from the simile. According to the preceding words, we must understand by the humbling and the exalting, the losing and the acquiring of God's grace on which depends either our admission into the kingdom of God or our exclusion therefrom. In so far the idea of the consummation of the kingdom of Heaven, which was expressed in our Lord's eschatological discourse, is re-echoed in this parable.

The Evangelist in his introductory words and Christ in those with which He concludes, both describe the lesson of humility as the chief end of this similitude. This lesson is of the greatest importance for all ages and for every member of Christ's kingdom. It had been said already, it is true, in the Old Testament that "he shall scorn the scorners, and to the meek he will give grace" (Prov. 3, 34). But in Israel the proper soil, light and sunshine, the rain and morning dew were still wanting to the lovely fragrant flower of humility. The breath of the Pharisaical spirit caused it to pine away and wither. It was the example and the teaching of Christ, who invited all to imitate His humility and who not only pointed out to every one the way, but also merited that all should receive strength for the change of life, — this alone it was which caused this virtue to take root, to shoot up, to bloom, and to spread its fragrance everywhere.

According to the words of Christ the practise of this virtue forms not merely a beautiful ornament for the perfect in the kingdom of God; it is the necessary condition required from every one, a nuptial robe to which the Lord will never waive His right in dealing with the members of His kingdom.

In addition to the going to the Temple and the prayer to which Christ joined the lesson of humility, many apply the parable also to our demeanor in the House of God and during prayer, although this was not the chief object of Christ's instruction. But, certainly, it must prove to us

that humility of heart is always and everywhere necessary in prayer.

We may, also, in the publican's demeanor and prayer further consider the course of the sinner's justification. Through the knowledge of his guilt he arrived at a salutary shame in the consciousness of his unworthiness, and then to heartfelt contrition and the knowledge of his guilt he joined the hope of forgiveness and a petition for grace.

In accordance with the chief end of the parable, the Fathers of the Church in their interpretations usually lay particular stress on the lesson of humility which all should learn from the example of the two worshipers. This, the principal lesson, is then applied to one's demeanor when praying, to the knowledge of one's sins, etc.

The beautiful words of St. Augustine in his one hundred and fifteenth sermon form the best known of these expositions of the present parable; part of this sermon is used in the Office of the Church. At the end of the lesson in the Breviary the following is added: "De pharisaeo et publicano accepisti controversiam; audi sententiam: audisti superbum accusatorem, audisti reum humilem: audi nunc iudicem. *Amen dico vobis.* Veritas dicit, Deus dicit, iudex dicit. *Amen dico vobis, descendit iustificatus de templo publicanus ille magis quam ille pharisaeus.* Dic, Domine, causam. Ecce video publicanum iustificatum magis de templo descendere quam pharisaeum. Quaero quare. Quaeris quare? Audi quare. *Quia omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur.* Audisti sententiam, cave causam malam; aliud dico: audisti sententiam, cave superbiam. Videant nunc, audiant ista nescio qui impie garrientes et de suis viribus praesumentes; audiant, qui dicunt: Deus me hominem fecit, iustum ipse me facio. O peior et detestabilior pharisaeo! Pharisaeus ille superbe quidem iustum se dicebat, sed tamen inde ille Deo gratias agebat . . . Quid est ergo, qui impie oppugnat gratiam, si reprehenditur, qui superbe agit gratias?" (Sermo 115 n. 2 *et seq.* M. 38, 656 *et seq.*).

St. Maximus of Turin similarly exhorts to the practice of humility, although he regards the Pharisee and the publican as being primarily an image of the Jews and Gentiles: "Lectum est de pharisaeo et publicano, quorum duorum dum merita, preces personasque considero, satis admiro bonitatem Dei iustumque iudicium Christi. Confusa superbia, meruit iustificari humilitas; lacrimae invenerunt misericordiam, iactantia reprobatur. Erubuit pharisaeus, qui gaudebat, gavisus est publicanus,

qui plangebat, et audit iustitiam . . . Primo in istis duobus duorum populorum intellego designari personam, Judaeorum et gentium . . . *Publicanus autem de longinquo stabat*, personam gentium, ut diximus, portans, quia gentes a Deo peccatis longius tenebantur. Ergo de longinquo stabat et neque oculos volebat ad caelum levare. Vides, iam postulantis fit sibi iudex conscientia; punit in semetipsa peccata, non audet proximius accedere, non audet oculos ad caelum levare nec vult pollutis oculis videre candidam lucem, quia oculos in dolore positos lux serena perstringit et percutit, ideoque inclinatus ad terram percutiebat pectus suum dicens: *Deus, propitius esto mihi peccatori* . . . Ideoque et nos, fratres, humilitatem sectemur et miti corde et humili prece Domino supplicemus, ut eius misericordiae auxilium consequamur, cui est gloria in saecula. Amen" (De capitulis Evangeliorum Expositiones, VIII. M. 57, 815 *et seq.*).

St. Isidore of Seville (d. 636) also lays stress on the same reference to the Jews and heathens in his "Allegoriae quaedam Scripturae Sacrae": "Pharisaeus orans in templo Judaeorum est populus, qui ex iustificationibus legis extollit merita sua. Publicanus vero gentilis est populus, qui longe a Deo positus confitetur peccata sua. Quorum unus superbiendo recessit humiliatus, alter confitendo Deo appropinquare meruit exaltatus" (n. 223 *et seq.* M. 83, 127 B).

In his commentary on the Gospel of St. Luke, St. Ambrose, who does not treat of the parable in detail, with reference to it incidentally expresses the same idea: "Potes etiam moraliter de omni intellegere peccatore et de arrogante divite (that is to say, the saying about the camel and the eye of the needle). Nonne tibi videtur publicanus ille oneratus suorum conscientia delictorum, cum oculos ad Deum non auderet adtollere, velut quidam camellus in foramen acus confessionis suae remediis facilius introire quam pharisaeus ille in regnum Dei, adrogans in prece, iactans innocentiae, praesumtor gloriae, exprobrator misericordiae, praedicator sui, criminator alieni, qui magis conveniret Dominum quam rogaret? Si quis igitur horret camellum, horrescat eum, qui factis foedior sit camello" (VIII, 72; cf. VII, 240. Corp. Script. Eccl. Lat. 32, 4, 428, 389).

St. Bede (d. 735) in his commentary on St. Luke's Gospel adopts his words (M. 92, 553 A). They recur later in Blessed Rhabanus Maurus (De universo IV 1. M. 111, 81 *et seq.*), and in the "Allegoriae in N. T." in the works of Hugo of St. Victor (IV, 27. M. 175, 824).

The admonition in the parable regarding humility has been explained also by St. Cyprian as referring especially to prayer and the acknowledgment of one's sins: "Adorans autem, fratres dilectissimi, nec illud ignoret, quemadmodum in templo cum pharisaeo publicanus oraverit. Non allevatis in caelum impudenter oculis nec manibus insolenter erectis, pectus suum pulsans et peccata intus inclusa contestans, divinae

misericordiae implorabat auxilium, et cum sibi pharisaeus placeret, sanctificari hic magis meruit, qui sic rogavit, qui spem salutis non in fiducia innocentiae suae posuit, cum innocens nemo sit, sed peccata confessus humiliter oravit; et exaudivit orantem, qui humilibus ignoscit" (De Dominica oratione c. 6. Corp. Script. Eccl. Lat. 3, 1, 269 *et seq.*). St. Gregory the Great, also, repeatedly takes occasion from the parable to utter a warning against pride and presumption: "Pharisaeus namque ille, qui in templum oraturus ascendit, civitatem mentis suae quanta munitione vallavit, audiamus: *Ieiuno*, inquit, *bis in sabbato, decimas do omnium, quae possideo.* Qui praemisit: *Gratias ago tibi.* Magna certe munimina adhibuit. Sed videamus, ubi insidianti hosti immunitum foramen reliquit: *Quia non sum sicut publicanus ille.* Ecce civitatem cordis sui insidiantibus hostibus per elationem aperuit, quam frustra per ieiunium et eleemosynas clausit. Incassum munita sunt cetera, cum locus unus, de quo hosti patet aditus, munitus non est. Gratis recte egit, si perverse se super publicanum extulit. Civitatem cordis sui extollendo prodidit, quam abstinendo et largiendo servavit" (Moral. XIX, 33. M. 76, 119).

He exhorts similarly in his homily on Ezechiel, in conclusion to the words, *Et totum corpus oculis plenum* (Ez. 1, 18): "Ecce ad exhibendam abstinentiam, ad impendendam misericordiam, ad referendas Deo gratias oculum pharisaeus habuerat, sed ad humilitatis studium oculum non habebat . . . Pharisaeus autem, qui ieiunium exhibuit, decimas dedit, Deo gratias retulit, quasi paene per circuitum in suae civitatis custodia vigilavit. Sed quia unum in se foramen superbiae non attendit, ibi hostem pertulit, ubi per neglegentiam oculum clausit" (Hom. in Ezech. l. I hom. 7. M. 76, 842 *et seq.*).

St. Bede adopts these words in his commentary, and he adds to them the following application of the concluding portion of the parable: "Et de utroque populo praefato (Judaeorum et gentilium) et de omni superbo vel humili recte potest intellegi, sicut et illud, quod alibi legimus: *Ante ruinam exaltatur cor et ante gloriam humiliatur.* Quapropter et de verbis elati pharisaei, quibus humiliari meruit, possumus ex diverso formam humilitatis, qua sublimemur, assumere, ut sicut ille consideratis et peiorum vitiis et suis virtutibus est elatus ad ruinam, ita nos non nostra solum pigritia, sed et meliorum virtutibus inspectis humiliemur ad gloriam, quatenus unusquisque nostrum haec apud se supplex et submissus obsecret: Deus omnipotens, miserere supplici tuo, quia non sum sicut innumeri servi tui, contemptu saeculi sublimes, iustitiae merito gloriosi, castitatis laude angelici, velut etiam multi illorum, qui post flagitia publica paenitendo tibi meruerunt esse devoti. Qui etiam, si quid boni tua gratia largiente fecero, quo fine hoc faciam, quave a te districtione pensetur, ignoro" (M. 92, 553 A).

From among the later homilies in which this idea of the Fathers of the Church frequently recurs we may quote here a passage from Pope Innocent III, Sermo VI dominicalis (M. 217, 473–80): "Certe inter accusatorem et reum in hac parabola controversia coram iudice ventilatur; accusator est pharisaeus, publicanus est reus humilis et devotus, iudex iustus et verax. . . . Iudex autem tamquam iustus et verax, auditis confessionibus partium, causae sententiam promulgavit: *Amen dico vobis, descendit hic iustificatus in domum suam ab illo.* Sententiae causam expressit: *quoniam omnis, qui se exaltat, humiliabitur, et qui se humiliat, exaltabitur.* Iste confitetur se peccatorem et Deus dimittit illi peccatum; nam *Deus superbis resistit, humilibus autem dat gratiam.* In tribus publicanus iste specialiter commendatur: quod a longe stabat, quod oculos levare nolebat, quod pectus suum percutiebat. Per quae tria illa notantur, quae sunt necessaria paenitenti, videlicet pudor, timor et dolor. Ex pudore namque a longe stabat, ex timore oculos non levabat, ex dolore pectus percutiebat. Ergo erubescit, expavescit et ingemiscit propter turpitudinem, multitudinem et magnitudinem peccatorum. Et ideo de sua diffidens iustitia et de divina confidens misericordia breviter orat: *Deus,* inquit, *propitius esto mihi peccatori.* Sed brevis oratio longam indulgentiam promeretur, quia *descendit hic iustificatus in domum suam ab illo.* In percussione pectoris tria sunt, quae debent notari, ictus, sonus et tactus; per quae tria illa significantur, quae sunt in vera paenitentia necessaria, videlicet cordis contritio, quam significat ictus; oris confessio, quam significat sonus; operis satisfactio, quam significat tactus . . . Quoniam plerosque vestrum oportet sequi exemplum humilis publicani, instruamur, cur publicanus iste a longe stabat et in caelum aspicere non audebat. Aestimo quidem, quod si fuisset interrogatus, protinus respondisset: Ideo a longe sto, quia confundor et erubesco; in caelum suspicere vereor et expavesco ad altare accedere propter quattuor maxime causas, quas per ordinem explicabo. Prima siquidem causa est, quod sum foedus et foetidus nefariis et nefandis maculis peccatorum, ita ut abominabilior et immundior sit anima mea quam caro leprosa . . . Causa vero secunda est, quia ingratus et indevotus sum Deo pro omnibus omnino bonis et donis mihi concessis et collatis ab eo . . . Tertia vero causa est, quod patientia Dei semper sum abusus, divitias bonitatis et longanimitatis eius contemnens . . . Quarta denique causa est, quod ipsi Deo meo sum infidelis et mendax et proditor et periurus, eo quod non servavi propositum, non promissum, non votum, non etiam iuramentum, sed semper ut canis ad vomitum sum reversus . . . Quid itaque faciam? Fugere nequeo, appropinquare pavesco. Sed necessitas superet verecundiam et audacia vincat timorem. *Surgam* igitur *et* nunc tandem *ibo ad patrem meum et dicam ei: Pater, peccavi in caelum et coram te; iam non sum dignus vocari filius tuus* . . . Nisi scirem te misericordissimum

et piissimum, clementissimum et benignissimum, patientissimum et mitissimum, ego quidem omnino diffiderem et penitus desperarem. Sed tu, Domine, propitius esto mihi," etc.

Amongst the Greek Fathers of the Church also, this parable formed a favorite subject for preaching, and they employed it on other occasions as well as a warning against pride and presumption in particular, and an exhortation to humility.

St. Gregory of Nazianzus inserts the simile in his poetical autobiography (Carm. II, 1, de rebus suis, v. 392–414. M. 37, 999–1001). He paraphrases the prayer of the publican thus: "Be merciful and take compassion on Thy servant who is oppressed with evil. Neither the Law, nor good works, nor titles can save me, nor is he who accuses me a liar. I am ashamed to tread the Temple with my unclean feet. But may Thy grace, Thy mercy, drop down upon my unworthiness, for through these alone, O Almighty God, dost Thou still vouchsafe hope to sinners." He then continues: "Thus did they speak, and God heard them both, and He had mercy on him whom He saw humbled before Him, and He looked not at the proud. So look, so judge, O God, and grant me hope, for I am that unworthy publican, and as I send forth my sighs with him, so do I hope for similar mercy." Cf. also Carm. I, 27, v. 92 *et seq.*; Oratio 43 in laudem Basilii M. n. 64 (M. 37, 505 A; 36, 581 A).

St. John Chrysostom manifests his preference for this parable by the use which he makes of it. In his fifth homily, De incomprehensibili Dei natura (n. 7), he says: "That thou mayest know how great a good it is not to boast of one's doings, imagine to thyself two carriages, and to one team yoke pride and righteousness together, and in the other, sin and humility. Thou wilt see how the carriage drawn by sin and humility will outrun that drawn by pride and righteousness, not of its own strength, but by the power of humility; and thou wilt see the other defeated, not because of the weakness of righteousness, but by reason of the weight and burden of pride. For as humility by its great excellence outweighs and overcomes the heaviness of sin, so pride, by its weight and burden, is able soon to overcome and drag down the righteousness which easily lifts itself above others. The example of the Pharisee and the publican shows us that the one team is in reality faster than the other," etc. (M. 48, 745 *et seq.*).

In his third homily on Saul and David he points out how highly the patient endurance of abuse and the humbling of ourselves shall be rewarded.

"The publican stood far off, and replied not to the insolent abuse. He did not say, as many a one would have said: 'How darest thou meddle with my life, or blame my actions? Am I not better than thou art? I will unmask thy evil doings so that thou wilt not dare ever again to enter these sacred precincts.' Not one of these uncharitable words did he say which many of us so lightly use in daily life in our disputes with one another. Rather did he strike his breast with bitter sighs, and say: 'Be merciful to me, a sinner.' And he went forth justified. Seest thou how quickly? He bore the abuse, and was cleansed from the shame. He suffered himself to be reproached with his sins, and he was purified from his sins. The accusation of guilt became his discharge from guilt, and his enemy involuntarily became his benefactor. How long would the publican have been obliged to labor in fasting, in lying upon a hard bed, in vigils, in distributing his goods amongst the poor, in long penance in sackcloth and ashes, to obtain pardon for his many sins; yet he casts off all guilt simply by one word without having done any of all these things. The abuse and reproaches of him who exalted himself exceedingly above him brought him the crown of righteousness, and indeed, without sweat, without trouble, and without long waiting. Seest thou how we, even when we are reproached for real faults of which we ourselves are conscious, may soon obtain pardon for all our sins if we do not answer our accuser with offensive words, but rather with bitter sighs beg pardon of God for all our faults" (M. 54, 700 *et seq.*).

In the fourth homily on the text "I saw the Lord" (Is. 6, 1) he explains the exhortation to humility and the warning against pride in the same example in the following manner: "Shall I tell thee how great and good is humility, and how great an evil is pride? The sinner has conquered the just man, the publican the Pharisee, and words have been victorious over works. The publican says: 'O God, be merciful to me a sinner!' But the Pharisee says: 'I am not as other men, a thief or a miser.' What then? 'I fast twice a week, I give the tenth of all my goods.' The Pharisee exhibits his works of righteousness. The publican utters words of humility, and such a great treasure is scattered by the wind, and such great poverty is changed into riches. Two ships came into harbor with their cargo, both enter the port, but the publican alone lands safely on the shore. The Pharisee suffers shipwreck, that thou mayest learn how great an evil is pride" (n. 4. M. 56, 125). Amongst other writings of the same Saint, see also De compunctione, II, n. 4; Hom. in Kalendas, n. 6; Ad populum Antioch. hom. 3 n. 5; De paenit. hom. 3 n.4 f *et seq.*; In illud: Paulus vocatus, etc. hom. 4; Epist. ad Olympiadem, 3 n. 10; In Gen. hom. 5 n. 5; Expos. in Ps. 4 n. 4; Exp. in Ps. 7 n. 4; Exp. in Ps. 49 n. 10; Hom. in Jer. 10, 23 n. 4; De prophetiarum obscuritate hom. 2 n. 9; In Mt. hom. 3 n. 5 etc. (M. 47, 416; 48, 961;

49, 54, 289 *et seq.*; 51, 154; 52, 582; 53, 53; 55, 44 *et seq.* 85, 256 *et seq.*; 56, 160, 189; 57, 37).

Similar lessons are also taught in the two homilies wrongly ascribed to St. John Chrysostom (M. 59, 595–600; 62, 723–8). St. Cyril of Alexandria in his exposition of the parable joins to the praise of humility an instruction on the right method of prayer (M. 72, 853 *et seq.*). St. Isidore of Pelusium in his epistles makes frequent allusion to the parable and warns against pride and presumption.

In his beautiful sermon on the parable Andrew of Crete likewise lauds, above all, humility, "the nursing mother of the virtues and the head, the beginning, and the end of Christian piety"; he concludes by exhorting us to practise this humility, especially by the contrite confession of our sins (Oratio 20. M. 97, 1256–68).

Cf. further: S. Basilius M., Hom. in Ps. 7 n. 5 *et seq.*; (M. 29, 340 *et seq.*; Ps.-Basilius); in Is. c. 1, n. 36 (M. 30, 189 C); Severus in Cramer, Catena II, 133 *et seq.*; *idem* and Dorotheus, Asterius, Ephraem, Nilus, etc., in Balth. Corderius, Catena LXV Patrum graecorum in Lucam, p. 437 to 448; Theophylactus and Euthymius Zigab., commentary to Luke (M. 123, 1004–8; 129, 1052 *et seq.*).

The parable is used in the Church's Liturgy as the Gospel for the tenth Sunday after Pentecost on which the chief idea of the simile is usually repeated in the antiphons for the Benedictus and the Magnificat. A portion of St. Augustine's one hundred and fifteenth sermon is chosen as the homily for the third nocturn.

The great predilection of the Fathers of the Church for this simile proves how adapted it is for practical applications in preaching and meditation.

In order to accentuate the principal idea in the similitude, the following points, amongst others, may be employed:

I. The Proud Pharisee

I. *The nature and the characteristics of pride.*

1. Self-exaltation.
2. Contempt of others.
3. Self-praise.
4. Self-consciousness, arrogant behavior.

II. *Miserable state of the proud.*
   1. Interior untruthfulness.
   2. Want of charity towards one's neighbor.
   3. Want of proper dispositions towards God.

III. *Punishment of the proud.*
   1. The proud man makes himself ridiculous and contemptible in the eyes of all right-minded people.
   2. He deprives himself of the real foundation of all happiness and interior contentment.
   3. He loses the special proofs of favor of divine grace.
   4. He easily forfeits sanctifying grace and eternal happiness.

II. The Humble Publican

I. *The nature and characteristics of humility.*
   1. Self-abasement in the sincere acknowledgment of one's wretchedness.
   2. Contrite confession of one's sins: "O God be merciful to me a sinner."
   3. Simple and unassuming demeanor.

II. *Value of humility.*
   1. Interior truthfulness.
   2. Right dispositions towards God.
   3. Likeness to Christ.

III. *The blessings of humility.*
   1. It makes one lovable in the eyes of men.
   2. It brings true interior peace and calm.
   3. It merits justification in the sight of God.
   4. It obtains abundant special graces; "for God resists the proud and gives grace to the humble" (1 Petr. 5, 5; Jac. 4, 6).

XXXII. THE LAST PLACE AT THE FEAST

Luke, 14, 7–11

THE parable of the Last Place at the Feast begins the fourteenth chapter of St. Luke, in which he records the three parables having reference to a feast.

It reads thus:

Lc. 14, 7–11:

7. Ἔλεγεν δὲ πρὸς τοὺς κεκλημένους παραβολήν, ἐπέχων πῶς τὰς πρωτοκλισίας ἐξελέγοντο, λέγων πρὸς αὐτούς·

8. Ὅταν κληθῇς ὑπό τινος εἰς γάμους, μὴ κατακλιθῇς εἰς τὴν πρωτοκλισίαν, μή ποτε ἐντιμότερός σου ᾖ κεκλημένος ὑπ' αὐτοῦ,

9. καὶ ἐλθὼν ὁ σὲ καὶ αὐτὸν καλέσας ἐρεῖ σοι· Δὸς τούτῳ τόπον, καὶ τότε ἄρξῃ μετὰ αἰσχύνης τὸν ἔσχατον τόπον κατέχειν.

10. Ἀλλ' ὅταν κληθῇς, πορευθεὶς ἀνάπεσε εἰς τὸν ἔσχατον τόπον, ἵνα ὅταν ἔλθῃ ὁ κεκληκώς σε, ἐρεῖ σοι· Φίλε, προσανάβηθι ἀνώτερον. Τότε ἔσται σοι δόξα ἐνώπιον πάντων τῶν συνανακειμένων σοι·

11. ὅτι πᾶς ὁ ὑψῶν ἑαυτὸν ταπεινωθήσεται καὶ ὁ ταπεινῶν ἑαυτὸν ὑψωθήσεται.

Lc. 14, 7–11:

7. Dicebat autem et ad invitatos parabolam, intendens quomodo primos accubitus elegerent, dicens ad illos:

8. Cum invitatus fueris ad nuptias, non discumbas in primo loco, ne forte honoratior te sit invitatus ab illo,

9. et veniens is, qui te et illum vocavit, dicat tibi: Da huic locum, et tunc incipias cum rubore novissimum locum tenere.

10. Sed cum vocatus fueris, vade, recumbe in novissimo loco, ut cum venerit, qui te invitavit, dicat tibi: Amice, ascende superius. Tunc erit tibi gloria coram simul discumbentibus:

11. quia omnis, qui se exaltat humiliabitur, et qui se humiliat, exaltabitur.

V. 7. ελεγεν δε: + και D, a, Vulg., Arm. version. — 8. υπο τινος wanting in D, e. — 9. αρξη: εση D (Greek), e. — 10. πορευθεις wanting in D, 251, e; — ερει ℵ B L X etc.; ειπη A D Γ etc., Textus rec.; — παντων wanting in D Γ Δ etc., It., Vulg., Syr. Sin., Goth., Arm. vers., Textus rec.; — the last σοι wanting in D, 258, It., Vulg., Syr. Curet. and Sinait. — 11. ταπεινωθησεται and υψωθησεται: ταπεινουται and υψουται D (Greek).

Lc. 14:

7. And he spoke a parable also to them that were invited, as he remarked how they chose the first seats at the table, saying to them:

8. When you are invited to a wedding, sit not down in the first place, lest perhaps one more honorable than you be invited by him:

9. And he that invited you and him, come and say to you, Give this man place: and then you begin with shame to take the lowest place.

10. But when you are invited, go, sit down in the lowest place; that when he who invited you, comes, he may say to you: Friend, go up higher. Then you shall be distinguished before them that sit at table with you.

11. Because every one that exalts himself shall be humbled; and he that humbles himself shall be exalted.

The circumstances in which this parable was proposed are already known to us in the parable of the Great Supper. Our Lord, whilst in the house of the chief Pharisee on that Sabbath, observed that the guests strove one after the other to get the first place at the table (v. 7). This, as the Evangelist expressly points out, was the occasion of the instruction given by Christ in the parable which He then proposed to the assembled company.

There is perhaps far more importance attached in the East than in Western lands to the due observance of the order of precedence and to the placing of the guests according to their rank, and this more especially at festive gatherings. As an example of this, Richen relates the following: "In the Spring of 1894, we were resting one day under a giant fig-tree near Geba, north of Samaria. Gradually, drawn by curiosity, a crowd gathered and squatted before us in a semicircle which was widened by every fresh arrival. Finally, the number of those present amounted to thirteen. I drew the attention of my fellow-travelers to the fact that although these people arrived irregularly, still each one took his place exactly according to his age, an old patriarch being in the center, whilst the two youngest occupied the places at each end. I saw the same thing at Madaba in the country east of the Jordan where twenty to thirty Bedouins squatted round us in perfect order." I frequently observed very much the same thing during my sojourn in the Spring of 1907 in the country east of the Jordan.

The places of honor (πρωτοκλισίαι) were probably beside the host

(Mt. 20, 21; Mc. 10, 37) [1] and in corresponding order at the other table at which several guests were usually placed. Amongst the Greeks the places were arranged from the resting place at the upper end; amongst the Romans the middle place was regarded as the first, and this was the case, also, in the East, for example among the Persians. Probably the latter custom prevailed amongst the Jews at the time of our Lord (cf. Mt. 20, 21; Mc. 10, 37), as even to-day the Orientals regard the center seat as the first. In all probability the guests occupied three sides of the table (in horseshoe shape), the fourth side being left free for the attendants.

Christ in the last severe rebuke administered to the Pharisees, in Matthew, reproached them expressly with always seeking the first place at feasts and the front chairs in the synagogues (Mt. 23, 6). Even the disciples were not wholly free from such petty disputes as to precedence (Mt. 20, 24; Mc. 10, 41; Lc. 22, 24).

Jülicher, it is true, maintains that Luke "frequently invented the introductions to the words of Jesus as well as the setting for them," and he thinks that v. 7 must "be set down wholly to Luke's account." He adduces as the "grounds" for this belief that "the two discourses, v. 8–11, sound very unlike the conversation which Jesus would have held at the table of a narrow-minded Pharisee and amongst watchful adversaries. They rather resemble the directions which would be given to a disciple desirous of learning. Indeed, the prevalent singular *ὅταν κληθῇς*, etc., quite contradicts the idea that Jesus was here addressing all those who sat at table with Him" (II, 246). We may well pass over such corrections of the Evangelist; for "grounds" so flimsy can certainly not bear the weight of such heavy allegations.

The lesson in humility which Christ would here give us is first of all presented as a simple requirement of human prudence, brought home to His first hearers — and to us — by the actual circumstances in which they found themselves. Instead of an ordinary entertainment He chose a marriage feast, perhaps to avoid anything which might offend the assembled guests by its air of direct reproof. He points out to them by an example taken from others what should be their conduct in similar circumstances.

[1] Cf. Theophrast., Char. 21, in Jülicher, II, 247; Plutarch, Sympos. I, 3; Cl. Salmas., Plin. Exerc. II, 1255; J. C. Orelli, Horat. II, 297 *et seq.* (to Sat. II, 8, 20 *et seq.*); R. Abuhabh in Lightfoot, II, 540: Sapiens sedit proximus a principe; Jerus. tract Berakhot, fol. 11 b, *ibid.*

Christ bases His admonition against taking the first place on the ground that the host may have invited some one to whom, by reason of his rank or for other personal considerations, he desired to pay greater honor. In such a case the guest reclining on the first couch would have to yield his place to him. The other places at the table in the meantime having been filled in due order of rank, there would remain to him only the last seat, which he would be obliged to take, much to his confusion, before those present. Thus, prudence would suggest to the guest the advisability of choosing the last place, that so the host might show him, if not to the first, at least to a higher place, and in this way confer on him honor and distinction.

Similar advice had been given already in the Book of Proverbs: "Appear not glorious before the king, and stand not in the place of great men. For it is better that it should be said to thee: Come up hither; than that thou shouldst be humbled before the prince" (Prov. 25, 6–7).

The Rabbis, explaining this saying of the Wise Man, admonish in the same way. Thus it is mentioned in the Midrash Vayyikra Rabba (in Lightfoot, II, 540; Schöttgen, p. 288; Wettstein, I, 751) that "Rabbi Akiba taught in the name of R. Simeon ben Assai and said: 'Go down two or three seats from thy place, and sit down until it is said to thee: Move up; but go not up higher lest it should be said to thee: Move down; for it is better that it should be said to thee: Move up, move up, than: Move down, move down. Thus said the son of Hillel: "My humiliation is my elevation and my elevation is my humiliation. . . . When I humble myself, I am exalted and when I exalt myself I am humbled"'" (and similarly in Schemoth Rabba). Stephan Schulz in "Leitungen des Höchsten" (E. F. K. Rosenmüller, "Das alte und neue Morgenland," V [Leipzig 1820], p. 190 *et seq.*) gives an example from Eastern life: "Towards evening the eldest son of the consul (at Akka) took me to a wedding in the house of a wealthy Greek. All the invited guests without any distinction had assembled in a large saloon where they were inspected by the master of ceremonies. He ordered some to move up, and others to move down, and thus it happened that when we entered, two persons who had already taken upper seats were obliged to move down."

The assembled company were probably familiar with the example itself from the Proverbs and the commentaries

of the Jewish schools of the Law. But Christ once more draws from it a general lesson of humility in contrast to the Pharisaical presumption, by adding the same words with which He ended the parable of the Pharisee and the publican (Lc. 18, 14) and which He again made use of later in His discourses against the scribes and the Pharisees (Mt. 23, 12): "And whosoever shall exalt himself shall be humbled: and he that shall humble himself shall be exalted."

Our Lord in these words repeats the same lesson and the same exhortation to that virtue so specially dear to His heart. "For a humble heart," justly remarks St. Cyril of Alexandria, "is great before God since it imitates Christ who has said: 'Learn of me, for I am meek and humble of heart'" (*ad loc.* M. 72, 785 D).

But this rule only holds good, as the same holy Doctor adds, with regard to the judgment of God, not with regard to those of men amongst whom most often the ambitious attain their goal, whilst the humble remain despised (*idem*, 788 A). In the kingdom of God, on the contrary, humility forms the foundation laid by Christ for which nothing else can supply.

Since Christ here, as so often, made use of an example taken from life to illustrate a higher supernatural truth and lesson, there is no necessity for us in the designation "parable," given by the Evangelist to the narrative, to depart from the usual meaning, nor to assume with Maldonatus and others that Luke altered an original parable of Jesus and only records the application of it to the guests as παραβολή.

The applications regarding the principal lesson of the preceding parable may be made use of for the present one also.

In the liturgy of the Church these words of our Lord form part of the appointed portion of Scripture for the sixteenth Sunday after Pentecost (Lc. 14, 1–11). An extract from the commentary of St. Ambrose is read in the third nocturn.

The individual parts of the simile are also applied in

various ways, in particular the image of the feast. As signifying a spiritual feast, it may be applied to the Holy Eucharist, prayer, meditation, study of the Scripture, etc., in which we must never forget the lesson of humility. (Cf. Salmeron, tract 22, p. 130 *et seq.*)

XXXIII. POOR GUESTS

Luke, 14, 12–14

T. LUKE in immediate connection with the preceding parable records the following words regarding the inviting of poor guests to the feast:

Lc. 14, 12–14:

12. Ἔλεγεν δὲ καὶ τῷ κεκληκότι αὐτόν· Ὅταν ποιῇς ἄριστον ἢ δεῖπνον, μὴ φώνει τοὺς φίλους σου μηδὲ τοὺς ἀδελφούς σου μηδὲ τοὺς συγγενεῖς σου μηδὲ γείτονας πλουσίους, μή ποτε καὶ αὐτοὶ ἀντικαλέσωσίν σε καὶ γένηται ἀνταπόδομά σοι.

13. Ἀλλ' ὅταν δοχὴν ποιῇς, κάλει πτωχούς, ἀναπήρους, χωλούς, τυφλούς·

14. καὶ μακάριος ἔσῃ, ὅτι οὐκ ἔχουσιν ἀνταποδοῦναί σοι· ἀνταποδοθήσεται γάρ σοι ἐν τῇ ἀναστάσει τῶν δικαίων.

Lc. 14, 12–14:

12. Dicebat autem et ei, qui se invitaverat: Cum facis prandium aut cenam, noli vocare amicos tuos neque fratres tuos neque cognatos neque vicinos divites, ne forte te et ipsi reinvitent et fiat tibi retributio.

13. Sed cum facis convivium, voca pauperes, debiles, claudos et caecos;

14. et beatus eris, quia non habent retribuere tibi: retribuetur enim tibi in resurrectione iustorum.

V. 12. μηδε τ. αδελφ. σου wanting in L and many minuscules; — μηδε τ. συγγ. σου wanting in D, a e, S. Cypr.; — γειτονας: τους γ. D and some minus.; — πλουσιους: μηδε τους πλουσιους D, a b c e ff² i l, Arm. vers., S. Cypr. — 14. γαρ: δε ℵ*, five minus., c e f ff² i l q, Arm., Eth. versions, Tisch.

Lc. 14:

12. And he said also to him that had invited him: When thou makest a dinner or a supper, call not thy friends, nor thy brethren, nor thy kinsmen, nor thy neighbors who are rich; lest perhaps they also invite thee in return, and a recompense be made to thee.

13. But when thou makest a feast, call the poor, the maimed, the lame, and the blind;

14. and thou shalt be blessed, because they have not wherewith to make thee recompense: for recompense shall be made thee at the resurrection of the just.

The Evangelist does not, as in the case of the preceding simile, expressly describe these words as a parable; but they have equally the parabolic characteristics, and are entitled to be at least briefly considered amongst the parables.

After our Lord in the simile of the last place at the table had pointed out especially to those amongst the guests who were ambitious of honors the necessity of humility, He turned to the host himself and proceeded to give him also an important lesson. In the striving for the first places at the banquet, one side of the proud Pharisaical spirit had been manifested. And now a glance at the guests who had been invited to the feast revealed another perverse tendency of the same spirit: selfishness and the seeking for earthly reward.

Our Lord had already uttered emphatic words of warning against this looking for a return from man for the performance of good works: "For if you love them that love you, what reward shall you have? do not even the publicans do this? And if you salute your brethren only, what do you more? do not also the heathens this? And if you do good to them who do good to you, what thanks do you deserve? for sinners also do this. And if you lend to them of whom you hope to receive, what thanks are due to you? for sinners also lend to sinners, in order to receive as much" (Mt. 5, 46 *et seq.*; Lc. 6, 32–34).

This distinguished Pharisee, as must be inferred from the words, when issuing his invitations for the Sabbath feast, animated by such a hope of return, had let himself be influenced in his choice of guests by considerations of friendship, of kinship, of wealth, and of neighborliness. Christ, therefore, reminded him that it was not good to act merely from such selfish motives; because by this he forfeited the

rewards of God. But, on the other hand, these rewards should be his if he allowed the poor and the needy to partake of his banquet.

But neither in the previous words on charity and the doing of good in general, nor in the present exhortation, are we forbidden to invite friends, relatives, or neighbors. "In your works seek not for transitory earthly reward, but rather for the eternal," — such is the substance of this brief discourse and the lesson, intelligible to all, which it contains.

Although this lesson is illustrated by the example of invitations to a feast, as was appropriate to the circumstances, at the same time it applies in the same way to all similar situations and actions in daily life. It is precisely because this universal lesson is illustrated by an example taken from ordinary life and refers to the supernatural order that we are justified in considering that the words are of a parabolic character.

The words offer no special difficulty; but for an explanation of them separately we must refer to the commentaries.

XXXIV. THE RICH FOOL

(Luke, 12, 16–21)

THE parable of the Rich Fool is recorded by St. Luke only, in the following words:

Lc. 12, 16–21:

16. Εἶπεν δὲ παραβολὴν πρὸς αὐτοὺς λέγων· Ἀνθρώπου τινὸς πλουσίου εὐφόρησεν ἡ χώρα.

17. Καὶ διελογίζετο ἐν ἑαυτῷ λέγων· Τί ποιήσω, ὅτι οὐκ ἔχω, ποῦ συνάξω τοὺς καρπούς μου;

18. Καὶ εἶπεν· Τοῦτο ποιήσω. καθελῶ μου τὰς ἀποθήκας καὶ μείζονας οἰκοδομήσω καὶ συνάξω ἐκεῖ πάντα τὰ γενήματά μου καὶ τὰ ἀγαθά μου·

Lc. 12, 16–21:

16. Dixit autem similitudinem ad illos dicens: Hominis cuiusdam divitis uberes fructus ager attulit.

17. Et cogitabat intra se dicens: Quid faciam, quia non habeo, quo congregem fructus meos?

18. Et dixit: Hoc faciam: Destruam horrea mea et maiora faciam et illuc congregabo omnia, quae nata sunt mihi, et bona mea;

19. καὶ ἐρῶ τῇ ψυχῇ μου· Ψυχή, ἔχεις πολλὰ ἀγαθὰ κείμενα εἰς ἔτη πολλά· ἀναπαύου, φάγε, πίε, εὐφραίνου.

19. et dicam animae meae: Anima, habes multa bona posita in annos plurimos: requiesce, comede, bibe, epulare.

20. Εἶπεν δὲ αὐτῷ ὁ θεός· Ἄφρων, ταύτῃ τῇ νυκτὶ τὴν ψυχήν σου ἀπαιτοῦσιν ἀπὸ σοῦ· ἃ δὲ ἡτοίμασας, τίνι ἔσται;

20. Dixit autem illi Deus: Stulte, hac nocte animam tuam repetunt a te: quae autem parasti, cuius erunt?

21. Οὕτως ὁ θησαυρίζων αὐτῷ καὶ μὴ εἰς θεὸν πλουτῶν.

21. Sic est, qui sibi thesaurizat et non est in Deum dives.

V. 16. δε: ουν X. — 17. συναξω: συναξαι Δ, four minus. — 18. και ειπεν τουτο ποιησω wanting in Syr. Curet. and Sinait.; for this the latter has *conveniens mihi est quod* (destruam, etc.); — τα γενηματα ℵ* A D K (γενν.) Q etc.; h f ff² i l q, Vulg. *quae nata sunt mihi;* a c d e m *fructus meos,* similarly Syr. Curet. and Sinait.; Textus rec., Griesb., Lachm., Tisch., Weymouth, Blass, Brandsch., Hetz.; τον σιτον ℵ (corr.) B L X etc., Pesh., Sahid., Copt., Arm., Eth. versions, Tregelles, Westc.-H., Nestle; — και τα αγ. μου wanting in ℵ* D, four min., a b c e ff² i l q, Syr. Curet. and Sinait. — 19. ψυχη wanting in a b c e ff² i l; Syr. Curet. and Sinait. have *ecce;* Pesh. *anima mea;* — κειμενα to πιε wanting in D, a b c e i; — ευφραινου: *epulare* a b d ff² g¹ (probably) g² i l m q, Vulg. — 30. ο θεος: ο κυριος A; — αφρων ℵ A B D etc.; αφρον K M S etc., Textus rec.; — απαιτουσιν: αιτουσιν B L Q etc.; — α δε: α ουν D, c e i l; — τινι: τινος D, most Cod. of the It., Vulg. (*cuius*). — 21. The verse wanting in D, a b; — after πλουτων many Cod. have also: ταυτα λεγων εφωνει ο εχων ωτα ακουειν ακουετω.

Lc. 12:

16. And he spoke a similitude to them, saying: The land of a certain rich man brought forth plentifully.

17. And he thought within himself, saying: What shall I do, because I have no room where to store my crops?

18. And he said: This will I do: I will pull down my barns, and will build larger; and into them will I gather all my produce and my goods.

19. And I will say to my soul: Soul, thou hast plenty of goods laid up for many years; take thy rest; eat, drink, make good cheer.

20. But God said to him: Thou fool, this night they require thy soul of thee: and whose shall those things be which thou hast provided?

21. So is he that lays up treasure for himself and is not rich towards God.

After Christ, in the presence of a great multitude (L.c 12, 1), had addressed words of encouragement to His dis-

ciples, exhorting them to constancy when persecuted by earthly rulers (v. 1–12), there approached Him "one of the multitude" (v. 13), evidently therefore not one of the disciples, with the request: "Master, speak to my brother that he divide the inheritance with me" (v. 13). He was, perhaps, a younger son whose eldest brother had refused to give him the portion of his father's property to which he was legally entitled. According to the Law, the first-born son received a double share of the paternal inheritance (Deut. 21, 17). When there were several children in a family, different rules, according to the Rabbis, applied to the division of the estate; for example, if there were five sons, it was divided into six portions of which the eldest received two, that is, one-third of the whole. In such divisions of property, doubtful cases of disputes might easily arise, more particularly if one son from covetousness sought to defraud the other of his portion, or to withhold from him what was his right.

"The teachers in Israel," remarks Sepp, "were frequently called upon to act as executors and arbitrators in matters relating to inheritance; indeed, people often named them in their wills, from a desire to have proper advocates and pleaders before God." [1] Unfortunately he cites authority only for the latter statement, whilst evidence in support of the former would have been of special importance for our text. We cannot find any reference in Edersheim or any other commentator to this frequent appeal to the Rabbis as arbitrators in disputes concerning inheritance.

In the present instance, the cause of the dispute is generally ascribed to the covetousness of the younger brother. But St. Augustine acquits the supplicant of all guilt, and holds the unjust elder brother answerable, a hypothesis which accords quite as well, if not better, with the text: "Quam bonam ergo causam habuerit iste interpellator, advertitis. Non enim rapere quaerebat aliena, sed sua a parentibus sibi relicta quaerebat; ipsa Domino interpellato et iudicante poscebat. Habebat iniquum fratrem, sed iustum iudicem invenerat contra iniquum fratrem" (Sermo 107, 2).

[1] "Leben Jesu[4]" II [Regensburg 1900], p. 225.

Christ, however, firmly refused the supplicant's appeal; for he was not appointed arbitrator in such purely worldly matters. The provisions of the Law and civic judicature amply sufficed for the settlement of such. But this anxiety regarding earthly goods, in which perhaps God was lost sight of, and in a greater degree the covetousness, no matter whose the guilt, which was the underlying cause of the dispute, afforded our Lord an opportunity to utter a warning against covetousness and against all inordinate attachment to worldly possessions. His divine heart, so filled with love and inflamed with zeal for God and for man, profited of every occasion to elevate the minds of His hearers from earthly to heavenly things, from the concerns of time to those of eternity. Therefore, He said to them — not the disciples only, but also to the people (cf. v. 22): "Take heed and beware of all covetousness: for a man's life does not consist in the abundance of things which he possesses" (v. 15). The necessaries of life are all that each one needs for daily sustenance, and we must not look for that superabundance which exceeds these necessaries and which covetousness (ἡ πλεονεξία, *the desire of having more*) foolishly ever seeks to increase, without taking heed of what is the most important and most necessary of all things.

Christ sketches briefly and in sharply-defined outlines the foolishness of those men who, absorbed in earthly pursuits, forget God, in the parable of the Rich Fool, which, as well as the preceding admonition, He addresses to the multitude.

The image which He sketches consists of two parts. It illustrates briefly for us the foolishness and the sinfulness of the rich man's behavior; the folly and the uselessness of such behavior are then pointed out to us by means of the sentence pronounced by the divine Judge.

"The land of a certain rich man brought forth plentifully" (v. 16). In Palestine, where agriculture was everywhere amongst the Jews the prevailing occupation,

wealth consisted chiefly in landed possessions.[1] Although it was not yet harvest-time (v. 17), still the flourishing conditions of the crops gave promise of an abundant yield and in this sense the fields already were bringing fruits in abundance.[2]

The harvest promised to exceed all expectation, so that, probably, the old barns would not suffice to hold it. The man's perplexity is expressed in a short monologue, similarly as in the parable of the Unjust Steward (Lc. 16, 3 *et seq.*). Brief monologues occur frequently elsewhere, particularly in the parables recorded by Luke (Lc. 11, 24; 12, 45; 15, 17).

We must not picture the barns as being underground storage chambers, although these were not unknown amongst the Jews. The pulling down and the rebuilding does not accord with the idea of such corn stores. On the other hand, we must not represent to ourselves the building of these barns as being done in a finished and up-to-date style, indeed, such an idea is wholly inconsistent with the short space of time that remained until the harvest would be over. If a conclusion from present conditions is permissible, then the ancient granaries in Palestine were built, according to the part of the country, either with a framework of clay and rods, or with firm stone walls and a flat roof; sometimes, perhaps, a large penthouse resting on stone pillars or wooden supports sufficed, this being surrounded by a light fence of stones or hurdles. Owing to the want of information it would be difficult to assert anything more definite about them.

In the rich corn-growing land of Egypt, as we learn from the monuments, the ancient chambers for the storage of corn were merely square pieces of ground, enclosed, and with no other opening than those in the flat roof, one or more through which the corn was put in or taken out. Access to the roof was gained from outside by means of a ladder.

[1] Ἡ χώρα is used to indicate the cultivated land as in the plural, Lc. 21, 21; Joh. 4, 35; Jac. 7, 4.

[2] We do not find εὐφόρησεν elsewhere in the New Testament, nor in the Septuagint; but it occurs in Josephus, Bell. II, 21, 2 n. 592. Berner's assumption that the rich man's calculation would indicate that the harvest season and the reaping had already begun, does not seem to me to be pertinent to the subject (*Literar. Anzeiger*, XVII [1903], 303). This author's other remark, that on account of v. 19 (drink) we must conclude that it is a question of an abundant vintage, is more worthy of attention. But the pulling down and the enlarging of the ἀποθῆκαι create fresh difficulty. Moreover, the wine required for home consumption need not be necessarily of our own vintage.

The fact that the only way of getting out of his dilemma which suggested itself to the man was to pull down his barns and build larger ones is quite in keeping with the conditions prevailing in the country in ancient times. He never thought of selling off the surplus of the abundant harvest. Great corn merchants were scarcely anywhere to be found who would buy the corn, and in his own country it would be difficult also to find purchasers, owing to the increased fertility of the land in such a good season. Exportation, on account of difficulties of transport and the immense supply of corn in a year of such rich harvest, would probably not prove very remunerative. Thus, the rich land-owner had no other alternative, that is, at least according to his reasoning.

But he might easily have found a better way out of his difficulty by distributing from his superabundance to the hungry and the needy. Such a thought as this, however, never occurred to him, as we see even more clearly from the conclusion of his monologue. When he has gathered into the new barns all that the old ones contained, together with all that had accrued to him during the year, he will say to his soul: "Soul, thou hast plenty of goods laid up for many years; take thy rest, eat, drink, make good cheer" (v. 19). Thus does he disclose the workings of his mind, which, wholly absorbed as it is in earthly things and occupied with the thought of his own enjoyment, reveals the man who thinks neither of God nor of his necessitous neighbor.

And precisely herein consists the sinfulness of his actions. Of itself and in itself, his prudent care for the future and the storing of the produce of his land would be neither foolish nor blameworthy. But to forget God wholly; to give Him no place in our heart; never to think of sharing our superabundance with our fellow-creatures; to seek only ourselves and the gratification of our passions, — such conduct is contrary to God's ordinances and therefore foolish and sinful.

A distinction is made between the soul, ἡ ψυχή, as the source of one's desires, and the person who enjoys the good things desired. Thus the soul is spoken to, as we find frequently in the Psalms (Ps. 41 Hbr. 42, 6, 12; 101 Hbr. 102, 1, 2, 22, etc.). The words "to speak to his soul" are also often used as a mere Semitic paraphrase of the reflected verb "to speak to oneself."

In the second part of the image, without any transition, the foolish and impious words of the heedless rich man are contrasted with the sentence pronounced by God: "But God said to him: Thou fool, this night they require thy soul of thee" (v. 20).

The man is called "fool," ἄφρων, as the impious are frequently designated in the Greek rendering of the Old Testament (the word is used for thirteen different Hebrew terms). In the preceding words, in which he expressed his sentiments, he had indeed shown his foolishness. It is now still more plainly manifest, as the Lord by His sentence makes known to him the utter futility of his care and trouble. He had striven and labored for years solely to increase his possessions, to provide for himself in the future a life free from care, a life of rest and undisturbed enjoyment. And now just as he hoped he had attained his end, he was to learn that all his eager toil and striving have been in vain. In an instant, everything is snatched from him by the hand of Him of whom he never thought, and yet from whom he cannot escape.

We are not told by whom the soul was required. Many interpret the words as meaning the angels. It is thus that Antiochus, the Monk of Mar Saba, understands the text of his thirteenth homily.[1] In any case, the words are used chiefly with reference to Him who alone has the right to require the soul, and who is pointed out to us in the parable as the absolute Lord of all mankind upon whom alone depend life and death.

It will be best to understand the soul in the sense of the life which is, as it were, entrusted to man as a loan; still the interpretation which explains it as meaning the immortal soul must not be wholly rejected, in so far as the latter is not separated from the personality, the individual ego, but is regarded as part of the man who is composed of soul and body.

[1] M. 89, 1469 C: οἱ ἄγγελοι τὴν ψυχήν σου ἀπαιτοῦσιν as quotation.

The "speaking" of God to him must be understood as part of the simile, and not as a historical fact, although many assume that here there is really question of God speaking, if not actually, at least by inspiration, or else by means of an angel or Prophet. But we may also understand the "speaking of God" in the parable to mean sudden death, willed and sent by God Who reveals His Will in such happenings.

The parable concludes with the question: ". . . and whose shall those things be which thou has provided?" (v. 20 b). It points out the uselessness of all the labors of the rich man who could take nothing away with him. He might even have had no son to whom as his heir he could leave his name and his property. In any case all was now useless to him and of no value.

Nothing more is added concerning the fate of the foolish man in eternity, for this does not belong to the lesson of the simile.

Our Lord, in the choice of His image and of His words, probably had in view some passages in the Old Testament, more especially the verses in Ecclesiasticus: "There is one that is enriched by living sparingly (that is, by his carefulness and avarice, *ἀπὸ προσοχῆς καὶ σφιγγίας αὐτοῦ*), and this is the portion of his reward. In that he says: I have found me rest, and now I will eat of my goods alone: And he knows not what time shall pass, and that death approaches, and that he must leave all to others, and shall die" (Eccli. 11, 18 *et seq.* Greek, Vulg. v. 18–20; cf. 5, 1, 9; 34, 3; Job, 27, 16–20; Ps. 48, 17 *et seq.*; Eccli. 2, 1 and the Midrash).

But all these passages in the Old Testament, and many similar ones in the Talmud also, are wanting in the lesson which Christ regarded as the chief object of the parable. Even though the arrow may have been taken from the Jewish quiver, still it was the hand of the Lord which directed its aim (Edersheim).

Christ Himself, in a few words, adds the lesson which is to be drawn by all from the parable: "So is he that lays up treasure for himself, and is not rich towards God" (v. 21).

The "lays up treasure for himself," in contrast to the "rich towards God," and in reference to the parable just proposed and the preceding warning against avarice, can

only be understood of that inordinate striving for riches which causes man to neglect his duties towards God and his neighbor. Such a covetous miser will sooner or later meet with the fate of the man in the simile. The Lord will come, like a thief in the night, at the hour when he is least expecting His coming, and will snatch him away from all his treasures. Of all his care and labor nothing will remain to him but the bitterest disillusion, for now he must go before his God with empty hands.

On the other hand, "rich towards God" describes the winning and the possession of such riches as are of value in the sight of God. These words refer especially to the good works by which men in the fulfilment of God's will heap up for themselves merit and imperishable treasures. They also contain a reference to the good use of wealth. Taking into consideration the conduct of the foolish man and the standard according to which the Lord will judge him, some would explain the words exclusively in the sense of the good use of wealth. However, the change of construction and of the term,[1] and a comparison with other passages[2] would seem to admit of them being interpreted also in the sense of good works in general.

Εἰς θεόν is variously rendered. Some, instead of "for God," prefer "with reference to God," or again they accept εἰς in the sense of ἐν, "in God," "in the eyes of God." But the essential meaning of the sentence is not thereby altered.

The lesson of the parable is accordingly closely allied to the exhortation in the Sermon on the Mount: "Lay not up to yourselves treasures on earth: where the rust, and moth consume, and where thieves break through and steal. But lay up to yourselves treasures in heaven: where neither the rust, nor moth consumes, and where thieves do not break through, nor steal. For where thy treasure is, there is thy heart also" (Mt. 6, 19–21. Cf. Lc. 12, 33 *et seq.*).

[1] θησαυρίζων αὐτῷ — εἰς θεὸν πλουτῶν.

[2] Mt. 6, 19–21; Lc. 12, 33 *et seq.*; 1 Tim. 6, 18 *et seq.* πλουτεῖν ἐν ἔργοις καλοῖς.

Professor Jülicher, as usual, endeavors to discover in the form of the parable as given in the Gospel an older one traceable to Christ. The latter had, he tells us, directed His simile against a religious fault, whilst Luke points the narrative against a moral failing. He finds in particular "that the connecting of verse 13 with verse 16 and those that follow by means of verse 15, is unmistakably artificial," and he maintains that "we may once more with full deliberation regard verse 15 as one of the many composed by Luke to form a connecting link and which, together with verse 21, was to form the framework for verses 16–20, which may perhaps have been a wholly disconnected and loose piece of work" (II, 615). Let it suffice once more to point out the arbitrary fashion in which the Evangelists are corrected.

Practical applications for every member of Christ's kingdom are derived easily from the parable and the lesson which He added. As the divine Teacher opposed the lesson of humility to Pharisaical pride, and to Jewish self-seeking the disinterestedness that was utterly free from self, so did He also require from every one of His followers individually renunciation of heart from all inordinate attachment to earthly goods, in contrast to the worldly efforts and aspirations of the majority in Israel who were wholly absorbed in the pursuit of earthly riches.

Christ Himself makes known to us all the first warning contained in the simile, in the words: "Take heed, and beware of all covetousness" (Lc. 12, 15). We must beware, in the first place, of inordinate and unrighteous striving after the acquirement and the increase of earthly riches, and next, of the inordinate desire of hoarding what we have acquired, and of too great attachment to these exterior goods.

The best means by which to prevent this inordinate, irregular attachment is the entire or partial surrender of our possessions, whether by the acceptance of voluntary poverty or by the practice of charity towards the poor and the needy. Such is the recommendation of many homilists, from the time of St. Basil, including the Saint himself, when referring to this parable.

Our Lord adds a further warning as a conclusion to be

drawn from the simile, more especially by the disciples: "Therefore I say to you, be not solicitous for your life what you shall eat; nor for your body, what you shall put on." And then having fully illustrated this exhortation, He adds: "But seek first the kingdom of God and his justice, and all these things shall be added unto you" (Lc. 12, 22–31). Thus shall they become truly "rich in God."

A solemn *memento mori* is also obvious in the parable, with all the lessons which the eloquent preacher who wields the sickle can impart to each of us.

We find these and various other applications from this simile expounded most admirably in the inexhaustible treasury of the writings of the Fathers of the Church. Amongst these commentaries the fine homily of St. Basil deserves first place:

"There is a twofold manner of trial, either by tribulation which purifies the heart as gold in the furnace, testing its true worth by means of patience, or, as not seldom happens, by earthly prosperity which for many becomes the touchstone. For it is just as difficult to keep from becoming depressed in spirit by misfortune, as it is to avoid being exalted by prosperity. Job, that invincible combatant, affords us an example of the first kind of trial, whilst in the story of the rich man which has just been read we have an example of one who was tried through his earthly prosperity. He possessed, indeed, much wealth, and hoped for still more, since God in His goodness did not at once from the outset condemn him because of his ingratitude, but continued to increase his possessions, that, being wholly satisfied, he might be moved to mercy and charity.

"Wherefore, then, did his fields yield in superabundance, since he would not use this superabundance in good works? It was that the longanimity of God, Who extends His goodness even to such men, might be the more royally manifested. For He 'makes his sun to rise upon the good, and bad, and rains upon the just and the unjust.' But this goodness of God only entails worse punishment on the impious. He pours His rain over the earth which is cultivated by avaricious hands; He lets His sun shine that the seed may grow and that the crops may produce a rich harvest. These gifts all come from God: fruitful earth and favorable weather, productive seed, the helpful labor of the oxen, and all besides that the farmer needs for the prospering of his work. And what did the man give Him in return? Hard-heartedness, want of charity, greed, avarice, — this was what he offered in return to his benefactor. He had no thought for his fellow-men; he did not think it necessary to

share his superabundance with the starving, and he paid no heed to the command: 'Cease not to do good to the needy, and to give alms.' And the voice of all the Prophets and of all teachers found no hearing. But the barns were bursting because they could not hold the quantity of the fruits of the earth, yet the covetous heart had not enough. . . . It seems to me that the passion of cupidity in such a soul is like that of the glutton who would rather burst in his gluttony than give anything to the poor.

"Think, O man, think of the Giver! Remember who thou art thyself; what is intrusted to thy stewardship; from Whom thou hast received it; why thou wert preferred before so many. Thou art the servant of a good God, a steward for thy fellow-servants. Beware that it does not happen to thee as to this man; for to this end was this written that we may take heed not to act in a similar manner. Take example from the earth, O man! and, like it, bring forth fruit, lest thou be worse than an irrational creature. The earth causes the fruits to grow, not for its own enjoyment, but for thy service. But thou ever receivest the reward of thy well-doing, for the merits of benevolence return to the giver." The earnest admonition against avarice and covetousness concludes with a reference to the Last Judgment when it will not be thieving or robbery that will be the cause of condemnation, but the hard-hearted refusal of charity. The Saint adds at the end: "I have said what I consider necessary for salvation. Thou hast good things promised before thine eyes if thou wilt obey; or, if thou wilt not, the punishments that are threatened. Mayest thou be preserved from experiencing these in thyself! Change, therefore, thy disposition and turn thy wealth to such account that thou mayest attain to heavenly riches by the grace of Him who has called us all to His kingdom, to whom is due honor and glory for all eternity, Amen" (M. 31, 261–77).

St. Augustine, referring to this parable, utters a similar warning against avarice and covetousness: "*Erat*, inquit, *homo, cui successerat regio.* Quid est *successerat?* Magnos fructus attulerat regio, quam possidebat. Quam magnos fructus? Ut non inveniret, ubi poneret. Factus est subito per abundantiam angustus avarus antiquus. Quot enim anni iam transierant, et tamen horrea illa suffecerant? Tantum ergo natum est, ut loca non sufficerent, quae solebant. Et quaerebat consilium miser, non quomodo erogaret, quod plus natum erat, sed quomodo reservaret, et cogitando invenit consilium. Quasi sapiens sibi visus est inveniendo consilium. Prudenter cogitavit, sapienter vidit. Quid vidit sapienter? *Destruam,* inquit, *horrea vetera et faciam nova ampliora et implebo ea; et dico animae meae.* Quid dicis animae tuae? *Anima, habes multa bona in annos plurimos reposita; requiesce, manduca, bibe, epulare.* Hoc dixit sapiens inventor consilii animae suae. *Et Deus ad illum,* qui nec

cum stultis loqui dedignatur. Aliquis vestrum forte dicat: Et quomodo Deus cum stulto locutus est? O fratres mei, cum quantis stultis hic loquitur, quando Evangelium recitatur? Quando lectum est, qui audiunt et non faciunt, stulti non sunt? Quid ergo ait Dominus? Quia ille sibi iterum in inveniendo consilium sapiens videbatur, *Stulte*, inquit, *Stulte*, qui tibi sapiens videris; *Stulte*, qui dixisti animae tuae: Habes multa bona reposita in annos plurimos, *hodie repetitur a te anima tua.* Cui dixisti: Habes multa bona, hodie repetitur et nullum habet bonum. Contemnat haec bona et sit ipsa bona, ut quando repetitur, exeat secura. Quid enim iniquius est homine, qui multa bona habere vult et bonus ipse esse non vult? Indignus es, qui habeas, qui non vis esse, quod vis habere. Numquid enim vis habere villam malam? Non utique, sed bonam. Numquid uxorem malam? Non, sed bonam. Numquid denique casulam malam? Numquid vel caligam malam? Quare animam solam malam?" etc. (Sermo 107 n. 5 *et seq.* M. 38, 629 *et seq.*).

St. Peter Chrysologus repeats the same lesson: "Quotiens dives iste venit in medium, quem tot saeculis, orbe toto, die omni clamor divinae vocis accusat, totiens divitiarum fallax fugatur illecebra, totiens cupiditatum furens flamma restinguitur, avaritiae totiens rabies vesana mitigatur . . . Miserum, quem ubertas sterilem, abundantia anxium, inhumanum copia, divitiae fecere mendicum. Humanus ager inhumanum dominum sustinebat, et quod terra fundebat largiter, concludebat et congregabat anguste, ut esset alienorum custos, qui esse suorum noluit prorogator, ingratus Deo, sibi nequam, hostis pauperum, divitum nota, carcer naturae . . . Vigila ergo, dives, in opere bono, in malo dormi, ut non sit manus tua pauperi vacua, ut tibi plena sit semper. Quia dives, quantum largiter profundit, tantum largiter redundat in rebus. Esto ergo dives in misericordia, si semper vis esse dives, et tunc erunt horrea tua maiora, tunc plena, si non fuerint largitate vacua, cupiditate inclusa" (Sermo 104. M. 52, 490–2).

In addition to these exhortations on the right use of wealth, the Fathers of the Church also took occasion from the parable to remind us of the danger of sudden death and to point out that Christ has taught us to petition for our daily bread. Cf. Tertullian, De orat. c. 6; Adv. Marc. IV, 28 (Corp. Script. Eccl. Lat. 20, 1, 185; M. 2, 432 B); S. Cyprian, De Domin. orat. c. 20 (Corp. Script. Eccl. Lat. 3, 1, 282); S. Greg. M., Moral. XIV, n. 19; XV, n. 26; XXV, n. 3 (M. 75, 1049 *et seq.* 1094 *et seq.*; 76, 320 *et seq.*); S. Isidorus Hisp., Alleg. Script. S. n. 210 (M. 83, 125 A); S. Beda Ven., Expos. in Lc. 12, 16–21 (M. 92, 491 *et seq.*); Herveus Burdig., Comm. in Is. 5, 9 (M. 181, 76 C); Ps.-Fulgent. Rusp., Appendix Sermo 64 (M. 65, 935 *et seq.*); S. Cyrillus Alex., Theophylactus, Euthymius, Comment. in Lc. 12, 16–21 (M. 72, 733–7; 123, 885–9; 129, 984 *et seq.*).

XXXV. THE VIGILANT SERVANTS

Mark, 13, 33–37; Luke, 12, 35–38

ST. MARK and St. Luke record the parable of the Vigilant Servants as follows:

Mc. 13, 33–37:

33. Βλέπετε, ἀγρυπνεῖτε καὶ προσεύχεσθε· οὐκ οἴδατε γάρ, πότε ὁ καιρός ἐστιν.

34. Ὡς ἄνθρωπος ἀπόδημος ἀφεὶς τὴν οἰκίαν αὐτοῦ καὶ δοὺς τοῖς δούλοις αὐτοῦ τὴν ἐξουσίαν, ἑκάστῳ τὸ ἔργον αὐτοῦ, καὶ τῷ θυρωρῷ ἐνετείλατο, ἵνα γρηγορῇ.

35. Γρηγορεῖτε οὖν· οὐκ οἴδατε γάρ, πότε ὁ κύριος τῆς οἰκίας ἔρχεται, ἢ ὀψὲ ἢ μεσονύκτιον ἢ ἀλεκτοροφωνίας ἢ πρωΐ,

36. μὴ ἐλθὼν ἐξαίφνης εὕρῃ ὑμᾶς καθεύδοντας.

37. Ὃ δὲ ὑμῖν λέγω, πᾶσιν λέγω, γρηγορεῖτε.

Lc. 12, 35–38:

35. Ἔστωσαν ὑμῶν αἱ ὀσφύες περιεζωσμέναι καὶ οἱ λύχνοι καιόμενοι·

36. καὶ ὑμεῖς ὅμοιοι ἀνθρώποις προσδεχομένοις τὸν κύριον ἑαυτῶν, πότε ἀναλύσῃ ἐκ τῶν γάμων, ἵνα ἐλθόντος καὶ κρούσαντος εὐθέως ἀνοίξωσιν αὐτῷ.

37. Μακάριοι οἱ δοῦλοι ἐκεῖνοι, οὓς ἐλθὼν ὁ κύριος εὑρήσει γρηγοροῦντας· ἀμὴν λέγω ὑμῖν, ὅτι περιζώσεται καὶ ἀνακλινεῖ αὐτοὺς καὶ παρελθὼν διακονήσει αὐτοῖς.

38. Κἂν ἐν τῇ δευτέρᾳ κἂν ἐν τῇ τρίτῃ φυλακῇ ἔλθῃ καὶ εὕρῃ οὕτως, μακάριοί εἰσιν ἐκεῖνοι.

Mc. 13, 33. *και προσευχεσθε* wanting in B D, 122, a c k, Tisch., Westc.-Hort, Nestle; — *εστιν* wanting in D (Greek), a. — 34. *αποδημος*: *αποδημων* D X etc. (cf. Mt. 25, 14); — *εκαστω* ℵ B C* D etc.; *και εκαστω* A C² X etc., Textus rec. — 35. *η* before *οψε* wanting in A D X etc., Vulg., Textus rec. and others; — *μεσονυκτιον* ℵ B C L Δ; *μεσονυκτιου* A D X etc., Textus rec. — 37. *ὅ* ℵ B C etc.; *ἅ* A Γ etc., Textus rec.

Lc. 12, 35. *εστωσαν . . . περιεζ.*: *εστω υμων η οσφυς περιεζωσμενη* D; — *καιομενοι*: + *εν ταις χερσιν υμων* 130, c, the editions of the Vulg. (not in the best MSS.; in Wordsworth not in text); in St. Cypr. in one passage. — 37. *ευρησει*: *ευρη* D (Greek). — 38. *καν* 1° to *ουτως*: *και εαν ελθη τη εσπερινη φυλακη και ευρησει ουτως ποιησει, και εαν εν τη δευτερα και τη τριτη* D, c e; — *εκεινοι* wanting in ℵ*, b ff² i l mm and others, Tisch.

Mc. 13:

33. Videte, vigilate et orate: nescitis enim quando tempus sit.

34. Sicut homo, qui peregre profectus reliquit domum suam et dedit servis suis potestatem cuiusque operis et ianitori praecepit ut vigilet.

35. Vigilate ergo; nescitis enim, quando dominus domus veniat, sero an media nocte an galli cantu an mane,

36. ne cum venerit repente, inveniat vos dormientes.

37. Quod autem vobis dico, omnibus dico: Vigilate.

Lc. 12:

35. Sint lumbi vestri praecincti et lucernae ardentes [in manibus vestris]

36. et vos similes hominibus expectantibus dominum suum, quando revertatur a nuptiis, ut cum venerit et pulsaverit, confestim aperiant ei.

37. Beati servi illi, quos cum venerit dominus, invenerit vigilantes. Amen dico vobis, quod praecinget se et faciet illos discumbere et transiens ministrabit illis.

38. Et si venerit in secunda vigilia et si in tertia vigilia venerit et ita invenerit, beati sunt servi illi.

Mc. 13:

33. Take heed, watch and pray. For you know not when the time is.

34. Even as a man, who, going into a far country, left his house; and gave authority to his servants over every work and commanded the porter to watch.

35. Watch, therefore (for you know not when the lord of the house is coming: at evening, or at midnight, or at the cock-crowing, or in the morning),

36. lest coming on a sudden, he find you sleeping.

37. And what I say to you, I say to all: Watch.

Lc. 12:

35. Let your loins be girt and lamps burning [in your hands],

36. and you yourselves like to men who wait for their lord, when he shall return from the wedding; that when he comes and knocks, they may open to him immediately.

37. Blessed are those servants, whom the Lord, when he comes, shall find watching. Amen I say to you, that he will gird himself, and make them sit down at table, and passing will minister unto them.

38. And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants.

According to St. Luke, after Christ had especially exhorted His disciples to avoid vain care for temporal things and to detachment of heart from earthly goods (Lc. 12, 22–34), He proceeded at once to set before them the image of the vigilant servants, which was to encourage the Apostles and all Christians to practise the same vigilance.

"Let your loins be girt and lamps burning" (v. 35). The long garment reaching to the feet which is worn in the East alike by men and women is, as a rule, in both cases tied round the waist with a girdle. Before retiring to rest, this girdle is laid aside; so that the wearing of it round the loins would seem to indicate primarily a state of wakefulness and watching as contrasted with that of rest and sleep.

But according to the usage of the Scriptures and of the classics, the girding of the loins does not merely describe the wearing of the girdle in general, but also more especially the tucking up of the garment by drawing the upper portion somewhat above the girdle so as to leave the feet unimpeded and thus render walking easy. Hence the expression is employed more particularly when there is question of preparing for a journey.[1] For the same reason, servants in the performance of their work were obliged in this sense to gird their loins, that is to say, to tuck up their garments. This custom is still observed, particularly in the East, in the same twofold sense.

Philo interprets the direction to eat the paschal lamb with girded garments by a reference to the state of preparedness for service: ἑτοίμως πρὸς ὑπηρεσίαν ἔχοντες καὶ τὸν σάρκινον ὄγκον (De sacrif. Abeli et Caini, ed. Mangey, I, 174, 29). He remarks of the Therapeutae, who differed wholly from other men in their mode of life, that their meals were not served by slaves, but by free men who voluntarily undertook the service and who then performed it with loins ungirt and their garments flowing, in order that there might be nothing which could suggest the habits of slaves: ἄζωστοι δὲ καὶ καθείμενοι τοὺς χιτωνίσκους εἰσίασιν ὑπηρετήσοντες, ἕνεκα τοῦ μηδὲν εἴδωλον ἐπιφέρειν δουλοπρεποῦς σχήματος εἰς τοῦτο τὸ συμπόσιον (De vita contempl., ed. Mangey, II, 482, 44).

The garments of the menials who attended at the riotous banquets of the Romans, on the other hand, were tucked up so high as to be even too short (Horat., Sat. II, 8, 10, 70; cf. Sat. I, 2, 26).

If the girding of the loins may be accepted in one or other of two meanings — as indicating preparedness either

[1] Ex. 12, 11 LXX: αἱ ὀσφύες ὑμῶν περιεζωσμέναι at the paschal supper; 3 Reg. 18, 46; 4 Reg. 4, 29; Tob. 5, 5: juvenem splendidum, stantem praecinctum et quasi paratum ad ambulandum. Cf. 1 Peter, 1, 13.

for a journey or for active serving — then it is obvious that here it must be understood in the latter sense, on account of the added monition that the lights are also to be burning. The servants are to receive their master with lighted lamps if he should return in the night.

We find λύχνος (in the plural together with οἱ λύχνοι and also τὰ λύχνα used in the Septuagint about thirty times for the Hebrew נֵר. Like this word, the Greek term certainly does not mean candles, as Wilke-Grimm asserts,[1] but a portable lamp[2] which was filled with oil[3] or a mixture of oil and salt.[4]

We gather from the description which Herodotus gives in the passage quoted of the λύχνα, used at the Feast of Lights (λυχνοκαίη) in Sais, a city of Egypt, that these lamps were small, flat vessels (ἐμβάφια) filled with salt and oil, on the surface of which was the wick (τὸ ἐλλύχνιον), resting probably in a slight curve at the edge. A small bit of wood or moss floating on the oil may perhaps have served as wick in ancient times amongst the country people, such as is used at the present day in the train oil lamps of the Esquimaux (Richen).

From the shape of the numerous lamps of various periods found in the ruins of ancient cities, we may assume that those used in Palestine were similar in form. We may preferably picture the lamps in use at the time of our Lord as similar to the well-known little Roman lamp of the catacombs. Amongst these "Roman" lamps were the small shallow vessels mostly made of clay, but also of bronze and other metals, closed as a rule, with only two narrow orifices, one for the wick and the other to admit of the pouring in of the oil; they were frequently provided with a small handle or hook by which they might be carried. In later times also, similar lamps were in use amongst the Christians and other Orientals, as they are partly even at the present time. H. Porter in J. Hastings, "Dictionary of the Bible," III, 23 *et seq.*; *Revue biblique*, I (1892), 259 *et seq.*; II (1893), 632 *et seq.*; IV (1895), 591 *et seq.*; VII (1898), 485–90.

In a few original texts, the words *in manibus vestris* are incorrectly added (in the various readings) as they are also in some editions of the Vulgate (cf. Ex. 12, 11).

The image of the vigilant servants is then still more clearly set before us in the following words without any fresh

[1] Ed. 4, p. 267 b "lychnus, candela."
[2] Homer, Od. 19, 34; Herodot. 2, 62.
[3] Aristophanes, Nubes 56.
[4] Herod. *ibid.*

verb being added: "And you yourselves (should be) like to men who wait for their lord, when he shall return from the wedding" (v. 36 a). The master, probably, had been invited to a marriage feast and could not return before night, nor could he fix the exact hour of his return. The servants, therefore, were obliged to wait up with lighted lamps and girded loins, so as to be ready to open the doors at any hour immediately upon the first knock (v. 36 b).

Many interpret ἀναλύειν as meaning the "breaking up" of the marriage feast, but it harmonizes better to understand by it the return of the master, as the Vulgate correctly renders it (cf. LXX, Tob. 2, 9; Sap. 2, 1). For, as Jülicher justly remarks, that is the moment for which the servants have been watching (II, 263).

In ancient times, it is true, the doors of the house could be unlocked from outside (cf. Judc. 3, 25), but if the modern native bolt in the East affords any clue to that used in early times, then we may indeed conclude that the custom of taking away the key was almost unknown, as the key for the usual house door would be too large and heavy to carry (cf. Is. 22, 22). Moreover, the bolt would probably be fastened on the inside, which could not be removed from outside.[1]

The reward of this vigilance is then described in these words: "Blessed are those servants whom the Lord, when he comes, shall find watching. Amen I say to you, that he will gird himself, and make them sit down at table, and passing will minister unto them" (v. 37). "Hoc quidem fieri non solet, quemadmodum cetera," justly remarks Maldonatus (*ad loc.* p. 258); ". . . hoc eo ipso dicit, quod usitatum non est, quia voluit significare, dominum illum tantam diligentibus, vigilantibus atque paratis servis gratiam habiturum, ut faciat illis, quod nemo dominorum servis suis solet facere, ut ipsis discumbentibus serviat."

In this parable as in others, our Lord once more allows the antitype to intermingle with the image, the reality to color the simile, but at the same time without wholly departing from the figurative character given to the discourse by means of the parable. But the words point out to the

[1] See "Modern Egyptian Customs," E. W. Lane, for present-day bolts and keys in the East.

disciples clearly enough the reward which awaits them if their Master on His return find them faithful and vigilant servants. He will reward them in His exceeding love and goodness by giving them a share in the Feast of His eternal bliss.

No one can take exception to this mingling of the allegorical with the parabolic element in the words of Christ, who is not prepared to rob Him of His divinity, and from a false conception of the meaning of a parable to lay down unjustifiable rules as to what He should and should not say. It no longer occasions us any surprise that Professor Jülicher should once more discover from details given by the Evangelist which are "contradictory" and even "contrary to common-sense" that "another kind of subject matter has been remodeled by means of the allegory to meet the eschatological requirements of the Christian community." He knows also that the parable as it came from the lips of Jesus ran "probably thus: As a master who returns late from a marriage feast praises and eventually only rewards his servants when they have faithfully waited for him, so may you only expect praise and reward if you stand firmly in readiness, patience, and loyalty, not merely as long as it suits you, but as long as it pleases God to delay the end" (II, 166).

We know already from authoritative decisions of Professor Jülicher what conceptions our Lord had regarding the approaching end. In characteristic fashion he finds it "quite intelligible that the Church came to assign the moment for the decision as to eternal happiness or the punishment of Hell to the hour of the Christian death"; and he finds it also "something to be ashamed of" that even up to the present time "Protestant exegetists on verse 37 should discuss the coming of the master as meaning the hour of each one's death" (II, 165).

Παρελθών is usually rendered by "walking about" (Vulg. *transiens*) and refers to the passing to and fro of those in service. But perhaps the more correct translation is "to approach" (cf. Lc. 17, 7). The fact that the master came to them and that he waited upon them is no merely redundant addition to the clear, vivid description.

It is strongly emphasized in the last verse of the parable that the time of the master's arrival is uncertain and hence that the duty of watching for him is unceasing. "And if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants" (v. 38).

The night, according to the ancient Jewish method, was divided into three watches. "Vigilia est tertia pars noctis," as Jewish expositors

frequently explain (Lightfoot, II, 330 on Mt. 14, 25), the last watch being reckoned as already morning. Amongst the Romans, on the other hand, the night was divided into four watches, and probably this was the method of computation observed in Palestine at the time of our Lord (cf. Mt. 14, 25; Mc. 13, 35). We find the names by which each watch was designated in Mark 13, 35: *ὀψέ, μεσονύκτιον, ἀλεκτοροφωνία, πρωΐ.*

Conformity to the ancient Jewish method of dividing the night is held by some commentators to be the reason why St. Luke only mentions the second and third night watches. For, obviously, there was no question of the first, that being the time during which the banquet took place. Others hold that the explanation is to be found in the greater probability of the master arriving between the hours of nine and three. Lightfoot points out that the *vigiliae somnolentissimae* are precisely indicated (II, 534) in order that the unexpectedness of the master's return and the merit of the vigilant servants may be the more strongly emphasized.

Our Lord's words render any doubt as to the meaning of the parable impossible. In the master and his vigilant servants we have the image of Christ and His disciples. The example of these faithful servants and the reward which is allotted to them was to teach the Apostles and disciples how they should watch at all times; that is to say, how, by the faithful fulfilment of God's will, they should be ever ready for the coming again of the divine Master.

But to that community of disciples of whom till the end of time the Church of Christ shall consist, the Master will not return until the time of final consummation shall have arrived.[1] Then the earthly kingdom of the Church militant shall cease, and the glorious heavenly kingdom of the Church triumphant shall alone remain. But the disciples of the Master, individually, shall not have to wait for their reward in a share of the everlasting glory of the kingdom of Heaven until this last glorious consummation of the community of the Faithful, collectively. Their day of labor is over at the end of their lives, and God will not delay the reward which they have merited, but, as one who requites well and

[1] Cf. St.Augustine, Epist. 80 ad Hesych. (M. 33, 906).

justly, will give to each one according to his works. Hence, the coming of the master, followed by the apportioning of reward or punishment, may be understood also to mean the end of life; and death for each one individually may be termed an "anticipation of the great second coming" (Schanz, Lc. p. 354).

But if, according to the literal meaning of the words, we interpret this coming as that appearance at the end of time, still, even so, the hour of death will correspond to that particular moment in which, according to the words of the parable, vigilance is before all things necessary, since on the fulfilment of this condition of watchfulness in the closing hours of life depends for each one whether, when the whole history of the world shall have been brought to a solemn and public conclusion, he will be permitted to share with the glorified Son of Man in the feast of heavenly joys. The uncertainty of the moment in which for the last time the Lord shall come again in glory has its counterpart in the uncertainty as to when life shall come to an end for each one individually.

Hence, while Christ, contemplating the whole future of the Church and of mankind collectively, exhorts to constant vigilance because no one knows the time of His final coming, at the same time He addresses this exhortation to constant readiness to each one of us in particular, because, in like manner, we know not when that last hour shall come for each one of us.

Only those who, with unbelieving modern criticism, seek in their insolent pride to depose Christ from the throne of His Godhead, and to reduce Him to the level of erring man, can mistake the clear meaning of these words and find that they show Christ wrongly expecting that the last, great reckoning of God with mankind was impending in the near future. Unfortunately, all idea of coming to an understanding with such criticism is out of the question, as such an understanding would only be possible by surrendering the basic principles of our Faith.

In the application of the image of the master and the vigilant servants to Christ and His disciples, many commentators also take into account the master's return from the marriage feast. Schegg, it is true, maintains that this secondary detail is not to be understood as having reference to the union of our Lord with the souls in Heaven (Lc. II, 262 *et seq.*) and Schanz concurs with him (Lc. p. 364). But even if no special importance is to be attached to such accidental details in a parable, and if we must not strain every single point therein, still we cannot altogether reject the interpretation which has been proposed by many of the older expounders (St. Gregory the Great, St. Bede, St. Bonaventure, Blessed Albert the Great, Theophylactus, Toletus, Maldonatus, Corn. a Lapide), according to which, we may understand by the marriage feast the blessed union of Christ with the Church triumphant, with the Angels, or with the souls of the Saints who have already entered Heaven.

The words in St. Mark, 13, 33–37, form the conclusion of the great eschatological discourse which Christ delivered to His disciples in the days immediately preceding His agony in the garden on the Mount of Olives, within view of the city and the Temple. On account of the wholly different circumstances of time and place, we must discriminate between this instruction and that recorded by St. Luke.

At the same time, owing to the identity of the admonition and the similarity of the image, we can trace in these words a perfect parallel to the simile in St. Luke. There is certainly nothing surprising in the fact that our Lord addressed an exhortation of such importance as that on vigilance to His disciples on different occasions, and that on these occasions He repeated similar examples and similitudes drawn from life.

Mark would seem in these verses to have joined to the simile of the Vigilant Servants the chief point in the parable of the Five Talents recorded by Matthew as spoken on the same occasion (Mt. 25, 14–30). For he joins with the warning to all in general, "Take heed, watch and pray: For you know not when the time is," the similitude of a man who went out of the country (ἄνθρωπος ἀπόδημος) and who before his departure committed to his servants the superintendence of his house and the charge of providing for all the work —

"every work" — and ordered the doorkeeper to keep watch (v. 34). Thus, together with vigilance, faithfulness in the discharge of the duties appointed by the master is also recommended, the former as in the parable of the Vigilant Servants, the latter as in that of the Five Talents. But this is all rather indicated than actually worked out.

The parable is also incomplete in form, as on the first link with ὡς no second follows with οὕτως. But in this ellipsis what is wanting is easily supplied from what precedes and what follows. "As this man warns his servants and commands them to be vigilant, so do I say to you: Be vigilant."

Our Lord justifies this repetition of His exhortation to vigilance, similarly as in Luke, by a reference to the uncertainty of the hour of the master's return,[1] enumerating all the four night-watches. As there was no question here of the master's return from a wedding, there was no occasion to omit the first and last hours of the night.

According to the Roman method of computation, the second night-watch, μεσονύκτιον, included the hours from 9 to 12, whilst probably in earlier times, strictly speaking, the middle of the night from 10 to 2 was thereby indicated. Ἀλεκτοροφωνία (only used here in the New Testament, elsewhere ἀλεκτρυοφωνία) was the next division of the night, from 12 to 3, named thus from the first or second crowing of the cock. It is generally asserted that the cock crows for the first time at midnight, and then again at 3 o'clock. Professor Jülicher, on the other hand, says: "According to my experience in watching during the night, the φυλακή, in which the cock first crowed, more likely meant before 3 o'clock." Unfortunately, these mid-European experiences have no value as far as the East is concerned, because there as elsewhere the cocks do not wait until 3 o'clock to crow for the first time. The fact is that cocks are free to crow irregularly at different times, as indeed old Bochart observes,[2] and Post confirms this from his experience of cocks at the present time in the East and elsewhere.[3]

[1] Ὁ κύριος τῆς οἰκίας only here in the New Testament, elsewhere ὁ οἰκοδεσποτης.

[2] Hierozoicon, II, 1, 17, ed. Rosenmüller, II, 691: "Saepe accidit, ut galli temere canant nec statis horis."

[3] In J. Hastings, "Dict." I, 452 b: "In point of fact, cocks crow somewhat irregularly at intervals in the night."

Another learned observation of Professor Jülicher's, which is to demonstrate that the text in Mark "is a composition, but a quite unsuccessful one," is itself unhappily quite unsuccessful. He finds it strange that the master should be expected to return at night, "as if it were quite customary to return from long journeys precisely at night" (*ibid*). He forgets that in the hot East people much prefer to travel in the cool of evening and night rather than in the heat of the day. Therefore, "to make a point of returning at night" is by no means anything strange or unusual.

It may further be noticed that according to Jülicher the whole passage "contains nothing that could be approximately regarded as the genuine words of Jesus." Mark has rather "from many elements patched together this allegorical symphony" and "although he was at the time cognizant of the greater parables of the others" (Evangelists), still it cannot "be proved that he exactly made use of our Matthew and our Luke" (II, 170). For this would be contrary to Jülicher's favorite hypothesis concerning Mark.

According to St. Mark, Christ concluded by once more repeating emphatically His admonition to vigilance, at the same time urging upon His hearers that this duty must be fulfilled not only by His disciples, but by all who are members of His kingdom: "And what I say to you, I say to all: Watch" (v. 37).

After what has been observed concerning the text in Luke, the whole of this figurative discourse requires no further elucidation. Our Lord points out in the relations of the servants to their master those of the disciples to Himself, and the duties which the preparations for His coming entail upon every one.

Amongst the individual features of the image, the four watches of the night (as in Lc.) in particular are variously interpreted. Many see in them a reference to the four stages into which men divide this life: childhood, youth, manhood, and old age.

St. Bede thinks that the doorkeeper particularly represents the pastors of the Church. Nestle believes that the words in Mark, 13, 34, and also in Matthew, 16, 19, that is the saying about the keys of the kingdom of Heaven which were given to Peter, "should be considered as a parallel." [1] But the requiring of the same vigilance from all shows,

[1] Philologica Sacra (Berlin 1896) p. 48.

as Knabenbauer rightly remarks, that this porter cannot be understood solely in the sense of any one individual in the Church, even though his office seems to have special reference to that of St. Peter in the kingdom of Heaven.

Christ Himself in His concluding words as recorded in St. Mark applies the chief lesson of the parable to all the members of His kingdom. Every one must be constantly prepared for the master's return; this is the lesson expressed by the vigilance of the servants.

Our Lord would teach us by these admonitions of what this vigilance consists in particular: All are to be ready when the Master comes that they may share with Him in the eternal joys of His kingdom. All that is opposed to this participation is to be excluded by means of vigilance, and all that positively prepares us for it, is to be made known to us by the same means. We may interpret the watching, as contrasted with sleeping, as having special reference to the state of grace as contrasted to the sleep of sin; the vigilant watch for the Master's coming contrasted with indifference and negligence we may understand as the turning of our will and our activity to God, in contrast to the being wholly absorbed in earthly things. Hence St. Paul combines vigilance with sobriety, and illustrates both by admonishing us to put on the breastplate of faith and the helmet of the hope of salvation (1 Thess. 5, 6–9).

Finally, we learn from the parable the necessity of an earnest preparation for a good death, and in what the reward of such preparation consists.

Many homilists, following the example of St. Gregory, interpret the girding of the loins in the sense of chastity, and the burning lights as referring to the good works which are performed by the fulfilment of the duties allotted to us by God.

The parable of the Vigilant Servants recurs very frequently in the Church's Liturgy, as it has a place in the Mass *Os justi* and in the office of the Common of a Confessor not a Bishop (St. Luke's version, 12, 35–40).

A portion of the thirteenth homily of St. Gregory the Great on the Gospel serves as the lesson for the third nocturn. The text of St. Mark (13, 34–37) is read as the Gospel for the Mass in Anniversario Electionis seu Consecrationis Episcopi.

The following interpretations of the Fathers of the Church and the homilists may be compared, in addition to the passages already quoted (see Appendix): S. Beda Ven. *ad loc.* (M. 92, 495 *et seq.*); Smaragdus Abb., Collect. in Epist. et Evang., In natali Sanctorum plurimorum (M. 102, 538–40); S. Bruno Ast *ad loc.* (M. 165, 397–400); Ven. Godefridus Abb. Admont., Hom. festiv. 23 (M. 174, 724–31); Zach. Chrysopol., In unum ex quattuor, III, 147 (M. 186, 475).

XXXVI. THE THIEF IN THE NIGHT

Matthew, 24, 43 et seq.; *Luke, 12, 39* et seq.

CHRIST also points out to us the duty of vigilance in the short parable of the Thief in the Night which Matthew and Luke both record:

Mt. 24, 43 *et seq.*:

43. Ἐκεῖνο δὲ γινώσκετε, ὅτι, εἰ ᾔδει ὁ οἰκοδεσπότης, ποίᾳ φυλακῇ ὁ κλέπτης ἔρχεται, ἐγρηγόρησεν ἂν καὶ οὐκ ἂν εἴασεν διορυχθῆναι τὴν οἰκίαν αὐτοῦ.

44. Διὰ τοῦτο καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι, ᾗ οὐ δοκεῖτε ὥρᾳ, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Lc. 12, 39 *et seq.*:

39. Τοῦτο δὲ γινώσκετε, ὅτι, εἰ ᾔδει ὁ οἰκοδεσπότης, ποίᾳ ὥρᾳ ὁ κλέπτης ἔρχεται, [ἐγρηγόρησεν ἂν καὶ] οὐκ ἂν ἀφῆκεν διορυχθῆναι τὸν οἶκον αὐτοῦ.

40. Καὶ ὑμεῖς γίνεσθε ἕτοιμοι, ὅτι, ᾗ ὥρᾳ οὐ δοκεῖτε, ὁ υἱὸς τοῦ ἀνθρώπου ἔρχεται.

Mt. 24, 43. φυλακη: ωρα M, four minus., It., Vulg., Copt., Ath. version, etc.; — διορυχθηναι: διορυγηναι B Γ Δ etc., Textus rec., Lachm.

Lc. 12, 39. εγρηγορησεν αν και wanting in ℵ* D, e i, Syr. Sinait. and Curet., some texts of the Sahid. and Armen. versions, Tischend., Nestle, Blass, etc.; — διορυχθηναι ℵ B L etc.; διορυγηναι A P Q etc., Textus rec. — 40. The verse wanting in 1, 118, 209; — και υμεις: + ουν A P X etc., Textus rec.; και υμεις δε D (Greek).

Mt. 24:

43. Illud autem scitote, quoniam, si sciret paterfamilias, qua

Lc. 12:

30. Hoc autem scitote, quoniam, si sciret paterfamilias, qua hora

hora fur venturus esset, vigilaret utique et non sineret perfodi domum suam.

44. Ideo et vos estote parati, quia, qua nescitis hora, filius hominis venturus est.

fur veniret, vigilaret utique et non sineret perfodi domum suam.

46. Et vos estote parati, quia, qua hora non putatis, filius hominis veniet.

Mt. 24, 43, 44:

43. But know this, that if the master of the house knew at what hour the thief would come, he would certainly watch, and would not suffer his house to be broken into.

44. Wherefore be you also ready, because at what hour you know not the Son of man will come.

Lc. 12, 39, 40:

39. But know this, that if the householder did know at what hour the thief would come, he [would surely watch, and] would not suffer his house to be broken into.

40. Be you then also ready: for at what hour you think not, the Son of man will come.

St. Luke immediately after these verses records Peter's question: "Lord, dost thou speak this parable (*ταύτην τὴν παραβολήν*) to us, or likewise to all?" (Lc. 12, 41), which, in all probability, refers to the words in verses 35–40. For this reason, and also because of the characteristics of this short pithy saying, we must necessarily place it like the preceding aphorisms amongst the parables.

St. Luke narrates this simile immediately after that of the Vigilant Servants, of which it is to a certain extent the counterpart. In St. Matthew it is recorded as part of the great eschatological discourse which Christ addressed to His disciples on the Mount of Olives. Here, as in the similitude of the Vigilant Servants, there is nothing to prevent us assuming that our divine Lord made use of the same image on different occasions for the purpose of impressing deeply upon all His disciples the exhortation to vigilance.

In the preceding parable every one in the house was watching, and we are to receive a lesson in vigilance from the servants who waited up for their master. But in the present one, the example is set before us of the master himself who would certainly watch if he knew the hour at which a burglar intended to break into his house.

It has been asserted that our Lord by these words was referring to a successful burglary which had happened a short time previously (Van Koetsveld, I, 340, etc.), so that they should be translated: "If the man of the house had known . . ., he would indeed have watched." Cajetan, Cornelius a Lapide, and later Bengel translate: "si scisset . . . vigilasset . . . et non sivisset" (Bengel, Gnomon N. T. zu Mt. 24, 43). However, ἤδει, and ἔρχεται in particular, as Jülicher remarks, suit better for a general rule which was quite obvious and did not require the recapitulation of any previous occurrence to drive home the necessity of its observance. Similarly, there is no occasion because of the article before οἰκοδεσπότης and κλέπτης to assume that there was any reference to a particular occurrence and a well-known person, any more than in the case of the sower (ὁ σπείρων). The housebreaking is more exactly described as "piercing through" (διορύσσειν, cf. Job, 24, 16 LXX; Mt. 6, 19), which is quite in harmony with the conditions existing in the East. In many parts of the country, bricks made of mud dried in the sun are used, as well as stone, for building purposes; they are employed also in many localities as a substitute for the more expensive stone which is difficult to procure; sometimes, too, the walls are formed of a framework of clay and osier. Hence it is an easy matter for the nocturnal marauder to make a big hole in the wall with his sword or dagger without much noise, and thus to force his way into the house. The owner, who might be asleep in his summer tent on the flat roof, would not be likely to notice the coming of the unbidden guest, and in many cases the robbery is not discovered until morning. Jullien relates an instance which occured in Mataryeh near Cairo when a neighbor of his received an unpleasant surprise of this kind when he awoke on the morning of his wedding. Kind friends during the night had made a large hole in the wall of his house and carried off the chest containing the grand wedding garments, and thus, in addition to the loss, gave the man of the house a severe cold and a husky voice for the joyful day.[1]

This mode of housebreaking was practised in ancient times in other places also (cf. Aristophanes, Plutus, p. 565: κλέπτειν καὶ τοὺς τοίχους διορύττειν), so that τοιχωρύχος was a general term for thieves and rogues (in Aristophanes, etc.).

In the words: "Be you then also ready; for at what hour you think not, the Son of man will come." Christ adds the lesson which we are all to draw from this example.

By the coming of the Son of Man we are once more to understand the glorious coming of Christ at the Last Judg-

[1] "L'Égypte" (Lille 1891), p. 256.

ment. This coming, here as later in other passages (1 Thess. 5, 2; 2 Peter, 3, 10; Apoc. 16, 15), is compared to the coming of a thief who quite suddenly and unexpectedly tries to break in, and who inflicts great injury on those whom he takes by surprise (Tolet. in Lc. p. 763). So will Christ come at a time which no man can foresee, and His coming will indeed be to the great loss of those whom He finds unprepared. But as every master of a house who had certain information of an intended burglary would watch vigilantly so as to be prepared for such coming, so the disciples and all that are of the kingdom of Christ must be vigilant and prepare for the Lord's coming of which they have certain information. The uncertainty of the hour should only urge them the more to the faithful observance, at all times, of this warning.

As in the previous parable we must regard the lesson as intended for each of us individually. Therefore, by the coming of the Lord, we must understand the hour of death on which depends each one's eternal lot.

The applications of this simile are the same as those of the last, with which it is joined in the Liturgy as the conclusion of the portion of the Scripture "Sint lumbi vestri praecincti." We also find it as the Gospel in the Mass "Sacerdotes" for the Commune Confessoris Pontificis 2° loco.

XXXVII. THE FAITHFUL STEWARD

Matthew, 24, 45–51; Luke, 12, 41–48

N connection with the parable of the Thief in the Night, Matthew and Luke record that of the Faithful Steward:

Mt. 24, 45–51:

45. Τίς ἄρα ἐστὶν ὁ πιστὸς δοῦλος

Lc. 12, 41–48:

41. Εἶπεν δὲ ὁ Πέτρος· Κύριε, πρὸς ἡμᾶς τὴν παραβολὴν ταύτην λέγεις ἢ καὶ πρὸς πάντας;

42. Καὶ εἶπεν ὁ κύριος· Τίς ἄρα

καὶ φρόνιμος, ὃν κατέστησεν ὁ κύριος ἐπὶ τῆς οἰκετείας αὐτοῦ τοῦ δοῦναι αὐτοῖς τὴν τροφὴν ἐν καιρῷ;

46. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει οὕτως ποιοῦντα.

47. Ἀμὴν λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

48. Ἐὰν δὲ εἴπῃ ὁ κακὸς δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει μου ὁ κύριος,

49. καὶ ἄρξηται τύπτειν τοὺς συνδούλους αὐτοῦ, ἐσθίῃ δὲ καὶ πίνῃ μετὰ τῶν μεθυόντων,

50. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ᾗ οὐ γινώσκει,

51. καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ὑποκριτῶν θήσει· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

ἐστὶν ὁ πιστὸς οἰκονόμος ὁ φρόνιμος, ὃν καταστήσει ὁ κύριος ἐπὶ τῆς θεραπείας αὐτοῦ τοῦ διδόναι ἐν καιρῷ τὸ σιτομέτριον;

43. Μακάριος ὁ δοῦλος ἐκεῖνος, ὃν ἐλθὼν ὁ κύριος αὐτοῦ εὑρήσει ποιοῦντα οὕτως·

44. Ἀληθῶς λέγω ὑμῖν, ὅτι ἐπὶ πᾶσιν τοῖς ὑπάρχουσιν αὐτοῦ καταστήσει αὐτόν.

45. Ἐὰν δὲ εἴπῃ ὁ δοῦλος ἐκεῖνος ἐν τῇ καρδίᾳ αὐτοῦ· Χρονίζει ὁ κύριός μου ἔρχεσθαι, καὶ ἄρξηται τύπτειν τοὺς παῖδας καὶ τὰς παιδίσκας, ἐσθίειν δὲ καὶ πίνειν καὶ μεθύσκεσθαι,

46. ἥξει ὁ κύριος τοῦ δούλου ἐκείνου ἐν ἡμέρᾳ, ᾗ οὐ προσδοκᾷ, καὶ ἐν ὥρᾳ, ᾗ οὐ γινώσκει,

καὶ διχοτομήσει αὐτὸν καὶ τὸ μέρος αὐτοῦ μετὰ τῶν ἀπίστων θήσει.

47. Ἐκεῖνος δὲ ὁ δοῦλος ὁ γνοὺς τὸ θέλημα τοῦ κυρίου αὐτοῦ καὶ μὴ ἑτοιμάσας ἢ ποιήσας πρὸς τὸ θέλημα αὐτοῦ δαρήσεται πολλάς·

48. ὁ δὲ μὴ γνούς, ποιήσας δὲ ἄξια πληγῶν, δαρήσεται ὀλίγας. Παντὶ δέ, ᾧ ἐδόθη πολύ, πολὺ ζητηθήσεται παρ' αὐτοῦ, καὶ ᾧ παρέθεντο πολύ, περισσότερον αἰτήσουσιν αὐτόν.

Mt. 24, 45. *τις αρα*: *τις γαρ* D, q; most of the Itala-codices *quisnam* (Vulg. *quis putas*); — *κατεστησεν*: *καταστησει* ℵ M, Copt. version, St. Chrysost. (in two passages), as Lc.; — *ο κυριος* (without *αυτου*) ℵ B D etc.; + *αυτου* Γ Δ Π etc., b c f ff^{1}, ^{2} g^{1} l q, Vulg., Copt., Syr., Arm., Eth. version, Textus rec. — *οικετειας*: *οικιας* ℵ etc.; *θεραπειας* D Γ etc., Textus rec.; It. and Vulg. *familiam*. — 48. *εκεινος* wanting in ℵ* Γ etc., Tisch. — 49. *εσθιη* and *πινη*: *εσθιειν* and *πινειν* G Π^{1} etc., Textus rec.

Lc. 12, 41. *αυτω* wanting in B D L and others; — *η και προς παντας* wanting in D. — 42. *και ειπεν* ℵ B D L etc.; *ειπεν δε* A P Q etc.; — *εστιν*: *εσται* A K Π etc.; — *οικονομος*: *δουλος* ℵ*; — *ο φρονιμος* B D E etc.; *και φρον.* ℵ A L etc.; + *ο αγαθος* D, c e, Syr. Curet. etc. — *καταστησει κατεστησεν* ℵ*, 124, b c d e ff* l q, Vulg. (*constituit*), as Mt.; — *της*: *θεραπειας*: *την θεραπειαν* D; — *το* before *σιτομ.* wanting in B D. — 45. *ο*

δουλος: ο κακος δ. M X and others from Mt. — 48. πολυ ζητ. παρ αυτου: ζητησουσιν απ αυτου περισσοτερον (further πλεον απαιτησουσιν instead of περισσ. αιτ.).

Mt. 24:

45. Quis, putas, est fidelis servus et prudens, quem constituit dominus suus super familiam suam, ut det illis cibum in tempore?

46. Beatus ille servus, quem, cum venerit dominus eius, invenerit sic facientem.

47. Amen dico vobis, quoniam super omnia bona sua constituet eum.

48. Si autem dixerit malus servus ille in corde suo: Moram facit dominus meus venire,

49. et coeperit percutere conservos suos, manducet autem et bibat cum ebriosis,

50. veniet dominus servi illius in die, qua non sperat, et hora, qua ignorat,

51. et dividet eum partemque eius ponet cum hypocritis. Illic erit fletus et stridor dentium.

Lc. 12:

41. Ait autem ei Petrus: Domine, ad nos dicis hanc parabolam an et ad omnes?

42. Dixit autem Dominus: Quis, putas, est fidelis dispensator et prudens, quem constituit dominus supra familiam suam, ut det illis in tempore tritici mensuram?

43. Beatus ille servus, quem, cum venerit dominus, invenerit ita facientem.

44. Vere dico vobis, quoniam supra omnia, quae possidet, constituet illum.

45. Quod si dixerit servus ille: in corde suo: Moram facit dominus meus venire, et coeperit percutere servos et ancillas et edere et bibere et inebriari,

46. veniet dominus servi illius in die, qua non sperat, et hora, qua nescit, et dividet eum partemque eius cum infidelibus ponet.

47. Ille autem servus, qui cognovit voluntatem domini sui et non praeparavit et non fecit secundum voluntatem eius, vapulabit multis;

48. qui autem non cognovit et fecit digna plagis, vapulabit paucis. Omni autem, cui multum datum est, multum quaeretur ab eo, et cui commendaverunt multum, plus petent ab eo.

Mt. 24:

45. Who, think you, is the faithful and wise servant, whom his lord has appointed over his household, to give them their food in due season?

Lc. 12:

41. And Peter said to him: Lord do you speak this parable to us, or to all likewise?

42. And the Lord said: Who

46. Blessed is that servant, whom when his lord shall come he shall find so doing.

47. Amen I say to you, he will place him over all his goods.

48. But if that evil servant shall say in his heart: My lord is long in coming:

49. and shall begin to strike his fellow servants, and to eat and drink with drunkards:

50. The lord of that servant will come in a day that he expects not, and at an hour that he knows not:

51. And shall separate[1] him, and appoint his portion with the hypocrites. There shall be weeping and gnashing of teeth.

(think you) is the faithful and wise steward, whom his lord sets over his household, to give them their measure of wheat in due season?

43. Blessed is that servant, whom when his lord shall come, he shall find so doing.

44. Verily I say to you, he will set him over all that he possesses.

45. But if that servant shall say in his heart: My lord is long in coming; and shall begin to strike the menservants and maidservants, and to eat and to drink and be drunk:

46. the lord of that servant will come in the day that he expects not, and at the hour that he knows not, and shall separate[1] him, and shall appoint him his portion with the unbelievers.

47. And that servant who knew the will of his lord, and prepared not himself, and did not according to his will, shall be beaten with many blows.

48. But he that knew not, and did things worthy of beating, shall be beaten with few blows. And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more.

St. Peter and the other Apostles were not quite certain whether the parables of the Vigilant Servants and the Thief in the Night were addressed to themselves only, or had reference also to every one else. This doubt may have arisen from their idea of the preference due to them on account of their privileged position, more especially as the divine Master had indeed described them as wedding guests and

[1] See *infra* Author's remarks on the meaning of διχοτομήσει.

the friends of the Bridegroom, who participate in the marriage feast with the Master, and who are not obliged to remain in the house expecting Him.

Peter gave expression to this doubt in the question which he put to his Master: "Lord do You speak this parable to us, or to all likewise?" (Lc. 12, 41). It will be best to regard "this parable" as having reference to the two preceding ones, which are so closely connected (v. 35–40), and not to the previous verses which have no parabolic characteristic.

Thus St. Luke records this new parable, proposed by our Lord in His answer, in immediate connection with those which went before. It also forms part of that admonition which Christ had addressed to the disciples, probably in Perea, during the third year of His public life, in the interval between the Feast of Tabernacles and of the Dedication of the Temple.

Professor Jülicher maintains that this verse, like so many others, may be regarded "as imagined by Luke," because, forsooth, "additions of this kind are quite in Luke's style" (II, 159). But even though he appeals in support of this assertion to Holtzmann, Weizsäcker, B. Weiss, and Klein, still the arbitrariness of the manner in which violence is done to the text is none the less because of the greater number of those who do this violence.

Van Koetsveld thinks that Peter was somewhat conscience-stricken by the admonition to vigilance and therefore put the question to our Lord in an outburst of irritability. But the words and the sequence scarcely justify this assumption.

In St. Matthew this new parable, together with the preceding one and also that of the Vigilant Servants recorded in St. Mark, forms part of the eschatological discourse which Christ delivered to His disciples on the Mount of Olives in the last days before His Passion.

The two Evangelists are in perfect accord, some slight differences excepted. Luke, at the end, adds two more verses which many would fain regard as another parable, that of the Wise and the Unwise Servants. As this belongs,

according to the whole train of thought, strictly speaking, to the image of the Faithful and the Unfaithful Steward, we may briefly and appropriately treat of it in conjunction with the latter.

Our Lord once more in this parable takes the image from everyday life, such as it was seen more particularly since the influence of the ever-increasing filtration of Roman and Greek pagan manners had begun to make itself felt. In wealthy families, as a rule, numerous slaves, both male and female, belonged to the household. These slaves had charge of all the domestic work, receiving in return their support, which consisted chiefly of a certain fixed amount of corn which was distributed regularly.

It cannot be ascertained with any certainty that τὸ σιτομέτριον is to be found anywhere outside this passage.[1] On the other hand, σιτομέτρης and his occupation, the σιτομετρία, as well as his doings, σιτομετρεῖν, are frequently mentioned by profane writers, especially when there is question of the distribution of rations to the soldiers. The verb is also used in the Septuagint where there is mention of Joseph when in Egypt providing the people with corn (Gen. 47, 12, 14).

In analogy to the ancient conditions, the most inferior servants or day-laborers in the East, at the present day, receive as their only remuneration a certain amount of wheat. In the district of the *Biqâ* (between Lebanon and Anti-Lebanon), for instance, a boy working on the threshing floor receives daily about two and one fourth (one *tumnîye*) litres of corn or eighteen litres (one *mudd*) every eight days; in the same way shepherds, who are mostly boys of from twelve to seventeen years of age, generally receive, according to age, from one half to one mudd of corn per week (cf. my essay on "Soziales aus dem h. Lande" in: *Stimmen aus M.-Laach*, LV [1898 II], 268).

The laborer, like the slave in former times, has himself to prepare the corn for the making of bread or porridge; sometimes he merely roasts it.

When the master was going away from home for a long time he had to commit to one of his household the charge of looking after all the others. For this οἰκονόμος two quali-

[1] The plural σιτομέτρια (and not σιτομετρία in the sing.) may occur in the mutilated text of the Flinders Papyrus Petrie II, XXXIII a (G. A. Deissmann, "Bibelstudien" [Marburg 1895], 156).

fications, above all, were specially required: prudence and fidelity; that thus he might be guided in the fulfilment of his trust, particularly in the distribution of the rations due to each one, by the wishes of his master alone, and act prudently with due consideration in all circumstances and relations.

Christ, therefore, in His answer to Peter's question as recorded both in Luke and Matthew, refers to this example of a faithful steward by means of a rhetorical query. He often on other occasions also, only thus indirectly answered a question, leaving it to the questioner to draw from His words the suitable conclusion.

Many understand by our Lord's query that He wished to point out the rarity and the worth of such a faithful steward. Others, including Professor Jülicher, prefer to assume an anacoluthon, as Bleek has done, so that, strictly speaking, instead of the beatitude (Mt. 24, 46; Lc. 12, 43), a concluding sentence should have followed, thus rendering the meaning: "There is no such steward as this whom his master would not suitably reward." We may, perhaps, come nearer the mark if we regard Christ's question as having reference to Peter's words which Jülicher unjustifiably rejects. According to this construction, Peter and the disciples should themselves answer the query as to who most resembled this faithful and prudent steward, they themselves, or the rest of the Faithful. Thus their own question as to whom the parable had reference would necessarily be answered, and its special appositeness for themselves would be clear.

If we understand Christ's words in this sense, it also follows that they do not concern St. Peter alone, although many expounders, both Catholic and Protestant (Bisping, Reischl, Meyer, B. Weiss, etc.), see in them a reference to Peter's primacy. Van Koetsveld is surprised that the "Roomsch Katholijken" have not made greater use of this symbol and this reference (I, 382). But as Peter by his question placed the whole Apostolic College (*πρὸς ἡμᾶς*) in contradistinction to the rest of the Faithful (*πρὸς πάντας*), it follows that the image employed by our Lord in His answer has its application to all the Apostles collectively. This, however, does not prevent its special appropriateness to Peter.

The prefacing of the question by *τίς ἄρα*, so usual with the Synoptists, is to be observed (Mt. 18, 1; 19, 25; Mc. 4, 41; Lc. 8, 25; 22, 23. Cf. *τί ἄρα, εἰ ἄρα*).

Οἰκετεία (*οἰκετία*) according to the better authenticated reading in Matthew (cf. the various readings) only occurs here in the New Testament; and in the Greek Old Testament, only in Symmachus, Job, 1, 3.

It describes the multitude of the οἰκέται and has the same meaning as the more usual θεραπεία in Luke. The future tense, καταστήσει, in Luke corresponds better with the future position of the Apostles, whilst the Aorist, κατέστησεν, in Matthew is better suited to the image chosen.

In a solemn manner, which is more in keeping with the significance of the parable than with the mere example from life, Christ then proceeded to describe the reward which this faithful steward would receive from his master on his return. Here also it is presupposed that this return was to take place suddenly and unexpectedly; for only thus could the master have certain proof of the faithfulness of his servant. In the second half of this parable the unexpectedness of this return is still more strongly emphasized.

The reward consisted in this: The master no longer merely placed his faithful servant at the head of his household, but raised him to the position of overseer and steward of his whole house and of all his property. A slave would thus have attained to the highest position in his service which he could possibly expect. It frequently happened that the owners of such a tried and trusted servant, sooner or later, gave him his freedom. Faithfulness in the discharge of the service required by the master is designated as the only condition required for the attainment of the reward.

Here also, the application of the image to the Apostles and their relations with Christ is obvious. The image of the master who went into a strange land where he remained for a long time and whence he returned at an unforeseen hour, sets before us Christ Himself. The time was at hand when He would withdraw His visible presence from His own, not to manifest Himself again visibly until the last coming, when He will appear before all men. The Apostles as representatives of their Master were placed over all His servants, that is, over all the faithful members of His kingdom, and to them was committed the care of providing for the spiritual necessities of these members. By the faithful fulfilment of this trust they were to manifest that vigilance to which

they had been exhorted in the preceding parables. Thus they would merit the reward in store for them — the places of honor in the kingdom of Heaven which had been promised to them. But in every age they would have to persevere in fidelity patiently until the end; for the hour of their Master's arrival was left a complete mystery.

To every one who does not look upon Christ as a mistaken man and a dreamy visionary, but who believes Him to be the true Son of the living God, it must be clear that He had before Him in this survey of the position of the Apostles in His Church, not only themselves individually, but also their office. His words, therefore, must necessarily extend to their successors. Hence, we are afforded irrefragable proof of the divine origin and the continuance in perpetuity of the hierarchy in the Church of Christ. In this Church alone do we find the successors of the Apostles, whom the Son of God placed over all His servants as His stewards, and to whom He committed the charge of them all until His glorious coming again. There is no way of escape from this inevitable conclusion, except by denying the divinity of Christ, so intimately is the proof of the divine origin of the Church connected with the fundamental truths of Christianity.

The words of Christ regarding His coming again, in like manner, are justified and verified like those of the preceding simile in the persons of the Apostles themselves, inasmuch as this second coming may be understood in a true and correct sense of the coming of the Lord for every individual at the hour of death.

In order to impress still more strongly on the disciples this admonition to persevering fidelity in the fulfilment of their Master's Will, Christ added the dark side of the picture in contrast to its brighter aspects. It might often happen that a slave who was placed as overseer over his fellow-servants would abuse his master's confidence, illtreat those under him, and indulge to excess his own desires and passions, so long as he thought he could do so without

fear of punishment. The prolonged absence of his master might easily lead him to take this course. It is a psychological fact, which has been often sufficiently established by experience, that it is precisely those who have been raised from the lowest positions who most often display arrogance, harshness, and boundless selfishness towards those who were but lately their companions. Hence, when Jülicher asserts that a master's long absence abroad would scarcely have the effect described by our Lord on a slave otherwise intelligent (II, 153), he overlooks facts which are established by experience and for which many analogous examples could be found at the present day, especially in the East.

Instead of needing amendment, these words of our Lord appear on the contrary singularly pertinent: "But if that servant shall say in his heart,[1] My lord is long in coming; and shall begin to strike the men-servants and maid-servants, and to eat and to drink, and be drunk: the lord of that servant will come in the day that he expects not, and at the hour that he knows not, and shall separate him, and shall appoint him his portion with the unbelievers" (Lc. 12, 45 *et seq.*).

Matthew, at the beginning, instead of saying "if that servant is evil and says in his heart," adds significantly, "that evil servant"; then in place of *καὶ μεθύσκεσθαι* he has *μετὰ τῶν μεθυόντων, with drunkards;* and instead of "with unbelievers" (*ἀπίστων*), he has "with the hypocrites" (*ὑποκριτῶν*); and then he adds: "There shall be weeping and gnashing of teeth" (Mt. 24, 48–51).

In His description of this unfaithful steward's punishment, our Lord allows, similarly as in other parables, an intermingling of the antitype and the image. He borrows "separate" [2] from the image, but from the truth which He wishes to illustrate the detention after death amongst hypocrites and unbelievers in the place of eternal punishment.

There was much discussion, in earlier times, on *διχοτομία*, and a

[1] Literally, "speaks in his heart," a well-known Semitic idiom.

[2] *Διχοτομήσει, he will cut asunder into two pieces.*

great deal was written about this "separation." The Benedictine writer Martianay, in his "Essais de traduction ou remarques sur les traductions françoises du N. T." (Paris 1710), maintained against all previous interpreters that it must be understood in the sense of the separation of the soul from the body. On the other hand, an anonymous writer[1] remarked that it should rather be interpreted as signifying the punishment of scourging, because the weeping and gnashing of teeth indicate that the slave was still alive. He defended this view at length in the "Actorum Eruditorum Supplementa."[2] Many learned and edifying dissertations and dissertatiunculae were written before and after this writer's exposition, but we cannot here dwell longer on their views. Cf. M. Godofr. Preussii, Dichotomia servi nequam ad Matth. 24, 51, in: Thesaurus theologico-philologicus, II (Amstelaedami 1702), pp. 185–8; Joh. G. Schelhorni, De διχοτομίᾳ servi nequam ad Matth. 24, 51 dissertatiuncula, in: Bibliotheca historico-philologico-theologica (Bremensis), V, 1111–21; Car. Frid. Krumbholzii, Disquisitio de servi maleferiati poena per τὸ διχοτομεῖν significata, *ibid.* VI, 234–60; Georgii Aug. Pancomii (pseudonym for Gust. G. Zeltner), Epistola ad Gottofridum Olearium de servi negligentis διχοτομίᾳ per cultrum, Lipsiae, 1713, etc.

Notwithstanding this commendable zeal displayed in earlier times, the disputed point remains undecided up to the present day, and in the latest edition of "Clavis N. T.," the view of the anonymous writer alluded to is again propounded on the same grounds[3] ("aptius vox explicatur flagellis discindere," Wilke-Grimm[4], p. 105 b). But the fact that according to the usage of the Gospel the company of the hypocrites and unbelievers and the weeping and gnashing of teeth must be understood as a description of the punishments inflicted after death, should decisively settle the question and against this view. Christ in this description clearly abandons the image and shows us what the unfaithful stewards in *His* kingdom have one day to expect. And thus the chief ground for deviating from the literal and usually accepted meaning of the word, διχοτομεῖν is demolished. That, however, the punishment of being torn in pieces was not unusual amongst Orientals, we may see from several passages in the Old Testament (1 Reg. 15, 33; Dan. 2, 5 [Vulg. *peribitis*]; 3, 29 Hbr. [Vulg. 3, 96 *dispereat*]; 13, 59). Herodotus (2, 139; 3, 13; 7, 39) and other authors also relate examples of similar punishments. There is no question of execution with the saw (2 Reg. 12, 31; 1 Par. 20 3; Hebr. 11, 37), for in that case the verb πρίζειν would be required.

According to heathen ideas the slave was a complete outlaw and wholly in his master's power, so that we need not be suprised at the

[1] C. A. H[eumann].
[2] Vol. V, Sect. V, pp. 202–6.
[3] C. A. (H)eumann.

treatment he received, as set forth in the parable It is possible that owing to the influence of heathen customs, instances of similar punishments may have occurred in Palestine, but we need not necessarily assume that it was a Jewish master of whom mention is here made.

We must not limit "the hypocrites" spoken of in St. Matthew solely to the hypocritical, unfaithful servants. In the preceding discourse, Christ uttered repeated lamentations over the hypocrites in Israel (Mt. 23, 13–29), and He now condemns the unjust steward in His kingdom to the company of those who, as hypocrites in the sight of God, have merited eternal punishment. Similarly, the clearer ἄπιστοι in Luke is to be understood of unbelievers in general.

That many people in the early days of the Church believed that the second coming was impending in the near future and its delayed coming was for many a great trial of vigilance and perseverance, is seen in 2 Peter, 3, 3 *et seq.*

The two additional verses on the wise and the unwise servant are found in Luke (12, 47 *et seq.*). They have the closest connection, in any case, with the foregoing parable and form part of the same image of the relations of the slave with his master. In the wording the reference is wider than in the previous ones. There is no longer question of a steward who is placed over the household, but of servants in general who carry out their master's wishes. For this reason, although it may be inferred from them, having regard to Peter's question, that the admonitions to vigilance and the faithful fulfilment of duties specially concern the Apostles, their assistants and successors in the Church, yet at the same time they apply also to all the Faithful as God's servants.

The judge who rewards the faithful servant and punishes the one who is unfaithful will act according to the principles laid down in these words, namely, whosoever knows the will of his master, and does not trouble to fulfil it, will be more severely punished than he who, not knowing it, acts in a manner deserving of punishment.

The image of the slave is once more in evidence, particularly in the description of the punishment. He was to receive few or many stripes, according to his guilt (δαρήσεται πολλάς, scil. πληγάς). Such stripes in

both ancient and modern accounts take a prominent part in the life of a slave.

The master's will, as applied to the disciples, must not be taken, as Maldonatus and others assume, as referring to the Last Judgment only. We must regard it as referring also to the divine will, which has been made known to man, as distinct from the natural law inscribed on every heart by the Creator. Whosoever knows the will of God as it has been revealed, and transgresses it wilfully, certainly deserves a greater punishment than another who, in ignorance of the Revelation, offends against the natural law. There is no question here of a distinction, such as Reischl would fain discover, between the Church as composed of those who teach and the Church as it consists of those who listen to its teachings, between those who know and those who simply obey. For the Faithful cannot be described as ignorant with regard to the will of God.

Ἑτοιμάσας is not to be completed by ἑαυτόν, but rather by a general object from the words which follow: He who does not prepare conformably to the will of the Lord. It is more accurately defined by μηδὲ ποιήσας πρὸς τὸ θέλημα αὐτοῦ.

In conclusion, Christ repeats in a universal form the lesson contained in these verses which will serve as the standard by which the divine Judgment will be pronounced: "And unto whomsoever much is given, of him much shall be required: and to whom they have committed much, of him they will demand the more" (Lc. 12, 48 b).

In both terms of the aphorism, in accordance with the law of parables, the same truth is expressed without any exact distinction between the first and second part being intended. It is, therefore, an error to understand "ἐδόθη πολύ" as meaning the gifts for one's own salvation, but "παρέθεντο πολύ" must be understood as referring to the gifts given to us to be employed for the benefit of our fellow-men; that is to say, in the first, it is rather the knowledge of these gifts which is indicated, in the second, the administration of the goods entrusted. According to the text the words have reference to all the gifts of grace which the Lord bestows upon each of His servants for the fulfilment of their allotted task.

Inasmuch as each one must make good use of the gifts of grace bestowed upon him, according to the wishes of the

Giver, so will the highly-gifted have to render an account of the use which they have made of their great gifts. Thus much will be expected from them, and more will be exacted because they must bring to the Lord, not merely the gifts, but also the fruit and the profit obtained from those gifts. This truth will be more clearly elucidated later in the parable of the Talents (Mt. 25, 14–30).

The practical applications of this simile are quite obvious. Whilst the Apostles and their successors are first called to be stewards in the kingdom of God, at the same time every one of the Faithful is also appointed by God to be administrator, in the real sense, of the goods with which he is intrusted. Hence, every one is required to exercise prudence and fidelity in the discharge of his duties. But the admonition more especially concerns all priests and pastors in the Church.

Justly, therefore, does the Church apply the praises of the good steward to all holy confessors: in the Masses "Statuit" and "Sacerdotes" de Communi Conf. Pont., "In medio Ecclesiae" de Comm. Doct., "Os justi" de Comm. Conf. non Pont. and de Comm. Abb.; further in Officium Conf. non Pont., third and fourth antiphons of Lauds.

The example of the evil servant also affords matter for practical application. It is nothing but the blind prejudice of Protestants which causes them to apply the image of the evil servant to the Pope; but we must, with shame and pain, regard it as referring to those unhappy priests in the Church who neglect the duties of their sacred office. At the same time, these words of Christ also admonish us that the impenitent sinner is often called before the Judgment Seat of God in the midst of his sins, and by this admonition they solemnly warn all sinners not to delay repentance and amendment.

In addition to the passages we have quoted from the Fathers of the Church cf. also: St. Gregory the Great, Moral. XV, 51; XXV, 1; Reg. Pastor. II, 6 (M. 75, 1106; 76, 319; 77, 37); Pope Innocent III, Sermo 2 in Consecr. Pont. Max. (M. 217, 653–60).

XXXVIII. THE TEN VIRGINS

Matthew, 25, 1–13

T. MATTHEW records the parable of the Ten Virgins as follows:

Mt. 25, 1–13:

1. Τότε ὁμοιωθήσεται ἡ βασιλεία τῶν οὐρανῶν δέκα παρθένοις, αἵτινες λαβοῦσαι τὰς λαμπάδας ἑαυτῶν ἐξῆλθον εἰς ὑπάντησιν τοῦ νυμφίου [καὶ τῆς νύμφης].

2. Πέντε δὲ ἐξ αὐτῶν ἦσαν μωραὶ καὶ πέντε φρόνιμοι.

3. Αἱ γὰρ μωραὶ λαβοῦσαι τὰς λαμπάδας οὐκ ἔλαβον μεθ' ἑαυτῶν ἔλαιον·

4. αἱ δὲ φρόνιμοι ἔλαβον ἔλαιον ἐν τοῖς ἀγγείοις μετὰ τῶν λαμπάδων ἑαυτῶν.

5. Χρονίζοντος δὲ τοῦ νυμφίου ἐνύσταξαν πᾶσαι καὶ ἐκάθευδον.

6. Μέσης δὲ νυκτὸς κραυγὴ γέγονεν· Ἰδού, ὁ νυμφίος, ἐξέρχεσθε εἰς ἀπάντησιν.

7. Τότε ἠγέρθησαν πᾶσαι αἱ παρθένοι ἐκεῖναι καὶ ἐκόσμησαν τὰς λαμπάδας ἑαυτῶν.

8. Αἱ δὲ μωραὶ ταῖς φρονίμοις εἶπαν· Δότε ἡμῖν ἐκ τοῦ ἐλαίου ὑμῶν, ὅτι αἱ λαμπάδες ἡμῶν σβέννυνται.

9. Ἀπεκρίθησαν δὲ αἱ φρόνιμοι λέγουσαι· Μήποτε οὐκ ἀρκέσῃ ἡμῖν καὶ ὑμῖν, πορεύεσθε μᾶλλον πρὸς τοὺς πωλοῦντας καὶ ἀγοράσατε ἑαυταῖς.

10. Ἀπερχομένων δὲ αὐτῶν ἀγοράσαι ἦλθεν ὁ νυμφίος καὶ αἱ ἕτοιμοι εἰσῆλθον μετ' αὐτοῦ εἰς τοὺς γάμους καὶ ἐκλείσθη ἡ θύρα.

Mt. 25, 1–13:

1. Tunc simile erit regnum caelorum decem virginibus, quae accipientes lampades suas exierunt obviam sponso et sponsae.

2. Quinque autem ex eis erant fatuae et quinque prudentes.

3. Sed quinque fatuae acceptis lampadibus non sumpserunt oleum secum;

4. prudentes vero acceperunt oleum in vasis suis cum lampadibus.

5. Moram autem faciente sponso dormitaverunt omnes et dormierunt.

6. Media autem nocte clamor factus est: Ecce, sponsus venit, exite obviam ei.

7. Tunc surrexerunt omnes virgines illae et ornaverunt lampades suas.

8. Fatuae autem sapientibus dixerunt: Date nobis de oleo vestro, quia lampades nostrae exstinguuntur.

9. Responderunt prudentes dicentes: Ne forte non sufficiat nobis et vobis, ite potius ad vendentes et emite vobis.

10. Dum autem irent emere, venit sponsus, et quae paratae erant, intraverunt cum eo ad nuptias et clausa est ianua.

11. Ὕστερον δὲ ἔρχονται καὶ αἱ λοιπαὶ παρθένοι λέγουσαι· Κύριε, κύριε, ἄνοιξον ἡμῖν.

12. Ὁ δὲ ἀποκριθεὶς εἶπεν· Ἀμὴν λέγω ὑμῖν, οὐκ οἶδα ὑμᾶς.

13. Γρηγορεῖτε οὖν, ὅτι οὐκ οἴδατε τὴν ἡμέραν οὐδὲ τὴν ὥραν.

11. Novissime veniunt et reliquae virgines dicentes: Domine, domine, aperi nobis.

12. At ille respondens ait: Amen dico vobis, nescio vos.

13. Vigilate itaque, quia nescitis diem neque horam.

V. 1. εαυτων B D L, 124 (Textus rec. αὐτων); αὐτων ℵ G I X and most others; — υπαντησιν ℵ B C, 1; απαντ. D L X etc., Textus rec.; — και της νυμφης is added in D T* Σ, 1*, 124*, 209, 262*, and four other min., It., Vulg., Syr. Sinait., Pesh., Syr. Heracl., Arm. versions, Orig., S. Hilary, etc. — 3. αι γαρ ℵ B C L, 33, Copt. vers.; αι δε Z, 157, It., Vulg.; αι ουν D, ff²; αιτινες X Γ Δ etc., Textus rec. — 4. αγγειοις: + αυτων C X Γ etc., It., Vulg., Textus rec. — 5. ενυσταξαν πασαι και εκαθευδον: *fatuae obdormierunt* ff¹. — 6. ο νυμφιος: + ορχεται C³ X Γ etc., It., Vulg., Textus rec.; — εξερχεσθε: εγειρεσθε 1, 157, b c ff², Orig.; — απαντησιν: + αυτου A D L etc., Textus rec. (It., Vulg., *obviam ei*). — 9. ουκ ℵ A L Z etc.; ου μη B C D etc — 10. απερχ. δε αυτων: εως υπαγουσιν D. — 11. ερχονται: ηλθον D, c f. — 13. ωραν: + εν η ο υιος του ανθρωπου ερχεται C³ Γ Π³ and others, Textus rec. (cf. Mt. 24, 44; Lc. 12, 40).

Mt. 25:

1. Then shall the kingdom of heaven be like to ten virgins, who taking their lamps went out to meet the bridegroom [and the bride].

2. And five of them were foolish, and five wise:

3. for the five foolish, having taken their lamps, did not take oil with them:

4. but the wise took oil in their vessels with the lamps.

5. Now while the bridegroom tarried, they all slumbered and slept.

6. But at midnight there was a cry: Behold, the bridegroom! go forth to meet him.

7. Then all those virgins arose and trimmed their lamps.

8. And the foolish said to the wise: Give us of your oil, for our lamps are going out.

9. The wise answered, saying: Perhaps there will be not enough for us and for you: go rather to them that sell, and buy for yourselves.

10. Now whilst they went to buy the bridegroom came: and they that were ready went in with him to the marriage feast, and the door was shut.

11. Afterwards came also the other virgins, saying: Lord, Lord, open to us.

12. But he answering said: Amen I say to you, I know you not.

13. Watch, therefore, because you know not the day nor the hour.

St. Matthew relates the parable of the Ten Virgins immediately after those of the Thief in the Night and the Faithful Steward as part of the admonitory discourse which Christ addressed to His disciples on the Mount of Olives. It forms, as it were, a continuation and a climax to the foregoing admonitions to vigilance.

The image with which our Lord connects His lesson is taken from Jewish marriage customs. However, the words of the parable offer some difficulties for which various solutions have been offered.

After the betrothal had been celebrated and all the preparations for the wedding were complete, it was usual to usher in the actual festivities — often of several days' duration — with the bridal procession and the banquet in the evening. In more ancient times, it is true, the banquet, as well as the whole of the festivities, took place in the house of the bride's parents (cf. Judc. 14, 10). Circumstances may have led to the discontinuance of this custom (cf. Tob. 7, 15–17). According to the usual later observances amongst the Jews and Orientals in general, the bridegroom would bring the bride on the evening of the wedding-day in festive procession to his own house where the marriage festivities were to take place. The procession was formed of male and female friends, relatives, and the other guests invited, some of whom carried the various parts of the bridal dowry, whilst the others escorted the bride and bridegroom with lighted torches.

If the bride were not a resident in the same locality, the procession to the bridegroom's house, where every possible form of feasting and merrymaking was indulged in to excess, might be delayed until the middle of the night. Then as now, the wedding festivities were prolonged to a very late (or early) hour. Sometimes, too, it happened that the bride, accompanied by an escort of her own, left her parents' house, whilst the bridegroom "came forth, and his friends, and his brethren to meet them with timbrels, and musical instruments, and many weapons," as we read of the sons of Jambri in the country east of the Jordan (1 Mach. 9, 37–39).

In the parable before us, a point which we have particularly to consider is this: whether the procession of the bridal pair to their future home has any place in it. Jülicher thinks that the bride was already in the house where the marriage festivities were to take place. She was either in her own house, or the bridegroom had already taken her to the new house which they were to occupy, deferring his own arrival meanwhile, until the evening of the wedding-day. In the latter even-

tuality, only the girl friends of the bride, not she herself, would go forth to meet him (II, 449). Paterson expresses a similar opinion (in J. Hastings, "Dictionary," III, 271) and appeals in support thereof to Mackie ("Bible Manners and Customs." London, 1898, p. 126).

But in the first place, altogether setting aside the reading καὶ τῆς νύμφης in v. 1, these assumptions seem wholly at variance with other accounts of the usages observed at wedding festivities. Hilgenfeld, who opposes Jülicher's theory, rightly points this out. Verses 10–12 contradict the assumption that the bride was in her parents' house, for according to them, the bridegroom would seem to be the master of the house. To understand the parable in the sense which Christ intended, we must emphasize this circumstance. Nor do any words of the parable afford sufficient grounds for Jülicher's hypothesis. Hence it seems more probable that in this simile, according to the earlier marriage customs, the bridegroom with the bride went in procession to his own house where the wedding festivities were to take place. As the bride was brought from another locality, maidens from the bridegroom's dwelling place went out to meet the bridal procession which they were to join, and with which they would return to the wedding.

Although no evidence can be adduced in proof of such a custom as this of going to meet the bride, still there is nothing to prevent us adopting the hypothesis. Certainly, one is far more inclined to accept this detail, which is so perfectly in keeping with the circumstances, than to believe that the bridegroom alone was escorted in procession to his bride who was awaiting him in the house. For we know that the solemn "introduction" of the bride into the bridegroom's house was, according to Jewish custom, a ceremony so intimately connected with the marriage that usually the simple term for it was used to designate the marriage itself (Lightfoot, II, 368).[1]

The fact that the bride is not mentioned in the text is of no value whatever as an argument against the construction. For the mention of the bridegroom as the principal person in the solemn procession, of itself, sufficed for the Orientals, so that it was not necessary to mention expressly the presence of the bride in the marriage procession. Besides, a particular reason for the omission of any reference to the bride might be found in the fact that, according to the idea and meaning of the parable, the virgins who went forth to meet the bridegroom were themselves to participate as spiritual brides in the heavenly marriage feast

[1] Notwithstanding the V. Rev. F. Placidus Berner's observations in the *Literar. Anzeiger* (XVII [1903], 303) I think I must adhere to this hypothesis, which corresponds with Oriental usages and which Knabenbauer also supports in the second edition of his commentary on St. Matthew (II, 363). Bugge likewise substantially defends the view (p. 323 *et seq.*).

of the Lord. Finally, the reading καὶ τῆς νύμφης in verse 1 deserves consideration, for, although it is only found in three Greek uncial and eight minuscule MSS., still the ancient versions (Itala and Vulgate, the Syriac-Sinai version, the Peshitto according to the critical edition of Pusey and Gwilliam, the Philoxenian-Heraclean and the Armenian versions) and those of some of the Fathers of the Church, Origen and St. Hilary in particular, all contribute strong evidence that these words belong to the primitive text. Brandscheid and Hilgenfeld (*loc. cit.*) defend on good grounds their genuineness. Although in verses 5, 6, and 10 the bridegroom is named as the principal person, still this does not in the least militate against the genuineness of the words in this place, nor does any serious obstacle to this view arise in the exposition.

The earlier parables have rendered us familiar with the introductory words of this similitude. "Then shall the kingdom of heaven be like . . .," that is to say, it will happen similarly with regard to the kingdom of Heaven as in the following example of the ten virgins. This example is joined to the preceding admonitions by means of τότε. In Matthew, 24, 44–50, the point of time is more definitely determined as the day on which the Son of Man shall return to judge mankind.

Then shall it happen to many as to the "ten virgins, who taking their lamps went out to meet the bridegroom and the bride" (v. 1). According to what has been said, these words are probably intended to convey that the festive marriage procession with the bridal pair was expected to arrive in the evening from another place, and that the procession of the virgins from the house where the wedding festivities were to be held set out to meet it and to bring it home.

The number ten was held in high honor amongst the Jews. In various passages of the Talmud we find that at least ten persons were required to take part in the religious meetings in the Synagogue and in the mourning ceremonies which were observed after burials (Lightfoot, II, 368). Rabbi Solomon (tract Kelim, 2, 8) speaks also of the custom of carrying about ten torches before the bride when bringing her to the bridegroom's house: "Mos est in terra Ismaelitica, ut sponsam ducant a domo patris sui in domum sponsi, ante introductionem in

thalamum, ferantque ante eam circiter decem baculos ligneos, in uniuscuiusque summitate vasculum instar scutellae habentes, in quo est segmentum panni cum oleo et pice. Ex his accensis facem ei praeferunt" (Lightfoot, *ibid.*; Edersheim, II, 455).

We may assume that the lamps were similar in shape to those carried by the vigilant servants, although the word used here is λύχνος, not λαμπάς, by which the Hebrew לַפִּיד is usually rendered in the Septuagint. Although elsewhere λαμπάς mostly means torches, and the *faces nuptiales*[1] could not be omitted at Greek or Roman weddings, still here the word is used in the signification of oil lamps. The small earthen lamps carried at such festive processions may perhaps have been protected from the wind by special contrivances and fastened to poles, this having become, according to R. Solomon, the custom later.

As the receptacle for the oil in these ancient lamps was very small, they required to be filled frequently, the oil being kept in special vessels or cruses. However, the term ἐν τοῖς ἀγγείοις, in verse 4, may be understood, though not so probably, as referring to the receptacle for the oil in the lamps themselves.

We are not told whence the virgins went forth. Most probably they assembled at the house of the bridegroom's parents, where the wedding festivities were to take place, and thence, on its approach, went forth to meet the bridal procession. It is true, the general assumption is that they set out from their own place of abode in the evening and went along the road by which the bridal procession must pass, and, halting at some certain point, remained in the open air, awaiting the coming of the bridegroom. But it is, indeed, difficult to suppose that such a splendid torchlight procession went forth at night without having received information of the approach of the bridal pair, and that the virgins with lighted lamps had all fallen asleep on the road, or by the wayside, or in some house of which there is no mention (v. 5). Moreover, it is only in verse 6 that the summons to go forth to meet the bridegroom is set forth. Therefore Goebel (III, 133 *et seq.*), Edersheim (II, 455), C. F. Nösgen (*ad loc.*), Hilgenfeld (*loc. cit.*), and others are justified in rejecting this assumption.

On the other hand, if it is assumed that the virgins only went forth from the house on receiving the summons in verse 6, as would seem to be more in keeping with the circumstances, we must accept with Jansenius of Ghent a prolepsis in verse 1, which is easily understood. Stress is laid at once, in the very beginning of the simile, on this circumstance

[1] They are also called *faculae nuptiales* or *lucernae coniugales*, also, *pini* and *taedae nuptiales* (Bugge, p. 331). According to Pliny, XVI, 18, 30 n. 75, in earlier times they were prepared from the wood of a thorn-bush, and later from that of a beech or hazel tree.

of the going forth to meet the bridegroom, precisely because with it is connected the central lesson of the parable.

It is to be noted further that the virgins were not given lamps from the stores provided for the entertainment, but brought their own [1] with them to the place of assembly.

The ten virgins, in the first place, are grouped according to their characteristics under the distinctive designations of wise and foolish; and this critical judgment is grounded on the manner in which they acted when preparing for the bridegroom's reception. For (γάρ according to the better reading) the five foolish, who are mentioned first, because the lesson contained in the parable requires that they should come under consideration first, had brought their lamps, it is true, to the place of assembly, but they took no oil with them; on the other hand, the wise virgins had taken care to provide themselves with oil for their lamps (v. 2–3).

We are not told that the foolish ones did not take sufficient oil with them, but that they had none. However, we must not assume for this reason, as is generally done, that the lamps must have been burning for some hours, and that the unexpected delay in the coming of the bridegroom was the only reason why there was not sufficient oil for every one. The foolishness did not consist in their not having anticipated a certain contingency, but in that they, when making the necessary preparations for their task, relied upon the help of others and neglected what they could have done so easily for themselves.

From what has been said, we may assume that they waited in the house where the entertainment was to take place for news of the approach of the bridal procession, having during that time no occasion to light their lamps. The fact that the foolish ones during this interval neglected to see how much oil was in the receptacles and to provide themselves with a supply somewhat accentuates their foolishness, but at the same time, there is no necessity to regard it as "imbecility," as it is designated by Steinmeyer and Jülicher.

[1] τὰς λαμπάδας ἑαυτῶν. Cf. the various readings.

They had to wait longer than was expected. As usually happens to those who have to sit up during such a time of suspense and watching, prolonged until far into the night, more especially if they are tired with much previous preparation, these virgins, the wise as well as the foolish, grew drowsy and fell asleep (v. 5).

No blame is thereby imputed to them, although the writer of the Codex Corbeiensis [1] in the Vetus Latina found that the words expressed a censure which he would limit to the foolish virgins: *Fatuae obdormierunt.*

"But at midnight there was a cry: Behold, the bridegroom! go forth to meet him" (v. 6).

We are not told who gave this call or cry (κραυγή). But there can be question of two parties: either some of the bridal procession, who were concerned for the fitting reception of the bridegroom, and with that end in view hastened forward and announced the near approach of the procession; or else the people in the house — parents or other relatives of the bridegroom — who were looking after the final preparations for the wedding banquet and therefore had no time for resting or sleeping. Of course, there is just as little occasion for us as for Professor Jülicher to puzzle our brains about this, but we may not designate any feature as idle or useless which serves to make the image clearer and more lifelike.

Awakened by the call, the virgins all arose and trimmed their lamps (v. 7). In order to render the ἐκόσμησαν "sufficiently intelligible," we need not with Jülicher assume that "for several hours no one had troubled to look after the lamps, to replenish the oil, and to trim the wicks" (II, 461), because it would first have to be proved that the little lamps were allowed to burn uselessly for hours. The principal part in the "preparing"[2] for the bridal procession was the lighting of the lamps and the seeing that they did not want replenishing with oil.

Hence it was that the foolish virgins now noticed that their lamps would not burn because they required oil.

[1] In the eighth century.

[2] In the classic authors κοσμεῖν primarily means "to regulate," and only secondarily "to adorn," "to ornament."

They begged their companions, therefore, to give them some from their supply; but the latter prudently replied: "Perhaps there will be not enough for us and for you; go you rather to them that sell, and buy for yourselves" (v. 8–9). If all the lamps were extinguished, the whole reception of the bridal procession would be a failure, whereas now half the number at least could go forth at once, and the remainder could join later on in the joyous welcome. Thus a prudent answer gives another proof that these five virgins were rightly described as wise.

The reading varies in form between μήποτε οὐκ ἀρκέσῃ and μήποτε, οὐ μὴ ἀρκέσῃ (and also ἀρκέσει); the last would emphasize the refusal very strongly, "by no means," or "impossible; there would not be enough." Although the external evidence seems more in favor of this form, still the milder one deserves the preference, "there might not be enough," as it seems more in keeping with the nature of those who were speaking and with the circumstances.

The answer itself presents some difficulty, seeing that the supplicants were sent to the oil merchants, although it was the middle of the night. It has been maintained that in a house where the wedding festivities were on such a great scale, it should certainly have been easy to get the required oil, whereas in the other assumption that they were waiting outside, or at some part of the road, the difficulty would be much greater (Hilgenfeld, *loc. cit.* p. 548). Hence St. Augustine thought that the advice was given more in a spirit of irony: "non consulentium, sed irridentium est ista responsio" (Sermo 93 n. 11). Jülicher decidedly rejects this construction; he holds, however, that the dispute as to whether the shops were still open at midnight is a wholly superfluous discussion, while he himself contributes nothing to the comprehension of the words (II, 452).

To understand the answer in an ironical sense certainly seems but little in accordance with the text. It might be assumed that one or other of the retailers in the neighborhood would profit of the occasion of such wedding festivities to keep his stores open throughout the night, more especially as it was customary for the whole locality to join in such merrymaking. It is easy to understand that the oil sellers, in particular, might hope to benefit by it, even at a late hour, as there could scarcely have been any system of street lighting, and every one would have to be provided with oil for his or her lamp.

Perhaps there is no necessity for us to look for the πωλοῦντες outside the house. For in the abode of such a wealthy and distinguished man

as the bridegroom in the parable would seem to be, a great supply of oil would be required, in any case, for the household; and as we read of David's house, so elsewhere, one or more servants would be placed in charge of such *apothecae olei* (1 Par. 27, 28), which are to be sought, not in the dwelling-house but in outbuildings. There would be no insuperable obstacle to the supposition that in special circumstances these servants would be permitted to sell from their stores to outsiders having no connection with the household. In this way, another mode of explaining this individual feature of the parable is afforded to those who are not satisfied with the first hypothesis. The bridal procession was probably quite near when the summons came at midnight; therefore but a short time intervened before the banquet began. Thus the conclusion of the simile is easily reconciled with this second assumption.

During the absence of the foolish virgins who had gone out to buy oil, the bridegroom arrived with his escort. The five wise bridal maidens, who were ready with burning lights to welcome him, entered with him into the hall of the wedding-feast, and the entertainment began after the doors had been shut. At last the others returned, whether with or without oil and lights, is not said. As the bridal procession was over, there is no further mention of it, but the question was: Would these last comers be admitted also?

They greatly wished and longed to be permitted to share in the feast and called as loudly as they were able: "Lord, Lord, open to us." The Lord did indeed hear their cry, but he would not listen to their prayer: "Amen I say to you, I know you not" (v. 10–12). As they had not taken part in the procession and through their own fault had not accomplished their task, they were not acknowledged by the bridegroom; they had forfeited their right to be admitted to the feast. Sorrowing and inconsolable, must they now stand outside and repent, too late, of their great foolishness.

In the solemn form in which the bridegroom couches his refusal to acknowledge them, we may once more recognize the intermingling of the antitype with the image (cf. Mt. 7, 21–23).

In the words which Christ adds to the last verse, "Watch, therefore, because you know not the day nor the hour"

(v. 13), He intimates to us plainly the principal meaning of the parable. He thus repeats, with reference to His coming again at the Last Judgment, the admonition to vigilance which He already had addressed to His disciples in the preceding parables. The whole simile is a beautiful and striking illustration of this, the outstanding lesson, whilst at the same time it points out in what this vigilance consists. It will not suffice merely to wait for the coming of the Lord; individual personal preparation is necessarily required from every one. Each one must take care to be provided with those things which our Lord will require from him when He comes again on the Day of Judgment. He must have fulfilled those conditions on which depends his share in the Messianic feast of eternal happiness.

Christ had no need to explain these conditions in greater detail, for from the beginning of His public ministry He had ever and always laid down, especially to His disciples, the great fundamental law of His kingdom: "Not every one that says to me, 'Lord, Lord,' shall enter into the kingdom of heaven; but he that does the will of my Father who is in heaven, he shall enter into the kingdom of heaven" (Mt. 7, 21).

The absolute necessity of fulfilling these conditions could not but be deeply impressed upon the minds and hearts of all by this example of the virgins in the parable thus vividly placed before them. The five foolish virgins neglected to provide themselves in good time with oil for their lamps, and instead of making the required personal preparation, they relied upon the help of others. Thus they were excluded from the joy of the feast to which they had been called, and were compelled in the darkness outside the closed doors to suffer the full bitterness of the irrevocable "Too late." If you would avoid a like sad experience — such was the lesson for all — make timely provision for the necessary personal preparation for the coming of the Bridegroom, lest He should come unexpectedly and take you by surprise.

The individual parts of the parable are admirably adapted to enforce this important lesson, the principal one which the simile was intended to illustrate. But we must accept many of the details as amplifications of the narrative and merely constituent parts of the image.

In the ten virgins we have to recognize an image of all the faithful who are to prepare themselves for the coming of Christ at the Last Judgment. To see in them an image of the faithful and of unbelievers (St. Hilary, *ad loc.* M. 9, 1059 B), or at least of all men who believe in a God (St. Jerome, *ad loc.* M. 26, 191 A), might be going too far.

St. John Chrysostom explains why virgins in particular are named (Hom. 78 *al.* 79 n. 1. M. 58, 711). It is, he says, because of the praise which our Lord had bestowed previously upon the state of virginity (Mt. 19, 11), and because of the high esteem in which it was held by all: *ἵνα μή τις τοῦτο κατορθῶν ὡς τὸ πᾶν κατωρθωκὼς διακέηται καὶ τῶν λοιπῶν ἀμελῇ.* The divine Teacher did not wish that any should so glory in virginity as to neglect spiritual watchfulness and good works.

Theophylactus, Euthymius, and others hold the same view. Although they are justified in this idea, which may be adopted with advantage in the application of the parable, still we cannot force it too far in the actual interpretation. The parabolic image itself necessarily suggested the meeting of the bridal procession by virgins, and as an image of all the Faithful who would meet Christ on His glorious return as Bridegroom, a choir of virgins was peculiarly suitable. For, as Christ called himself the Bridegroom (Mt. 9, 25) and was described as such by His precursor, so St. Paul describes the Church as the pure spotless bride of Christ (Eph. 5, 25–29). And as our Lord wills to unite Himself by His grace, in the most intimate manner, to every soul even here on earth, and still more in the glory of Heaven, so every true member of the Church may claim the dignity of a bride of Christ (cf. 2 Cor. 11, 2). But as above all things purity befits this bride, it is right that those who in the parable go forth to meet the bridegroom as representatives of the Faithful should be distinguished by this virtue in soul and body.

From these bridal relations of Christ with the Faithful who go forth to meet Him, we can easily understand, as has been pointed out already, how it is that in the coming of the bridegroom the bride is completely lost to sight, just as occurred in the earlier parable of the Marriage of the King's Son. However, the reading of the Vulgate (*et sponsae*), which is supported by ancient and reliable evidence, does not conflict

with this meaning, for Christ will come again in the glory of His Father, accompanied by that portion of the Church triumphant already united to Him in Heaven.

No special significance with regard to the exposition can be attached to the number, ten, of the virgins or to their equal division into wise and foolish. Many commentators, particularly in earlier times, especially emphasize the peculiar sense of completeness given by the number ten, in which, having gone through all numbers, we return again to one. Others, because of the five senses of man, look upon the multiplying of the number five by two as of special significance (St. Jerome, *loc. cit.*; St. Greg. M., Hom. 12 in Ev. n. 1. M. 76, 1119 A).

According to many commentators, the fact that amongst the ten virgins were to be found some wise and some foolish points out to us the truth that in the Church of Christ until its final consummation good and evil shall exist together.[1] This certainly is in harmony with the words of the parable, and also with the reality, as Christ thus depicts it in other similes.[2]

In the going forth to receive the bridegroom, we may see an image of man's life, which is indeed to be in all its stages a going forth to receive the Lord, a going forth to the last meeting with Him.

Many also indulge in interpretations of the lamps and the oil which are often beautiful and ingenious. In the burning lights is an image of sanctifying grace, which all should have to receive the bridegroom. The oil which feeds the flame is explained as those means by which every human being, with the aid of actual grace, should provide that the state of habitual grace may be preserved, increased, or restored. Thus most commentators see therein an image of good works or of the practice of charity and other virtues. However, these elucidations in detail come more within the scope of applications than of the exposition of the parable.

The drowsiness and the falling asleep have given occasion for many interpretations. This detail in the simile itself, as we have seen, presents no difficulty. It is particularly intended to illustrate vividly, on the one side, the long period of waiting for the bridegroom's arrival, and on the other, the unexpectedness and the suddenness of this arrival. Herein lies its complete justification, and it is not necessary to append any

[1] Cf. St. Greg. M. *loc. cit.* in particular.

[2] No. III and VIII.

other special meaning. The great want of unanimity which prevails amongst commentators is also an argument against any such additional meanings. The majority regard it as having reference to the sleep of death. However, by this image of sleep may be also understood tepidity, negligence, lesser sins of weakness, the cares and anxieties of daily life, and so forth.

The late arrival of the bridegroom in the middle of the night was easily understood, and it was for the disciples a very necessary reference to the long time which had yet to elapse before the second coming and the unexpectedness with which it would take place. Not indeed soon, as most of them hoped, but only after long waiting for Him, and at the hour of midnight, at a time of which no one knows, and when no one expects Him, will Christ come again to consummate His kingdom.

Professor Jülicher maintains that "Jesus could not give parabolic instructions on the probable remoteness of His return before hearers who did not even believe in His going away." He knows also perfectly well that "verse 12, 'Amen I say to you, I know you not,' would fall from the lips of Jesus in a much less judicial manner" and that the parable "was originally" a simple narrative "the meaning of which was obvious to every one," but out of which Matthew by means of his unskilful allegorical method was able to make "a jumble of parts to be accepted literally and parts to be explained spiritually" (II, 456 *et seq*). If the critic would approach the narrative of the Evangelists and the words of our Lord in a somewhat less prejudiced spirit, the simple and plain truth of the uncorrected Gospel would become more obvious to him.

The coming of the bridegroom must be understood here in the same sense as that of the master of the house and that of the thief in the preceding parables, that is to say, as referring to Christ's last coming. We may also rightly understand it in the sense of the last decisive hour in each one's life, when his preparedness to meet the Lord shall be put to the test. This test is necessarily connected with the moment of our first coming face to face with Jesus Christ, for in that moment will be made known whether the con-

ditions for participation in the joys of the Heavenly Marriage Feast have been fulfilled. Thus the Bridegroom comes likewise as the Judge who will decide each one's eternal destiny, who will admit us to the joys of Heaven or exclude us therefrom for ever.

The further details mentioned in the parable, such as that the foolish virgins begged some oil from their companions, that they were refused and sent to the retailers whence they returned too late, belong to the image alone and cannot be transferred to the antitype. Yet, as both ancient and modern commentators rightly emphasize, they do point out clearly that when the Bridegroom comes, everything shall depend for each one individually on his own work and personal preparation: "Unusquisque enim pro operibus suis mercedem recipiet, neque possunt in die judicii aliorum virtutes aliorum vitia sublevare" (St. Jerome *ad loc.* M. 26, 192 C).

The Bridegroom with the wise virgins goes into the Marriage Feast, because now is the hour of the Marriage of the Lamb in which all who have been found ready shall participate: "Blessed are they that are called to the marriage supper of the Lamb" (Apoc. 19, 7, 9). But for those who have thought too late of making their preparation nothing will remain save the "exterior darkness," where they shall bewail for ever in bitterest but unavailing remorse that "Too late" which they have merited.

The exposition of the parable suggests numerous practical applications to the life of each one individually, since according to our Lord's intention we must regard the ten virgins as an image of all the Faithful. But it also affords opportunity, in connection with the principal lesson, for further applications which may be confined to one or other point. The choir of virgins renders obvious the praise of virginity, and hence the Church makes use of the parable for the liturgical feasts of her holy virgins; as Gospel for the Masses *Loquebar* de Communi Virginum et Martyrum 1° loco, and *Dilexisti* de Comm. Virg. 1° l.; further in the

Officium de Comm. Virginum; in several antiphons and responsories, and in the lessons of the third nocturn, with a portion of the twelfth homily of St. Gregory the Great.

We may also consider in connection with it the necessity of sanctifying grace and the means by which it may be preserved, or restored, or increased; further the good use of time, preparation for the coming of our Lord, the union of the soul with Him, eternal joys or eternal punishment. The points of exhortation as to vigilance in general which have been already suggested may be made use of in connection with this simile.

In this admirable parable with its wealth of manifold applications the Fathers of the Church and homiletic writers and preachers in all ages have found copious matter for the instruction of Christian hearers. A few examples must suffice.

St. John Chrysostom selects as the subject of his exhortations in relation to it charity and almsgiving. In his homily known as the third on almsgiving he proceeds to make application in the following manner:

"Dost thou not know the example of the ten virgins in the Gospel, — how those who had never given alms were excluded from the hall of the wedding-feast, although they had been found faithful in virginity? *There were ten virgins*, we are told, five foolish and five wise. The wise virgins had oil, but the foolish ones had none, and their lamps went out. . . . I am ashamed, and blush and weep when I hear of a foolish virgin. I am ashamed when I hear the names of those who, after practising so great virtue, who after observing virginity, after they had raised their bodies to Heaven, after they had fought with the mighty one on the heights and had overcome the burning heat and had passed through the fire of passion, were yet called by the name of fools, and justly so, because after such great works they were conquered by such a feeble enemy. . . . They, too, it is true, had lamps; but while there was oil in the lamps of the wise, in theirs there was none. For the flame is virginity, but almsgiving is the oil. Thus, therefore, as the flame goes out when it is not fed with the oil, so also virginity loses its value when it is not joined with almsgiving (n. 2. M. 49, 293 *et seq.*). The holy Doctor expresses the same thought in his homily on the parable in the commentary on Matthew (Hom. 78 *al.* 79 n. 1 *et seq.* M. 58, 711–14).

The author of the Opus Imperfectum offers the following interpretation as the spiritual meaning of the parable: "Nunc veniamus ad

spiritualem eius narrationem. Decem virgines omnes homines dicit, quorum vita decem sensibus sustentatur, quinque carnalibus et quinque spiritualibus. Omnium enim hominum duae sunt partes: aut enim peccatores sunt aut iusti, peccatores, qui secundum carnales ambulant sensus, iusti, qui secundum spirituales. Ergo et omne genus peccatorum in quinque dividitur et omne genus iustorum in quinque, secundum numerum sensuum, non secundum numerum hominum. Has autem virgines dividendas profert Christus, quando et iusti ab iniustis et sancti a perversis per verbum suum dividendi sunt, ut quinque quidem ponantur ad dexteram iusti iudicis, hoc est sapientes, quinque autem ad sinistram, id est fatuae. . . . Non est autem possibile, ut omnes ad dexteram fiant sedentis, sed necesse est, ut iusti quidem fiant ad dexteram, id est quinque sapientes, iniusti autem ad sinistram, id est insipientes. Quidam putant hanc parabolam ad omnes pertinere, et ad haereticos et ad Judaeos, praeterquam ad gentiles, quoniam illi idolorum cultura corrupti sunt et virgines dici non possunt. Vere autem nec ad Judaeos pertinet nec ad haereticos, quia non possunt Judaei dici virgines, qui proiecto et crucifixo sponso adulterum super se diabolum susceperunt, neque haeretici virgines dici possunt, qui et ipsi adulterino sensu corrupti sunt et virginitatem veritatis Christi adulterino sermone corrumpunt: sed ad christianum tantummodo populum pertinet. . . . Fatuae autem virgines sunt, quae fidem quidem Christi integram habent, opera autem iustitiae non habent. Judaei autem et haeretici neque fidem habent neque opera possunt habere. Sed et si operum oleum habeant, nihil eis prodest, quia lampades fidei non habent, quas accendant. . . . Lampas dicitur fides, quia sicut lampas illuminat domum, in qua est, sic fides illuminat animam, cuius est. Accenditur autem haec lampas igne divini verbi. Verbum enim Dei ignis est. . . . Accipiunt autem homines hanc lampadem, quando venientes ad Christum per sacerdotes accipiunt traditam sibi veritatis doctrinam. Aut, sicut alius putat, verbum Dei, quod accepimus accedentes ad Christum, lucerna est, secundum quod scriptum est: *Lucerna pedibus meis verbum tuum.* Oleum autem doctrina sacerdotum aut ceterarum Scripturarum; quoniam, sicut lucerna, nisi ei subministraveris oleum, exstinguetur, sic verbum fidei nostrae, quod credentes accepimus, nisi assiduis nutriatur doctrinis aut meditationibus Scripturarum, exstinguitur et non satis illuminat animam. Aut oleum dicitur opus misericordiae: quia sicut oleum lumen lampadis fovet, sic opera bona subministrant confidentiam fidei et vigorem accendunt," etc. (Hom. 52. M. 56, 929 *et seq.*).

Theophylactus and Euthymius give the same interpretation with regard to the works of charity and almsgiving (M. 123, 424 *et seq.*; 129, 629–33).

We find many of these thoughts recurring in the expositions of the

Latin Fathers of the Church, mingled with interpretations widely differing. Thus St. Hilary observes: "Absolute enim in quinque prudentibus et in quinque fatuis fidelium atque infidelium est constituta divisio . . . Sponsus atque sponsa Dominus noster est in corpore Deus. Nam ut spiritus carni, ita spiritui caro sponsa est. Denique tuba excitante sponso tantum obviam proditur; erant enim iam ambo unum, quia in gloriam spiritalem humilitas carnis excesserat. Primo autem progressu vitae huius officis occurrere in resurrectionem, quae est amortuis, praeparamur. Lampades igitur animarum splendentium lumen est, quae sacramento baptismi splenduerunt. Oleum boni operis est fructus. Vasa humana sunt corpora, intra quorum viscera thesaurus bonae conscientiae recondendus est. Vendentes sunt hi, qui misericordia fidelium indigentes reddunt ex se petita commercia, indigentiae suae scilicet satietate boni operis nostri conscientiam veneuntes. Haec enim indefessi luminis copiosa materies est, quae misericordiae fructibus et emenda est et recondenda," etc. (*ad loc.* M. 9, 1059 *et seq.*).

St. Jerome expresses himself similarly: ". . . sic et nunc decem virgines omnes homines complectuntur, qui videntur Deo credere et applaudunt sibi in Scripturis sanctis, tam ecclesiasticos quam Judaeos atque haereticos. Qui idcirco omnes virgines appellantur, quia gloriantur in unius Dei notitia et mens eorum in idololatriae turba non constupratur. Oleum habent virgines, quae iuxta fidem et operibus adornantur. Non habent oleum, quae videntur simili quidem fide Dominum confiteri, sed virtutum opera neglegunt. Possumus quinque virgines sapientes et stultas quinque sensus interpretari, quorum alii festinant ad caelestia et superna desiderant, alii terrenis faecibus inhiantes fomenta non habent veritatis, quibus sua corda illuminent," etc. (M. 26, 183 *et seq.*).

St. Augustine in his ninety-third sermon explains the similitude as follows: "Istae quinque et quinque virgines omnes omnino sunt animae christianorum. Sed ut dicamus vobis, quod Deo inspirante sentimus, non qualescumque animae, sed tales animae, quae habent catholicam fidem et habere videntur bona opera in ecclesia Dei. Et tamen ex ipsis quinque sunt prudentes et quinque fatuae. Quare ergo appellatae sunt quinque et quare virgines, prius videamus et deinde cetera consideremus. Omnis anima in corpore ideo quinario numero censetur, quia quinque sensibus utitur. Nihil est enim, quod sentimus ex corpore, nisi ianua quinque-partita, aut videndo aut audiendo aut odorando aut gustando aut tangendo. Qui ergo se abstinet ab illicito visu, ab illicito auditu, ab illicito odoratu, ab illicito gustatu, ab illicito tactu, propter ipsam integritatem virginis nomen accepit. Sed si bonum est abstinere ab illicitis sentiendi motibus, et ideo unaquaeque anima christiana virginis nomen accepit, quare quinque admittuntur et quinque repelluntur? Et virgines sunt et repelluntur. Parum est, quia virgines sunt: et lampades

habent: virgines propter abstinentiam ab illicitis sensibus, lampades habent propter opera bona . . . Etiam ipsas virgines et ferentes lampades alias dixit prudentes, alias stultas. Unde intuemur? unde discernimus? De oleo. Aliquid magnum significat oleum, valde magnum. Putas, non caritas est? Quaerendo dicimus, non sententiam praecipitamus. Unde mihi videatur oleo caritas significari, dicam vobis. Apostolus dicit; *Adhuc supereminentiorem viam vobis demonstro* . . . Ipsa est supereminens via, id est caritas, quae merito oleo significatur. Omnibus enim humoribus oleum supereminet. Mitte aquam et superinfunde oleum, oleum supereminet. Mitte oleum, superinfunde aquam, oleum supereminet. Si ordinem servaveris, vincit, si ordinem mutaveris, vincit. *Caritas numquam cadit* . . . Etenim ecce istae virgines stultae, quae non portaverunt oleum secum, abstinentia sua, qua virgines appellantur, et bonis operibus suis, quando lampades ferre videntur, hominibus volunt placere. Et si hominibus volunt placere et ideo omnia ista laudabilia faciunt, oleum secum non portant. Tu ergo tecum porta, intus porta, ubi videt Deus; ibi porta testimonium conscientiæ tuae," etc. (M. 38, 573–80). The last thought the Saint repeats, for instance in his one hundred and forty-ninth sermon (n. 12. M. 38, 804).

St. Gregory the Great also, in his interpretation of the parable, warns us particularly against hypocrisy and the inordinate desire of fame, not to speak of his twelfth homily on the Gospels with which, at least in part, the Breviary has rendered us familiar. He repeats the admonition in his moral instructions on the Book of Job, Moral. VIII, 74, 85; XXIII, 17 (M. 75, 846 *et seq.* 854; 76, 261 *et seq.*).

The Parable in Early Christian Art

The parable of the Ten Virgins is one of the few which we find constantly represented in early Christian art. Later we also find it frequently represented in the art works of the Middle Ages. Of the older monuments, two paintings in the catacombs, a picture in mosaic, a bas-relief on a reliquary, and four inscriptions, particularly deserve consideration.

The older of the two paintings is in the so-called Coemeterium majus on the Via Nomentana, beyond Sant' Agnese. It is in the lunette of an arcosolium in a chamber described by archeologists as Cubiculum III and dating from about the beginning of the fourth century. The painting also belongs to the first half of the same century. The lunette is divided into three compartments which correspond with the three representations in the fresco. Wilpert describes them thus:

"In the right-hand compartment are five female figures unveiled, and wearing tunics with sleeves but no girdles, painted as if in the act of stepping forward to the left; each one carries in her right hand a lighted torch, and in the left, which hangs by her side, is a small vessel with a round handle — evidently the *vas olei*. They thus display all the characteristic signs of the five wise virgins, and are rightly described as such by archeologists. In the center compartment, the dead girl is represented praying, veiled and robed in the dalmatic; she appears on the lower front wall of the grave in the same position and in the same dress. As far as can be discovered from the few remains of the inscription which was put up beside the two praying figures, she was called Victoria. In the lower portion all the survivors send her greetings and beg her prayers: '. . . et pete . . .'

"This is the only existing example, as known so far, of the art of the catacombs in which a petition for prayer and the granting of the same are combined in one single picture. The left-hand compartment of the lunette still remains to be explained. Here we see a banquet in which none but unveiled female figures are taking part; the scene represents the virgins at the heavenly banquet, that is to say, in eternal happiness. A certain peculiarity adds special interest to the picture: there are only four virgins (not five as represented in certain published copies) reclining on the semicircular couch. The artist could have added two more quite easily. That he did not do so is a proof that the number was intentional, and that he apparently reserved the fifth place for her whose tomb was thus adorned. The connection between the three pictures in the lunette is as clear as daylight. The dead girl, as one of the wise virgins (group to the left), is to make up the number admitted to the banquet. A participator in eternal happiness, she is, as the inscription expressly requires, to pray for the survivors (Orans)" ("Die Malereien der Katakomben Roms," text, p. 427 *et seq.*).

The second fresco belongs to the second half of the fourth century and is to be found in the lunette of the arcosolium of a consecrated virgin in the Catacomb of St. Cyriaca, behind the Church of St. Laurence in the Agro Verano. Wilpert describes it thus:

"In this representation the artist has chosen the moment in which Christ the Bridegroom has appeared to bring the virgins to the Marriage Feast. At His right hand stand the five wise, at His left the five foolish, the former with lighted torches whilst those carried by the latter are extinguished. All are unveiled and are robed in a dalmatic with short, wide sleeves. Christ has His right hand raised and stretched forth as if in a gesture of invitation. In the background is a large building with an open door in the center, undoubtedly an allusion to the heavenly mansion, the *regia caeli*, as Damasus used to call it. The open door in

particular recalls the passage: 'regalem ianuam cum sapientibus virginibus licenter introeat' of the prayer [from the Sacramentary of Gelasius]" (*ibid.* p. 428).

The mosaic picture in which there is an allusion to the present parable forms part of the splendid decorations of the apse in the ancient Basilica of St. Cecilia in the Trastevere. It belongs to the time of St. Paschal, first Pope of that name (817–824), and therefore, strictly speaking, cannot be reckoned amongst the monuments of early Christian art. However, it may be briefly considered here. In the upper portion of the exterior front of this apse we see the Queen of Virgins with her divine Child seated on a beautifully ornamented throne, on each side of which two angels as assistants to the throne form a guard of honor. From the right and the left five virgins are seen approaching, wearing crowns; they carry in their covered hands a vessel adorned with precious stones. Between them on both sides stand two beautiful palms as decorations of the heavenly Paradise, whilst at each end a city with walls and towers is represented. We may be permitted to recognize in the ten virgins, as de Rossi has done, the wise ones, who as representatives of saintly women in eternal bliss draw near to their Bridegroom and to His Virgin Mother. On account of the meaning of the picture and the reference of the whole representation to the glory of Heaven, the artist has excluded the five foolish virgins, whilst yet retaining the number, ten, mentioned in the parable.

So far as I am aware the parable is not depicted on any of the basreliefs of the sarcophagi which are known up to the present time. However, we may briefly mention one example which very nearly approaches this species of sculpture, on account of the information which the late Abbot Hermann of the Monastery of St. Martin at Tournai has left behind him respecting the shrine of the blessed Martyr Piatus. He says in his pamphlet: "In feretro, quo conservabantur beati Martyris (Piati Sicliniensis) reliquiae, sculptae erant decem virgines evangelicae, quinque videlicet prudentes et quinque fatuae" (n. 54. M. 180, 78).

We find frequent mention of the ten virgins in the inscriptions on monuments. Of those which are known so far, four at least bear testimony to this. Wilpert, for the first, quotes the metrical inscription composed by Pope Damasus for the tomb of his sister Irene in the family vault in the Via Ardeatina, the two last hexameters of which contain an allusion to the parable:

> "Nunc veniente Deo nostri reminiscere, virgo,
> Ut tua per Dominum praestet mihi facula lumen."

A second inscription comes from Gaul and runs as follows: "Hic requiescit in pace beatae memoriae Eusebia, sacra Deo puella, cuius proba-

bilis vita instar sapientium puellarum sponsum emeruit habere Christum cum quo re[surget]." Another Gallic epitaph of the end of the seventh century reads thus: "Hoc membra post ultima teguntur fata sepulchro beatae Theodlecheldis, intemeratae virginis, genere nobilis meretis; fulgens strenua moribus flagravit in dogmate vero. Cenubii huius mater sacratas Deo virgines sumentes oleum cum lampadibus prudentes invitat [suas?] filias occurrere Christum. Haec demum exultat parad. . . ." Still older is the metrical epitaph on the four sisters, Licinia, Leontia, Ampelia, and Flavia, from Vercellae. The passages referring to the parable are as follows:

". . . castoque choro comitante Maria
Laetatur gradiens germanis septa puellis.
Ingressae templum Domini venerabile munus
Accepient, duros quoniam vicere labores,
Floribus et variis operum gemmisque nitentes,
Lucis perpetuae magno potientur honore.
Adventum Sponsi nunc praestolantur ovantes,
Veste sacra comptae, oleo durante beatae."

The idea which underlies this use of the parable for inscription on tombs is frequently expressed in the liturgy of the early Church. For instance, in the Sacramentary of Pope Gelasius we find the following in the prayers said at the clothing reception of a consecrated virgin: "Transeat in numerum sapientum puellarum, ut caelestem sponsum accensis lampadibus cum oleo praeparationis exspectet, nec turbata improviso Regis adventu . . . excludatur cum stultis. Regalem ianuam cum sapientibus virginibus licenter introeat," etc. (Wilpert, p. 66). In other liturgical prayers the parable is applied to all the faithful without distinction, as in the general language of the following: "Praepara etiam nos, ut inculpati cum lampadibus lucentibus procedamus in occursum unigeniti Filii tui"; or as the Syrian Liturgy of Clement says of the faithful departed: "Invitati ad nuptias sponsum caelestem desiderant" (quoted by Wilpert, "Malereien der Katakomben," p. 427). Thus a thought which frequently recurs in the commentaries of the Fathers of the Church is found also in these expressions of ancient devotion.

XXXIX. THE CLOSED DOORS

Luke, 13, 25–30

HE short simile of the Closed Doors recorded by St. Luke resembles the last verses of the preceding parable:

Lc. 13, 25–30:

25. Ἀφ' οὗ ἂν ἐγερθῇ ὁ οἰκοδεσπότης καὶ ἀποκλείσῃ τὴν θύραν, καὶ ἄρξησθε ἔξω ἑστάναι καὶ κρούειν τὴν θύραν λέγοντες· Κύριε, ἄνοιξον ἡμῖν· καὶ ἀποκριθεὶς ἐρεῖ ὑμῖν· Οὐκ οἶδα ὑμᾶς, πόθεν ἐστέ.

26. Τότε ἄρξεσθε λέγειν· Ἐφάγομεν ἐνώπιόν σου καὶ ἐπίομεν καὶ ἐν ταῖς πλατείαις ἡμῶν ἐδίδαξας.

27. Καὶ ἐρεῖ· Λέγω ὑμῖν, οὐκ οἶδα, πόθεν ἐστέ· ἀπόστητε ἀπ' ἐμοῦ πάντες ἐργάται ἀδικίας.

28. Ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων, ὅταν ὄψησθε Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακὼβ καὶ πάντας τοὺς προφήτας ἐν τῇ βασιλείᾳ τοῦ θεοῦ, ὑμᾶς δὲ ἐκβαλλομένους ἔξω.

29. Καὶ ἥξουσιν ἀπὸ ἀνατῶν καὶ δυσμῶν καὶ ἀπὸ βορρᾶ καὶ νότου καὶ ἀνακλιθήσονται ἐν τῇ βασιλείᾳ τοῦ θεοῦ.

30. Καὶ ἰδού, εἰσὶν ἔσχατοι, οἳ ἔσονται πρῶτοι, καὶ εἰσὶν πρῶτοι, οἳ ἔσονται ἔσχατοι.

Lc. 13, 25–30:

25. Cum autem intraverit paterfamilias et clauserit ostium, incipietis foris stare et pulsare ostium dicentes: Domine, aperi nobis; et respondens dicet vobis: Nescio vos, unde sitis.

26. Tunc incipietis dicere: Manducavimus coram te et bibimus et in plateis nostris docuisti.

27. Et dicet vobis: Nescio vos, unde sitis; discedite a me omnes operarii iniquitatis.

28. Ibi erit fletus et stridor dentium, cum videritis Abraham et Isaac et Jacob et omnes prophetas in regno Dei, vos autem expelli foras.

29. Et venient ab oriente et occidente et aquilone et austro et accumbent in regno Dei.

30. Et ecce, sunt novissimi, qui erunt primi, et sunt primi, qui erunt novissimi.

V. 25. εγερθη: εισελθη D. 13. 346, a c f i l, Vulg., S. Basilius, S. Ambrosius, Faustus; ελθη 66 (margin), 69; — κυριε ℵ B L, 157, a c e ff^2 g$^{1'2}$ l, Vulg., Sah., Copt. version; κυριε κυριε A D X etc., b f i q, Syr. Curet. (Syr. Sinait., "Lord"; Pesh., "Lord, Lord"), Arm., Eth. version, Textus rec. — 26. αρξεσθε B E G etc.; αρξησθε ℵ A D etc. — 27. λεγω: λεγων

B; wanting in ℵ, 225, It., Vulg., Sahid., Copt. versions, and others; εργαται ℵ B D etc.; οι εργ. A K M etc., Textus rec.; — αδικιας: της α. A L X etc., Textus rec.; ανομιας D. — 28. οψησθε A B (corr.) L R etc.; οψεσθε B* D X etc., Tisch.; ιδητε ℵ, Marcion.

25. When once the master of the house has risen and shut the door and you, standing outside, have begun to knock at the door, saying: Lord, open to us! — and he answers you: I know not whence you are;

26. then you will begin to say: We have eaten and drunk in your company, and you have taught in our streets.

27. And he will say: I tell you I know not whence you are: depart from me, all ye workers of iniquity!

28. There shall be weeping and gnashing of teeth, when you see Abraham and Isaac and Jacob and all the prophets in the kingdom of God, and you yourselves cast out.

29. And they shall come from east and west and from north and south, and shall sit down [to table] in the kingdom of God.

30. And behold, there are those last who shall be first, and there are those first who shall be last.

As our Lord on His last journey to Jerusalem was teaching in Perea, one of those who were listening to Him, asked: "Lord, are they that are saved few?" He gave no direct answer to this somewhat superfluous and useless question, but rather pointed out to His hearers what all had to do in order to be saved: "Strive to enter by the narrow gate; for many, I tell you, shall seek to enter and shall not be able" (Luke 13, 23 *et seq.*). As an example and an illustration of these last words our Lord then added the parable of the Closed Doors.

This is not the view of Professor Jülicher, who asserts that Luke in these verses, 25–30, "has undoubtedly mixed up heterogeneous matter"; and without further ado he concludes: "thus verse 25 is only an echo of the parable of the Virgins" and the fragment is not worthy of a special place amongst the figurative discourses of Jesus (II, 459). As usual, he neglects to support his strong assertions with proof; we need not, therefore, go farther into the matter.

Christ, having in mind the favorite Jewish idea of a Messianic feast or rejoicing in Heaven, in this image sup-

poses a householder who is sitting in a banquet room and receiving his guests; when it is time for the feast to begin, he rises and shuts the doors of the room, or causes them to be shut. According to the reading of the Vulgate and some other ancient texts (*cum intraverit*), we should have to assume that the host accompanied the guests along the road to the house where the feast was to be given, and that then, when he entered with them, he ordered the doors to be closed. Thus the stragglers who wanted to be admitted were compelled to stay outside, and to receive no other answer to their prayers and knocking than that same one which the foolish virgins had received: "I know not whence you are."

Christ applied this parable directly to His hearers out of Israel, amongst whom, at least to a great extent, unbelief was manifesting itself more and more. Hence the words "You will stand and knock and say" were addressed directly to them, and it was to them also that the unfavorable answer was given. This became still more obvious in what followed when those excluded urged their claim to admission with the plea: "We have eaten and drunk in your company, and you have taught in our streets." In the last words Christ plainly describes Himself as the giver of the Messianic feast, and thereby as the Messiah and their future Judge. The Jews justified their request by referring to the fact that they had sat at table in the company of the Lord and that they were of the same nation as Himself. They were concerned about the supposed exterior legal claim that Abraham was their father, and that they were his children (John 8, 39; Mt. 3, 9), but they did not trouble about the interior preparation of the heart which Christ continually required as the condition for the obtaining of the joys of Heaven.

Therefore He all the more decisively rejected this invalid claim with the judicial reply: "I tell you I know not whence you are; depart from me, all ye workers of iniquity!" (v. 27). Just because so many in Israel relied on their extrinsic claim to eternal salvation and did not concern themselves about

repentance and conversion and the practice of righteousness, would they in vain petition for admission when the time for preparation and merit was over.

Excluded from the joys of the kingdom of the Messiah, they shall only find beyond the grave an abode where weeping and gnashing of teeth shall reign, an abode of eternal lamentation and eternal despair. These torments shall be increased by the knowledge that their forefathers, the Patriarchs and Prophets, of whom they so often boasted, are sharers in the kingdom of God whilst they, by their own fault, see themselves thrust out from their company (v. 28). Countless people of all nations in their stead shall be given a place at the banquet of the Messiah, and thus here also shall be verified that saying in the parable of the Laborers of the Vineyard which was uttered there in another sense: "There are those last who shall be first, and there are those first who shall be last." The heathen nations, despised by the Jews as "the last," shall come as "first" to the place which was destined for Israel, whilst those who despised them shall be excluded from the kingdom of Heaven.

All that has been said shows clearly that this parable in many points closely resembles that of the Ten Virgins. We find that the time presupposed, and to which the words refer, is in both the hour of the Last Judgment. The image of the banquet as a description of the joys of Heaven is also common to both. In the present parable, as in the preceding, we are told of guests who arrive too late. They stand before the closed doors and knock and call, but wholly in vain, for the hour of admission has passed. In both cases there remains to these reprobate souls but the same sad lot — to recognize their foolishness and to bewail their misfortune too late.

At the same time this parable in Luke has its special peculiarities, not merely in its form and in isolated minor points, but in its whole outline and in its aim. It is true that here Christ would address the same admonition to His hearers to hold themselves in readiness, and whilst there

was yet time, to think of serious conversion before the hour for conversion was past. But He would impress this lesson deeply upon all by showing how very many in Israel, unfortunately, would seek in vain to receive a share in the joys of Heaven. This rejection of a great number of the Jews, occasioned by their own fault, is specially emphasized in the present parable, whilst nothing in the preceding one pointed to such a conclusion. It quite corresponds with the circumstances and the conditions of the time in which, according to the Evangelist's account, the simile was proposed. This "unmistakable anti-Jewish tendency" certainly makes it perfectly intelligible why the parable does not please the rationalist critics. Christ appears in it all too plainly as the Master of the house who in the banquet hall of eternity is to dispose and to decide regarding those who shall be admitted to the Feast of the Messiah or excluded therefrom. On such an objection we need not dwell.

The parable presents no other special difficulties. For further interpretation of particular points, cf. Schanz, Lc. pp. 273 to 275; Knabenbauer, Lc. pp. 424–7.

XL. THE FIVE TALENTS

Matthew, 25, 14–30

THE parable of the Five Talents is related by St. Matthew immediately after that of the Ten Virgins. It is as follows:

Mt. 25, 14–30:

14. Ὥσπερ γὰρ ἄνθρωπος ἀποδημῶν ἐκάλεσεν τοὺς ἰδίους δούλους καὶ παρέδωκεν αὐτοῖς τὰ ὑπάρχοντα αὐτοῦ·

15. καὶ ᾧ μὲν ἔδωκεν πέντε τάλαντα, ᾧ δὲ δύο, ᾧ δὲ ἕν, ἑκάστῳ κατὰ τὴν ἰδίαν δύναμιν, καὶ ἀπεδήμησεν. Εὐθέως

Mt. 25, 14–30:

14. Sicut enim homo peregre proficiscens vocavit servos suos et tradidit illis bona sua;

15. et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem, et profectus est statim.

16. πορευθεὶς ὁ τὰ πέντε τάλαντα λαβὼν ἠργάσατο ἐν αὐτοῖς καὶ ἐκέρδησεν ἄλλα πέντε·

17. ὡσαύτως ὁ τὰ δύο ἐκέρδησεν ἄλλα δύο.

18. Ὁ δὲ τὸ ἓν λαβὼν ἀπελθὼν ὤρυξεν γῆν καὶ ἔκρυψεν τὸ ἀργύριον τοῦ κυρίου αὐτοῦ.

19. Μετὰ δὲ πολὺν χρόνον ἔρχεται ὁ κύριος τῶν δούλων ἐκείνων καὶ συναίρει λόγον μετ' αὐτῶν.

20. Καὶ προσελθὼν ὁ τὰ πέντε τάλαντα λαβὼν προσήνεγκεν ἄλλα πέντε τάλαντα λέγων· Κύριε, πέντε τάλαντά μοι παρέδωκας· ἴδε, ἄλλα πέντε τάλαντα ἐκέρδησα.

21. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

22. Προσελθὼν καὶ ὁ τὰ δύο τάλαντα εἶπεν· Κύριε, δύο τάλαντά μοι παρέδωκας· ἴδε, ἄλλα δύο τάλαντα ἐκέρδησα.

23. Ἔφη αὐτῷ ὁ κύριος αὐτοῦ· Εὖ, δοῦλε ἀγαθὲ καὶ πιστέ, ἐπὶ ὀλίγα ἦς πιστός, ἐπὶ πολλῶν σε καταστήσω· εἴσελθε εἰς τὴν χαρὰν τοῦ κυρίου σου.

24. Προσελθὼν δὲ καὶ ὁ τὸ ἓν τάλαντον εἰληφὼς εἶπεν· Κύριε, ἔγνων σε, ὅτι σκληρὸς εἶ ἄνθρωπος, θερίζων, ὅπου οὐκ ἔσπειρας, καὶ συνάγων, ὅθεν οὐ διεσκόρπισας,

25. καὶ φοβηθεὶς ἀπελθὼν ἔκρυψα τὸ τάλαντόν σου ἐν τῇ γῇ· ἴδε, ἔχεις τὸ σόν·

26. Ἀποκριθεὶς δὲ ὁ κύριος αὐτοῦ εἶπεν αὐτῷ· Πονηρὲ δοῦλε καὶ ὀκνηρέ, ᾔδεις, ὅτι θερίζω, ὅπου οὐκ ἔσπειρα, καὶ συνάγω, ὅθεν οὐ διεσκόρπισα;

27. Ἔδει σε οὖν βαλεῖν τὰ ἀργύριά

16. Abiit autem, qui quinque talenta acceperat, et operatus est in eis et lucratus est alia quinque.

17. Similiter [et] qui duo acceperat, lucratus est alia duo.

18. Qui autem unum acceperat abiens fodit in terram et abscondit pecuniam domini sui.

19. Post multum vero temporis venit dominus servorum illorum et posuit rationem cum eis.

20. Et accedens, qui quinque talenta acceperat, obtulit alia quinque talenta dicens: Domine, quinque talenta tradidisti mihi: ecce, alia quinque superlucratus sum.

21. Ait illi dominus eius: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.

22. Accessit autem et qui duo talenta acceperat et ait: Domine, duo talenta tradidisti mihi: ecce, alia duo lucratus sum.

23. Ait illi dominus eius: Euge, serve bone et fidelis, quia super pauca fuisti fidelis, super multa te constituam: intra in gaudium domini tui.

24. Accedens autem et qui unum talentum acceperat ait: Domine, scio, quia homo durus es, metis, ubi non seminasti, et congregas, ubi non sparsisti,

25. et timens abii et abscondi talentum tuum in terra: ecce, habes, quod tuum est.

26. Respondens autem dominus eius dixit ei: Serve male et piger, sciebas, quia meto, ubi non semino, et congrego, ubi non sparsi?

27. Oportuit ergo te committere

μου τοῖς τραπεζίταις καὶ ἐλθὼν ἐγὼ ἐκομισάμην ἂν τὸ ἐμὸν σὺν τόκῳ.

28. Ἄρατε οὖν ἀπ' αὐτοῦ τὸ τάλαντον καὶ δότε τῷ ἔχοντι τὰ δέκα τάλαντα·

29. τῷ γὰρ ἔχοντι παντὶ δοθήσεται καὶ περισσευθήσεται· τοῦ δὲ μὴ ἔχοντος, καὶ ὃ ἔχει, ἀρθήσεται ἀπ' αὐτοῦ.

30. Καὶ τὸν ἀχρεῖον δοῦλον ἐκβάλετε εἰς τὸ σκότος τὸ ἐξώτερον· ἐκεῖ ἔσται ὁ κλαυθμὸς καὶ ὁ βρυγμὸς τῶν ὀδόντων.

pecuniam meam nummulariis et veniens ego recepissem utique, quod meum est, cum usura.

28. Tollite itaque ab eo talentum et date ei, qui habet decem talenta:

29. omni enim habenti dabitur et abundabit; ei autem, qui non habet, et quod videtur habere, auferetur ab eo.

30. Et inutilem servum eiicite in tenebras exteriores: illic erit fletus et stridor dentium.

V. 14. γαρ wanting in D, Arm. version; — ανθρωπος: + τις C³ F M etc.; — αυτου: αυτων A. — 15. ιδιαν δυναμιν: δυν. αυτου D. — 15. 16. ευθεως πορευθεις ℵ* B, b g¹, Westc.-H., Tisch., Gebhardt, Nestle, Weiss (ευθ. πορ. δε), Blass; ευθ. δε πορ. 1, 11, 124, 243, c f ff² h q, Cod. Rushworth. of the Vulg. (*statim autema biit*), Syr. Heracl., S. Cyrill., Opus imperf.; similarly ff¹ (*et continuo abiit*), Eth., Arm. version; ευθεως. Πορευθεις δε ℵ (corr.) A C D etc., g², Pesh., Orig., S. Basil., Textus rec. Lachm., Treg. (both bracket δε), Brandsch., Hetz. — 16. εκερδησεν ℵ (corr.) A² B C D etc.; εποιησεν ℵ* A* X etc., Tisch. — 17. ωσαυτως (without και) ℵ* C* L, 33, b g², the better Cod. of the Vulg. (and the text in Wordsworth); + και ℵ (corr.) B C³ D etc., most Cod. of the It. and editions of the Vulg., Syr., Copt. vers., etc., Textus rec.; — ο τα δυο: + ταλαντα λαβων D, c; + λαβων 253, It., Vulg., Copt. vers.; — εκερδησεν: + και αυτος A C³ X etc.; + *in eis* a b c ff¹ʼ² q. — 18. γην ℵ B C* (την γ.) K, 33 ff¹, Arm., Eth. versions; εν τη γη A C³ D X etc., It., Vulg. (*in terram*), Syr., Textus rec. — 20. εκερδησα: επεκερδησα D, Arm. versions, It., Vulg. (*superlucratus sum*); + επ αυτοις A C X etc., Textus rec. (similarly v. 22). — 22. ο τα δυο ταλ.: + λαβων ℵ D X etc., It., Vulg., Copt., Arm., Eth. vers., Textus rec. — 24. σκληρος: αυστηρος ℵ, 1, 22, b. — 29. ο εχει: ο δοκει εχειν L Δ etc., Vulg. (*quod videtur habere*), as Lc. 8, 18.

Mt. 25:

14. For it shall be as when a man, going into a far country, called his servants, and delivered to them his goods;

15. and to one he gave five talents, and to another two, and to another one, to every one according to his proper ability: and immediately he went on his journey.[1]

[1] Or: and he went on his journey. 16. And immediately he that had received, etc.

* reminds me of prodigal son going away to a far country.

16. And he that had received the five talents, went his way and traded with the same and gained other five:

17. and in like manner he that had received the two gained other two:

18. but he that had received the one going his way digged into the earth and hid his lord's money.

19. But after a long time the lord of those servants came and reckoned with them.

20. And he that had received the five talents coming brought other five talents, saying: Lord, thou didst deliver to me five talents, behold I have gained other five over and above.

21. His lord said to him: Well done, good and faithful servant; thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord.

22. And he also that had received the two talents came, and said: Lord, thou deliveredst two talents to me: behold I have gained other two.

23. His lord said to him: Well done, good and faithful servant: because thou hast been faithful over a few things, I will place thee over many things: enter into the joy of thy lord.

24. But he that had received the one talent, came and said: Lord, I know that thou art a hard man, reaping where thou hast not sown and gathering where thou hast not strewed;[1]

25. and being afraid I went and hid thy talent in the earth: behold here thou hast what is thine.

26. And his lord answering, said to him: Wicked and slothful servant, knewest thou that I reap where I sow not and gather where I have strewed not?

27. Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with interest.

28. Take ye away therefore the talent from him, and give it to him that has ten talents.

29. For to every one that has shall be given, and he shall abound: but from him that has not that also which he seems to have shall be taken away.

30. And cast out the unprofitable servant into the exterior darkness. There shall be weeping and gnashing of teeth.

The parable of the Pounds which St. Luke records in chapter 19, verses 11–27, resembles the present one in many points, and this similarity has given rise to much discussion and various opinions as to whether the two are identical or must be regarded as distinct. Mal-

[1] Or: distributed.

donatus and lately also Grimm [1] pronounce on critical grounds in favor of their identity. Luke, according to Grimm, originally recorded the parable in its proper sequence from which Matthew removed it, and using it as an exhortation to vigilance, recorded it in different yet suitable circumstances. Professor Jülicher, like other critics before him, thinks that both Evangelists must be considered to have worked from a previously existing document which Luke has "much more seriously interfered with than Matthew, in the same direction, however, and with a tendency perhaps not strange to their common source" (II, 485). Naturally, the mingling of the allegorical with the parabolic element and the extremely plain reference to the Last Judgment have been the stumbling block over which the critics' prejudices have been unable to pass.

From our explanation of the two parables it will be possible to judge which solution of this question may be adopted. The contemptuous irony with which Jülicher treats the "ecclesiastical" theologians who pronounce against this theory of identity in contradiction to its "clear-sighted" defenders shall not be allowed to confuse us in an impartial examination of the question.

According to St. Matthew this parable forms part of the admonitory discourse which Christ delivered to His disciples on the Tuesday in Passion Week on the Mount of Olives. As we remarked before, St. Mark also refers, although very briefly, in the sequence to the chief point of the parable (Mc. 13, 34).

The simile is joined with the preceding one by the particle γάρ and is described as an argument for the closing words of the parable of the Ten Virgins: "Watch, therefore, because you know not the day nor the hour" (Mt. 25, 13). In the fresh example, by which Christ would impress this admonition still more deeply upon His disciples, He pictures to us a rich man who wished to go away for a long time into foreign lands and who before setting out on his journey intrusted a portion of his property to his servants to be profitably invested. One received five talents, another two, the third, one, each according to his capabilities (v. 14 *et seq.*) and as the master considered him fit and competent for greater or lesser business undertakings.

[1] "Leben Jesu," V, 639.

The talent in the days of Christ was not the ancient Jewish talent, but the smaller Attic talent, which contained sixty pounds (μνᾶ) and 6000 denarii; according to the Roman gold standard of Augustus it was worth 6260 crowns.[1] Thus the eight talents represented a large fortune, particularly when the very different value of money in ancient times is taken into consideration.

The manner of the investment was left to the servants. The master did not even tell them expressly to invest the money profitably, but took it as a matter of course that they would do so. This could be done in various ways. The master, afterwards, mentioned the simplest and easiest way to the slothful servant: "Thou oughtest therefore to have committed my money to the bankers, and at my coming I should have received my own with interest" (Mt. 25). The money changers or bankers in Palestine[2] somewhat resembled our modern bankers in their business methods, their business transactions consisting mainly of three departments: to change the larger pieces of money into small coin for general currency, to exchange foreign money for the coin of the country, and particularly to supply every one with the sacred half-shekels for the payment of the Temple tax; finally, they had to lend large sums of money at interest (ὁ τόκος) or to take charge of payments from abroad.

It is the last named branch of the business to which allusion is made in the parable, because by means of it great profit could be made easily owing to the customary multiplied high rate of interest. The Jews had settled in nearly all the important cities of the Roman Empire, therefore the Palestinian bankers had no want of reliable correspondents in all parts. The brisk commercial intercourse between East and West and the various other relations of the provinces with one another and with the capital of the empire would certainly cause very frequent demands to be made upon them for accommodation in money matters. We can see from the example which Josephus relates how in one single instance it was possible by ready intelligence to do a good stroke of business. When Herod Agrippa I. found himself embarrassed by want of money before his journey to Rome, a certain Protos, an emancipated slave of Berenice, gave him a loan of 17,500 denarii for a bond of 20,000 denarii, thus gaining at once a percentage of 14.2, without reckoning the interest, often computed at a still higher rate, which probably would be paid later.

[1] Cf. Ferd. Hultsch, "Griech. und röm. Metrologie[2]" (Berlin 1882), p. 252; A. R. S. Kennedy in J. Hastings, "Dictionary of the Bible," III, 428. According to the correct Roman gold standard a denarius was worth about 7¾*d* English money.

[2] τραπεζεῖται or τραπεζῖται, as in Rome the *mensularii* or *collectarii* and the *Schulchânîm* of the Rabbis.

But we can by no means conclude from the mention of this particular kind of profitable financial operation in the case of the slothful servant that the first two servants invested the money intrusted to them in this way. They could, for instance, secure the profit which their master expected by diligent and clever trading with various kinds of merchandise. Still less can we infer, like Jülicher, from the words of the idle slave "that the τὸ σόν (v. 25) involves an indirect charge that the ἄλλα τάλαντα, brought by his fellow-servants (v. 20, 22), were earned from other people and therefore, in strict justice, did not belong to the present possessor" (II, 476).

After he had committed his moneys to the care of the servants, the master departed. The first depositary forthwith went and traded with his five talents with such success that during his master's absence he doubled the invested capital. The second traded with his two talents with the same fortunate result. The third servant, on the other hand, buried his money in the ground and gave himself no further concern regarding his master's wishes (v. 16–18).

The evidence of most of the MSS., it is true, is against the joining of εὐθέως in v. 15 with πορευθείς in v. 16. Amongst modern commentators, Goebel decidedly opposes it on grounds which have convinced Edersheim. According to these, we should be forced to assume as the reason for the remark regarding his immediate departure that the master gave himself no further trouble about the investment of his money but left the servants perfectly free to act as they pleased in the matter. But it might bring us nearer the mark to maintain the correctness of the connection with the verb which follows, according to the reading of the codices Sinaiticus and Vaticanus, which is supported by the evidence of many ancient versions and by nearly all the modern editions of the text. For thus the adverb serves to accentuate particularly the zealous faithfulness to duty of the good servant which is the chief point in the parable, whilst on the other hand, the master's immediate departure is a matter of very little consequence. Besides, we frequently find, elsewhere, particularly in the Synoptists, εὐθέως placed at the beginning of the sentence.

The master gave his servants time to make good use of the talents. He returned only after a long absence to call them to account (v. 19). The fact of the reckoning itself is quite in keeping with the image chosen, but in the manner

in which this rendering of accounts takes place we see once more in this parable a certain transition from the image to the reality; there is no necessity for us however to regard this exactly as "a fault of style." The account which the servants render to their master illustrates for us the great settling of accounts before the Eternal Judge.

The first two servants, conscious of having faithfully performed their tasks, appeared before their master with the profits they had gained and were praised by him and rewarded. Exactly the same account is given of both. They first mentioned what they had received, and then what they had gained in addition. The master, in acknowledging their faithfulness, laid special stress on their fidelity in small things by which they merited admission into the joy of their lord (v. 20–23). As we learn from what follows (v. 28 *et seq.*) the master did not claim the money and the profit gained, but surrendered all to the servants who had fulfilled their duties faithfully. He was satisfied with their having carried out his wishes and with their having acted towards him as faithful, diligent servants, and he bestowed upon them the full benefit and advantage of his gifts and of their labor. In addition to this, they heard the consoling words, "thou hast been faithful over a few things; I will place thee over many things: enter into the joy of thy lord." The five talents and the two of which (ἐπί) the servants had the disposal are manifestly described as a "few things." In contrast to these, if it were a question merely of the image, we should have to interpret the "many" as referring to a very considerable part of the master's property over which the servants were to be appointed as stewards. Hence necessarily we must understand the "joy of the lord" in the image as referring to a feast in which the faithful servants were to participate.

However, even those expounders who may prefer this interpretation must admit that here the truth which is to be illustrated has an unmistakable effect on the parabolic image. There is no suggestion of a festive entertainment

anywhere else in the parable, and the use of the term χαρά as descriptive of such is not elsewhere verified; also, it would be strange if the five talents were contrasted as something insignificant with a portion of the remaining property.

On the other hand, everything is easily explained if we admit that in the words of Christ we have an illustration of the Last Judgment. Then we shall see that our transitory labor on earth is contrasted with the never ending heavenly reward and justly set forth as something small and insignificant in comparison with the endlessness of eternity. Then we shall learn that "the joy of the lord" is that boundless happiness which Almighty God possesses and in which His faithful servants shall share for ever.

This rendering of accounts at the Last Judgment is still more clearly illustrated in the punishment meted to the third servant, although here also the parabolic image stands in the foreground. This last servant came, defiant, insolent, before his master; in place of begging forgiveness for his slothfulness, he sought to justify his conduct by accusing his master of being avaricious, harsh, and unjust: "I know that thou art a hard man, reaping where thou hast not sown, and gathering where thou hast not strewed." This is, probably, a proverbial way of speaking of which he makes use in his accusation.

In his interpretation, Schegg refers to the fundamental principle of ancient law, according to which all that grew on a person's land and ground, even though he had not sowed or planted, belonged to him; he argued therefore that the servant did not accuse his master of injustice, but only of harshness and unconscionable avarice. Still, it seems natural, particularly if the words συνάνειν and διασκορπίζειν are understood in a wider sense, to construe the words into a charge of injustice at which no one could be surprised, coming, as it did, from the insolent servant.

Many interpret διασκορπίζειν as synonymous with σπείρειν, just as συνάγειν would correspond with θερίζειν in the first half of the verse. Others think, having regard to the usage of the Septuagint (Ez. 5, 2, 10, etc.) that we must assume rather that the meaning is "to winnow." But the passages in Ezechiel by no means justify this assumption, nor

can it be elsewhere verified, whilst the passages from Eustathius quoted by Wettstein (I, 510) may be referred to in support of the meaning "to sow." This meaning also would express the usual sense of *διασκορπίζειν, to scatter, to strew,* far better than "to winnow," for which *λικμᾶν* is constantly used in the Septuagint. Professor Jülicher would prefer to accept *συνάγειν* as "to collect," "to call in," and *διασκορπίζειν,* like the simple *σκορπίζειν* in Ps. 111, 9 (LXX), as "to distribute." This hypothesis which, at least, is just as probable as the other, would prevent the tautology which the construction "to sow" would occasion in the parable

From fear of his hard-hearted master, the servant buried his money that thus he might not run the risk of losing it, and thereby render himself liable to severe punishment. He thought he would be able to justify his conduct as being wise and prudent and he defiantly returned to his master the talent which he had received from him (v. 25). But the master rejected his confident plea as a vain subterfuge and pointed out to him how, according to his own words, a slave such as he should have acted towards his owner: "Even admitting that I am such a hard master as you maintain, precisely for that reason should you have bethought of procuring for me the profit which I so much desired." Without danger or trouble you could have taken my money to the bankers and thus have secured for me the interest (v. 26 *et seq.*).

But because ill-will and idleness had led this servant to neglect his master's wishes, he was justly deprived of his talent and severely punished. The property entrusted to him was taken from him and given to the servant who, with the five talents which he received, had gained five more, in accordance with the proverbial saying: "To him that has, shall be given and he shall abound; but from him that has not, even what he has shall be taken away" (v. 28 *et seq.*). Christ had already made use of the same proverb in His instruction on the aim of the parabolic discourse. Experience teaches that, generally speaking, the rich grow richer and that the poor very often lose their trifling possessions. "To have" and "not to have" in the

application to the present case are to be understood in the sense of the use or non-use of the goods entrusted to each one. Whosoever employs his talent well shall receive a greater one, but he who does not make use of what he has received, from him will be taken away the talent given to him. The rendering of the Vulgate, "et quod videtur habere," seeks in another way to make the meaning intelligible; this also occurs in some Greek (ὃ δοκεῖ ἔχειν) and other ancient texts, probably with a recollection of Luke 8, 18.

In the punishment inflicted on the bad, slothful servant, we have again an illustration, not of the simple image in the parable, but of the real facts of the Last Judgment. The useless servant is cast into exterior darkness where there will be weeping and gnashing of teeth, into the abode of eternal sorrow and despair (v. 30).

The first sentence in the lord's answer is to be taken as interrogative (v. 26); therefore in the Vulgate and in the better Greek codices a note of interrogation is placed at the end. Some translate the περισσευθήσεται in v. 29 as "it will evermore be given," but according to the usage of the later Greek and Hellenic languages, περισσεύειν has also the transitive meaning "to cause one to have a superabundance"; therefore the rendering of the Vulgate, *abundavit*, for the future passive is completely justified. The genitive τοῦ μὴ ἔχοντος is not to be apprehended as dependent on ἀρθήσεται, but in the absolute sense "with reference to him who has not." It is put in the forefront for sake of emphasis.

Christ Himself shows us clearly enough in His development of the parable what is its fundamental idea. Throughout the whole of this eschatological discourse there sounds the note of admonition: Hold yourself in readiness for the coming of the Lord to whom you must render your account. "Watch ye therefore because you know not what hour your Lord will come." Although this warning concerns all the members of the kingdom, still, in that instruction given on the Mount of Olives it was primarily addressed to the Apostles and disciples.

In the preceding parables vigilance, fidelity, and especially individual readiness, were pointed out in general as the necessary preparation for the coming of the Lord. But Christ here sets forth in particular the good employment of the gifts which God has bestowed on us and of which the Judge will demand in the future a strict account. He seeks, by the reward given to the good and faithful servants as well as by the punishment inflicted on the bad slothful one, to impress the warning deeply upon His disciples. Each one, according to his capabilities, must labor faithfully and zealously with the goods entrusted to him and must endeavor to secure profit for his Master that so he may escape severe punishment and may receive an exceeding rich reward.

The example of the third servant shows us that it will not suffice merely to refrain from misusing and squandering the gifts. He who buries his talent and does not employ it usefully in his Master's service will incur just punishment. For God's will requires that he should make diligent use of the gifts which have been bestowed upon him.

From this general fundamental idea of the parable we can arrive easily at the meaning which Christ willed that its individual features should convey. In the first place, we have to recognize Christ and His disciples in the master and his servants. The time was drawing near when the divine Master by His Ascension would withdraw from His own His visible presence. He therefore committed to His faithful servants the treasures of divine truth and grace which He came to bring into the world in order that they might preserve these for themselves and for others and employ them for their salvation.

God's will and His commission concerning the promulgation of the Gospel, the administration and distribution of the means of grace which He had instituted, primarily concerned His Apostles. Hence we are to understand by the "talents" in the first place the gifts and graces bestowed upon them for the performance of their task. They were

apportioned to them in varying measure, in the same way that God of His own free will assigns them to every one.

But here, also, Christ had in view not merely the brief time of the actual present or the disciples assembled round Him. The whole future of His kingdom lay plainly before His eyes, and in His Apostles He beheld all their assistants and successors until the Last Day when He shall come again as Judge for the great settling of account. His words therefore also concern all those to whom He has assigned the same task and to whom He has given the gifts necessary for its accomplishment.

An account similar to that demanded from the Apostles and their successors with regard to the proclamation of the Gospel and the dispensation of God's mysteries will be required from all the members of the kingdom of Christ.

In an earlier parable of admonition He added the words, "And what I say to you I say to all: Watch" (Mc. 13, 37). May we not therefore apply His words in the present simile, as ancient and modern exegetists have done, to all the Faithful? It is required in like manner from all as preparation for the coming of the Judge that they correspond with God's will and wish, according as He manifests these to each one in his calling and his position, and that all, loyally and diligently, co-operate with the gifts and graces which God has bestowed upon them. We must therefore understand by the talents all manner of exterior and interior, ordinary and extraordinary, divine gifts and favors.

In this sense the divergent views of the Fathers of the Church and the commentators are reconciled without difficulty.

We prefer to omit from our exposition the consideration of the special meanings which, according to some ancient commentators, should be attached to the talents, the five, the two, and the one.

A great deal of disagreement prevails regarding the addition *κατὰ τὴν ἰδίαν δύναμιν*. Having regard to the example which Christ has chosen in the simile, the clause is explained easily, for a master in giving his commissions certainly has to take into consideration the greater or lesser cleverness and competency of his servants. This fact fully justifies the words. But the addition creates great difficulty with regard to the

application of the truth to be illustrated in the parable. If we understand the words, in their widest sense, of man's natural and supernatural aptitude and capabilities, then would they likewise include the talents themselves which are given. If we take them, on the other hand, as referring merely to natural gifts, then only in a very restricted sense can it be admitted that God gives grace to each one according to his "capacity"; that is to say, that often, or even usually, God's Providence will choose for a particular position and special work for others those who are fitted for such by their natural aptitude and capability. We may then with Cornelius a Lapide perhaps apply the saying to these *gratiae gratis datae*. However, this by no means suffices as a ground for the universal assertion that God distributes His gifts according to each one's capacity. Hence Maldonatus justly remarks that this feature, which is fully justified in the parable, should not be transferred to the truth which is to be elucidated.[1]

Turning to various special points, the "long time" which elapsed before the master's return is interpreted rightly as a fresh warning to the disciples that their divine Master's glorious coming again at the end of time would not happen as soon as they expected. Here, as in the preceding parables, Christ makes use of the example He has chosen to remind the Apostles once more of this important truth.

The greater percentage gained by the servant in his investment of the five talents and earning him a reward at the settling of accounts afforded St. Gregory the Great occasion to refer, in words well worthy of being taken to heart, to the greater responsibility incurred by those who receive greater gifts. He says: "Cum enim augentur dona, rationes etiam crescunt donorum. Tanto ergo esse humilior

[1] See, however, the interpretations quoted later on from Cyril of Alexandria, Theophylact, Jerome, and the author of *De vocatione omnium gentium*. The remarks of these Fathers may encourage us to disagree with the opinion expressed by Maldonatus and accepted by Father Fonck that the words *unicuique secundum propriam virtutem* deserve to be excluded from the spiritual scope of the parable. We may on the contrary find in them a text for very interesting and profitable considerations on the harmony observable in the providential order between nature and grace — a doctrine no less Catholic within its due limits than that which sets forth the antitheses between nature and grace — and on the phenomena of this providential harmony as observable in the characters and lives of the Saints and in the course of the Church's history. See "La Psychologie des Saints" by H. Joly, c. II. (Note by English Editor.)

atque ad serviendum promptior quisque debet ex munere, quanto se obligatiorem conspicit in reddenda ratione" (Hom. 9 in Ev. n. 1). Thus the present parable conveys the same warning which our Lord added to that of the Faithful Steward recorded by St. Luke: "Of every one to whom much was given much shall be required; and of him to whom they committed much they will ask the more."

The fact that the first two servants received the same reward may serve to remind us that it is not the extrinsically greater and more brilliant work which will be taken into account in the apportioning of the reward, but rather, after grace and the gratuitous favor of God, our faithful zealous co-operation with the gifts which we have received. In the parable of the Laborers in the Vineyard, our Lord shows us in a similar manner the preponderating importance of grace contrasted with our greater or lesser works.

With reference to the words "enter into the joy of the Lord" St. Thomas remarks: "Dicendum quod duplex est gaudium, de bonis exterioribus et de bonis interioribus. Qui gaudet de bonis exterioribus, non intrat in gaudium, sed intrat gaudium in ipsum; qui autem gaudet de spiritualibus, intrat in gaudium . . . Vel aliter: Quod est in aliquo, continetur ab illo et continens maius est. Quando ergo gaudium est de aliquo, quod minus est, quam cor tuum, tunc gaudium intrat in cor tuum; sed Deus maior est corde, ideo qui gaudet de Deo, intrat in gaudium" (*in loc.* p. 205 a C).

It is possible also for us to find in the manner in which the servants are rewarded a reference to the idea already touched upon in the explanation of the text that the faithful servant in his work for God receives all the benefit and advantage resulting therefrom, whilst God in His eternal majesty and most merciful goodness only claims the honor due to Him from man's service.

The guilt and the consequent punishment of the third servant likewise contain much monitory instruction, as has been partly shown already. It is not the misuse only of the gifts received which renders the recipient guilty in the sight of God, but the non-use also; and it often happens that

in punishment of his neglect he is deprived of these gifts, whilst greater ones, which were destined for him, are withheld.

That it was the servant who had but one talent who was thus reproved and punished gives us the further intimation that lesser capability and a lesser degree of grace are not reasons for being negligent in the fulfilment of God's Will and of the duties which this entails.

The burying of the money in the ground, the money transactions with the bankers, the assignment of the one talent to the first servant, and other minor incidents have no claim to special consideration in the interpretation. Professor Jülicher, it is true, regards them as "important details" which should prove that it was "impossible that the parable could have been in its origin a medium for conveying allegorical meaning," a strange argument, particularly coming from one who regards the accentuation of the fundamental idea in the figurative discourses as his chief merit. Still stranger is the sentence which Professor Jülicher adds: "In the portrait of the master drawn in v. 24 ('I knew that thou wert a hard man,' etc.) the attempt to identify the latter with Christ or God fails finally and conclusively. The harshness, the fear which he inspires are assuredly not suited to the person of Jesus, and we are prevented from admiring the audacity of the sinner in v. 24, who attributes the fault of his deficiencies to His God instead of to himself, by the way in which the master himself, as described in verse 26, accepts the characteristics which the servant ascribes to him." The critic then, in all seriousness, from this draws the conclusion that "according to the design of the author of our parable we should represent to ourselves the ἄνθρωπος as a σκληρὸς ἄνθρ. of whose conduct not even the maxim 'summum ius summa iniuria' seems to give an adequate description, but whose supreme law is pure self-interest."

Professor Jülicher could give no clearer proof of the entanglements into which he has been led by his prejudices, and in particular by his blind aversion to the "allegorizing" Matthew and to all subsequent allegorists. Just three pages before, he himself tells us in what sense the master "accepted the characteristics which the servant ascribed to him": "The master regarded the servant's explanation of his conduct as an empty excuse and knew that he was really actuated by idleness and an aversion to work or to risk anything. Accepting for the moment his premises, he did this in the form of a question, in which he changed ἔγνων into ᾔδεις and then he demonstrated to him very cleverly that the precise motive of fear set forth in verse 24 would have caused him to act

quite differently with regard to his duty. In v. 27 he showed him what would have been the result of such action" (II, 477).

Here he shows, at least, some understanding of what is meant by a *datum sed non concessum* in an *argumentum ad hominem.* But three pages further on he again makes use of this *datum* as a perfectly valid *concessum* by which the master is to accept the servant's reasons, which were but just now characterized as an "empty excuse." We must leave the explanation of this contradiction to himself; to us it seems insoluble.

In a fragment of the Gospel of the Hebrews, which has been preserved to us by Eusebius (Theophania, in A. Mai, Nova Patrum Bibliotheca, IV, 1, 55), the description of the behavior of the three servants is different from that in Matthew. The first squandered his master's property, the other multiplied it, and the third hid it. Cf. A. Hilgenfeld, N. T, extra canonem receptum IV[2] (Lipsiae, 1884), pp. 16, 26; R. Handmann, "The Gospel of the Hebrews" (Leipzig 1888) [*Texte und Untersuchungen*, V, 3], pp. 101–3; E. Preuschen, Antilegomena,[2] (Giessen 1905), pp. 7, 139.

A saying of our Lord is repeatedly quoted by many ancient authors in combination with the τραπεζῖται in the present parable: γίνεσθε δόκιμοι τραπεζῖται, *estote probati nummularii* (St. Jerome, Epist. 119 ad Minervium et Alexandrum). But it was usually understood by the ancients in the sense of chapter 5, verse 21, of the first Epistle to the Thessalonians: *Omnia probate, quod bonum est, tenete;* cf. A. Resch, Agrapha[2] (*Texte und Untersuchungen*, XXX [N. F. XV], 2, Leipzig 1906) Agraphon 87, pp. 112–28.

Many applications for all the members of Christ's kingdom are given with the exposition of this parable, which no doubt primarily refers to the Apostles and their successors, but at the same time was intended by our Lord to apply also to all the Faithful.

The individual parts of the parable admit of being used efficaciously in exhorting and instructing Christian congregations; they may also be used in meditation on one's own life. The words are particularly suitable for use in meditations on the value and diversity of the gifts and graces bestowed on every one; further, on the necessity and the manner of co-operation with these, as well as on the reward or the punishment which each one has to expect according to his deserts.

The behavior of the third servant serves especially as a

warning to those of little faith who from fear of supposed danger or aversion to the necessary exertion cannot summon up courage to use their talents diligently, and who often conceive an idea of God as being a harsh tyrant who requires from them what is unreasonable and beyond their strength. Into such fear and pusillanimity there enters a large share of idleness and cowardice.

On the other hand, the parable conveys a solemn warning to all with regard to the future great day of reckoning when we shall hear said to us either, "well done, thou good and faithful servant," or those words, "wicked and slothful servant." The Judge will pronounce one or the other sentence on each one and thus decide irrevocably an eternity either of happiness or of misery.

The parable is used in the Liturgy of the Church especially in the Communia Confessoris Pontificis and non Pontificis. We find it as the Gospel in the Mass "Statuit" (Conf. Pont. 1° l.), for which the beginning of the ninth homily of St. Gregory the Great on the Gospels is appointed as the lesson in the third nocturn. Further, different parts of the similitude find place in the responses and the antiphons in the two offices (Conf. Pont. and non Pont.). Thus of all the figurative discourses this parable together with those of the Vigilant Servants and the Faithful Steward recurs the most often in the Breviary.

The Fathers of the Church treat of it both in their commentaries and in their homilies. They often apply it to the ministers of the Church in particular, although they also draw from our Lord's words manifold lessons for all the Faithful.

St. John Chrysostom remarks: "What does this mean? Whosoever has received the gift of speaking and teaching for the benefit of others and does not use it, thus loses the gift itself; but he who makes zealous use of it, receives still greater gifts for the same purpose. The unprofitable servant lost even that which he had received; but this was not his only punishment; he also suffered endless torment and with the torment harsh accusation and a severe judgment. He says: 'The unprofitable

servant cast ye out into the exterior darkness. There shall be weeping and gnashing of teeth.' Seest thou, how not only thieves and the covetous and evil-doers, but also such as neglect to do good must suffer the severest punishment? Let us, therefore, take to heart these words. Whilst there is yet time let us provide for our salvation; let us take oil for our lamps; let us trade with our talent. For if we are indolent here and lose our time in idleness, there will be no mercy for us above, even if a hundred times we wept bitter tears. He who had the soiled garment acknowledged his unworthiness, but it was no longer of any avail; and he with the one talent returned what was intrusted to him, but even so he was condemned. The virgins came and begged and knocked, but all in vain and to no purpose. Therefore, as we know this, let us see to make use of our money and labor and position and all we have for the advantage of our neighbor. For the talents here mean what each one can accomplish, whether in his office or with his property, or by instructing others, or by anything else whatsoever," etc. (in Mt. Hom. 78 *al.* 79 n. 3. M. 58, 714).

The author of the Opus Imperfectum applies the three classes of servants to priests, deacons, and the Christian laity. He gives, amongst others, the following explanations: "Non invidens aliis plus dedit, aliis minus, sed considerans diversitatem fidei eorum. Qui autem invidus est aut parcus, omnibus est parcus et invidus. Neque quasi acceptor personarum fecit differentiam gratiarum. Vis scire? Considera, quomodo paene aequaliter remuneravit eum, qui minus obtulit, et eum, qui amplius. Si enim acceptor personarum fuisset, utique non tantum in danda gratia, quantum in reddenda mercede esset aequalis ambobus. . . . Volens ergo Dominus socios nos habere in regno caelesti, opera nobis diversarum iustitiarum commisit, non quia non habeat potestatem et sine operibus nos glorificare, sed ideo opus praemisit, quia sicut opera sine praemiis vacua sunt, sic praemia sine operibus sunt ingrata. *Statim autem abiit, qui quinque talenta acceperat, et acquisivit alia quinque.* De talento agnitionis Christi acquisivit unam iustitiam bene vivendo; de presbyterio autem ipso acquisivit iustitiam, sollicite praesidendo ecclesiae. De verbo acquisivit iustitiam, verbum veritatis sinceriter praedicando. De baptismo lucratus est, secundum Christi regulam baptizando et dignos filios cum iudicio ecclesiae acquirendo. De sacrificio acquisivit iustitiam, tam mundum et immaculatum sacrificium [pro] populo offerendo et pro peccatis populi exorando. *Similiter et ille, qui duo talenta accepit, lucratus est alia duo,* id est duas iustitias, unam bene vivendo, quam acquisivit a fide Christi, alteram sinceriter ministrando, quam fecit ex ministerio diaconatus. *Qui autem unum accepit, abiens fodit in terram.* Primum videamus, ut quid neque ille, qui duo talenta habuit, abscondisse talenta sua proponitur, cum multi diaconi inveniantur inutiles, neque ille, qui

accepit quinque, cum multi doctores inveniantur inutiles, sed ille tantum, qui unum accepit, id est populus. Attende. Deus secundum praescientiam suam, licet sciat, qui iusti futuri sint et qui iniusti, tamen omnes vocat ad fidem, dans eis gratiam credendi in Christum, quod est talentum bonis quidem ad salutem, malis autem ad praeiudicium, ut inexcusabiles fiant. Diaconis autem et doctoribus secundum praevidentiam suam illis videtur Deus iniungere ministerium diaconatus aut presbyteratus, qui sunt iusti; qui autem inveniuntur iniusti, illos homines ordinasse videntur, non Deus . . . Qui autem ex hominibus ordinatus est, quantum ad Deum non est diaconus aut sacerdos. Ergo in sacerdotibus quidem et diaconis non est inventus, ut perdat talenta, qui secundum praescientiam ordinatur a Deo. In popularibus autem evenit, quomodo etiam qui peccator futurus est, a Deo accepit fidei gratiam. Secundum haec ergo, quae diximus, si presbyter aut diaconus peccator inventus fuerit, quoniam quantum ad praescientiam Dei, sicut iam diximus, non ex Deo, sed ex hominibus factus videtur presbyter aut diaconus, quasi laicus invenitur inter eos, qui unum talentum fidei acceperunt. Ac per hoc nemo ordinatus a Deo peccat, nisi ut qui unum talentum accepit a Deo. Ideo autem gratia fidei omnibus a Deo praestatur, gratia autem clericatus non omnibus, sed dignis, quia in illa causa salutis est, in ista autem dispensatio mysterii. Nam et paterfamilias annonam quidem omnibus servis praestat, negotia autem sua non omnibus committit. Abscondit autem talentum suum in terra, qui accipiens notitiam Christi contemnit vitam spiritualem et in terrenis actibus et deliciis conversans obruit illud in carne sua et sollicitudinibus mundi quasi spinis suffocat fidei suae bonum et non facit fructum. Hoc est enim talentum in terra abscondere, quod est semen verbi inter spinas suffocare," etc. (Hom. 53. M. 56, 934 *et seq.*).

St. Cyril of Alexandria understands by the three classes of servants the priests of the Church. "The householder is the Creator and Master of this universe; his going away into a strange country is either Christ's Ascension, or refers to the unchanging and invisible divine Nature. His possessions are those who in every land believe in Him. He calls his servants those upon whom Christ at different times confers the honor of the priesthood. For it is to these He entrusts His subjects by communicating to each one spiritual gifts according to his dispositions and capabilities."

Theophylact and Euthymius make the same application to the priests and Doctors of the Church. The first says: "His servants are those to whom the teaching of the Word is entrusted, such as bishops, priests and deacons, and those who have received the gifts of the Spirit, some in a greater, others in a lesser degree, according to their capacity, that is to say, according to the measure of their faith and purity. For

God deposits His gift in the vessel which I offer to Him: is it small, he gives little; is it large, He gives much." Compare the explanations of St. John Chrysostom, Theodorus of Heraclea, Severus of Antioch, Origen, and an anonymous in Cramer, Catena I, 208–11.

St. Augustine in his short ninety-fourth sermon also applies the parable to bishops and priests; but he adds that its lesson applies to all Christians who should likewise trade profitably, particularly in their families, with the gifts bestowed on them.

This universal application of the parable to all Christians is the more usual one among the Latin Fathers. St. Hilary, for example, explains it thus: "Patremfamilias seipsum esse significat. Peregrinationis tempus paenitentiae spatium est, quo in caelis a dextris Dei assidens potestatem universo generi humano fidei atque operationis evangelicae permisit. Igitur unusquisque secundum fidei suae mensuram talentum, id est evangelii praedicationem, a praedicante suscepit. Haec enim incorrupta substantia est, hoc Christi patrimonium aeternis heredibus reservatum" (M. 9, 1061). He sees in the servant who received the five talents an image of the Jewish Christians; in him with the two talents, the pagans who became Christians; and in the last servant who buried his talent he sees the unconverted portion of the Jewish people.

St. Jerome gives the following explanation: "Homo iste paterfamilias haud dubium quin Christus sit, qui ad Patrem post resurrectionem victor ascendens, vocatis apostolis doctrinam evangelicam tradidit, non pro largitate et parcitate alteri plus et alteri minus tribuens, sed pro accipientium viribus, quomodo et Apostolus eos, qui solidum cibum capere non poterant, lacte potasse se dicit. Denique et illum, qui de quinque talentis decem fecerat, et qui de duobus quattuor, simili recepit gaudio, non considerans lucri magnitudinem, sed studii voluntatem. In quinque et duobus et uno talento vel diversas gratias intellegamus, quae unicuique traditae sunt, vel in primo omnes sensus examinatos, in secundo intelligentiam et opera, in tertio rationem, qua homines a bestiis separamur." Having expounded the various parts of the parable, St. Jerome says with regard to the last point: "Pecunia ergo et argentum praedicatio evangelii est et sermo divinus, qui dari debuit nummulariis et trapezitis, id est vel ceteris doctoribus, quod fecerunt et apostoli per singulas provincias presbyteros et episcopos ordinantes, vel cunctis credentibus, qui possunt pecuniam duplicare et cum usuris reddere, ut quidquid sermone didicerant, opere explerent. Tollitur autem talentum et datur ei, qui decem talenta fecerat, ut intellegamus, licet in utriusque labore aequale sit gaudium domini, hoc est et eius, qui quinque in decem duplicaverat, et eius, qui duo in quattuor, tamen maius deberi praemium ei, qui plus in domini pecunia laborarit" (M. 26, 186–8).

The author of the work De Vocatione omnium Gentium, wrongly ascribed to St. Prosper of Aquitaine, uses the parable as a proof for the doctrine of merit and of grace: "Datur ergo unicuique sine merito, unde tendat ad meritum, et datur ante ullum laborem, unde quisque mercedem accipiat secundum suum laborem. Quod ita esse etiam ex doctrina evangelicae veritatis agnoscitur, ubi per comparationem dicitur, quod *homo peregre proficiscens vocavit servos suos et tradidit illis substantiam suam et uni dedit quinque talenta, alii autem duo, alii vero unum, unicuique secundum propriam virtutem*, id est secundum propriam et naturalem possibilitatem, non autem secundum proprium meritum," etc. (II, 8. M. 51, 692).

The Breviary has rendered the beginning of the homily of St. Gregory the Great sufficiently well-known. The Saint concludes it with a practical explanation of the different number of the talents: "Nullus namque est, qui veraciter dicat: Talentum minime accepi, non est, unde rationes ponere cogar. Talenti enim nomine cuilibet pauperi etiam hoc ipsum reputabitur, quod vel minimum accepit. Alius namque accepit intellegentiam, praedicationis ministerium debet ex talento. Alius terrenam substantiam accepit, erogationem talenti debet ex rebus. Alius nec internorum intellegentiam nec rerum affluentiam accepit, sed tamen didicit artem, qua pascitur; ipsa ars ei in talenti acceptione reputatur. Alius nihil horum assecutus est, sed tamen fortasse familiaritatis locum apud divitem meruit; talentum profecto familiaritatis accepit: si ergo nihil ei pro indigentibus loquitur, pro talenti retentione damnatur. Habens ergo intellectum curet omnino, ne taceat; habens rerum affluentiam vigilet, ne a misericordiae largitate torpescat; habens artem, qua regitur, magnopere studeat, ut usum atque utilitatem illius cum proximo partiatur; habens loquendi locum apud divitem damnationem pro retento talento timeat, si cum valet, non apud eum pro pauperibus intercedit. Tantum quippe ab unoquoque nostrum venturus iudex exiget, quantum dedit. Ut ergo de talenti sui rationibus redeunte Domino quisque securus sit, cum tremore penset quotidie, quid accepit. Ecce namque iam iuxta est, ut ille, qui peregre profectus est, redeat . . . Consideremus ergo, quae accepimus, atque in eorum erogatione vigilemus. Nulla nos a spiritali opere terrena cura impediat, ne si in terra talentum absconditur, talenti dominus ad iracundiam provocetur. Piger etenim servus, cum iam culpas iudex examinat, talentum de terra levat, quia sunt plerique, qui tunc se a terrenis desideriis vel operibus subtrahunt, quando iam per animadversionem iudicis ad aeternum supplicium trahuntur. Ante ergo de talenti nostri ponenda ratione vigilemus, ut cum iam iudex ad feriendum imminet, lucrum nos, quod fecimus, excuset. Quod praestet nobis Deus" (Hom. 9 n. 7. M. 76, 1109).

Cf. S. Isidorus Hisp., Alleg. Script. S. n. 199–202 (M. 83, 124);

S. Beda, *ad loc.* (M. 92, 107–9); Christ. Druthmar, *ad loc.* (M. 106, 1465–9); B. Rhabanus Maurus, *ad loc.* (M. 107, 1089–95); *idem*, De universo, IV, 1 (M. 111, 79, from S. Isidor.); Radulphus Ardens, Hom. de Sanctis, h. 22 unius Confessoris (M. 155, 1573–8); S. Bruno Ast. *ad loc.*; *idem*, Sententiae, VI, 2, sermo 5 de Confessoribus (M. 165, 279–84, 1058–62); Ven. Hildebertus Cenom., Sermones de diversis, s. 95 (ad pastores dioecesanos) (M. 171, 779–83); Ven. Godefridus Abb. Admont., Hom. festiv. 59 (in festo S. Paterniani) (M. 174, 929–33); Hugo de S. Vict. (?), Alleg. in N. T. II, 35 (M. 175, 800–2); Zacharias Chrysop., In unum ex quattuor, III, 149 (M. 186, 480–4); S. Thomas Aqu., Catena aurea (Opera ed. Parm. XI, 287–90) Serm. festiv. 153 (in festo S. Silvestri) (ed. Hurter, pp. 323–5).

XLI. THE POUNDS

Luke, 19, 11–27

ST. LUKE relates the parable of the Pounds as follows:

Lc. 19, 11-27:

11. Ἀκουόντων δὲ αὐτῶν ταῦτα προσθεὶς εἶπεν παραβολήν, διὰ τὸ ἐγγὺς εἶναι Ἰερουσαλὴμ αὐτὸν καὶ δοκεῖν αὐτούς, ὅτι παραχρῆμα μέλλει ἡ βασιλεία τοῦ θεοῦ ἀναφαίνεσθαι·

12. Εἶπεν οὖν· Ἄνθρωπός τις εὐγενὴς ἐπορεύθη εἰς χώραν μακρὰν λαβεῖν ἑαυτῷ βασιλείαν καὶ ὑποστρέψαι.

13. Καλέσας δὲ δέκα δούλους ἑαυτοῦ ἔδωκεν αὐτοῖς δέκα μνᾶς καὶ εἶπεν πρὸς αὐτούς· Πραγματεύσασθε, ἐν ᾧ ἔρχομαι.

14. Οἱ δὲ πολῖται αὐτοῦ ἐμίσουν αὐτὸν καὶ ἀπέστειλαν πρεσβείαν ὀπίσω αὐτοῦ λέγοντες· Οὐ θέλομεν τοῦτον βασιλεῦσαι ἐφ' ἡμᾶς.

15. Καὶ ἐγένετο ἐν τῷ ἐπανελθεῖν αὐτὸν λαβόντα τὴν βασιλείαν, καὶ εἶπεν φωνηθῆναι αὐτῷ τοὺς δούλους τούτους, οἷς δεδώκει τὸ ἀργύριον, ἵνα γνοῖ, τίς τί διεπραγματεύσατο.

Lc. 19, 11-27:

11. Haec illis audientibus adiciens dixit parabolam, eo quod esset prope Jerusalem et quia existimarent, quod confestim regnum Dei manifestaretur.

12. Dixit ergo: Homo quidam nobilis abiit in regionem longinquam, accipere sibi regnum et reverti.

13. Vocatis autem decem servis suis dedit eis decem mnas et ait ad illos: Negotiamini, dum venio.

14. Cives autem eius oderant eum et miserunt legationem post illum dicentes: Nolumus hunc regnare super nos.

15. Et factum est, ut rediret accepto regno; et iussit vocari servos, quibus dedit pecuniam, ut sciret, quantum quisque negotiatus esset.

16. Παρεγένετο δὲ ὁ πρῶτος λέγων· Κύριε, ἡ μνᾶ σου δέκα προσηργάσατο μνᾶς.

17. Καὶ εἶπεν αὐτῷ· Εὖγε, ἀγαθὲ δοῦλε, ὅτι ἐν ἐλαχίστῳ πιστὸς ἐγένου, ἴσθι ἐξουσίαν ἔχων ἐπάνω δέκα πόλεων.

18. Καὶ ἦλθεν ὁ δεύτερος λέγων· Ἡ μνᾶ σου, κύριε, ἐποίησεν πέντε μνᾶς.

19. Εἶπεν δὲ καὶ τούτῳ· Καὶ σὺ ἐπάνω γίνου πέντε πόλεων.

20. Καὶ ὁ ἕτερος ἦλθεν λέγων· Κύριε, ἰδοὺ ἡ μνᾶ σου, ἣν εἶχον ἀποκειμένην ἐν σουδαρίῳ·

21. ἐφοβούμην γάρ σε, ὅτι ἄνθρωπος αὐστηρὸς εἶ, αἴρεις, ὃ οὐκ ἔθηκας, καὶ θερίζεις, ὃ οὐκ ἔσπειρας.

22. Λέγει αὐτῷ· Ἐκ τοῦ στόματός σου κρινῶ σε, πονηρὲ δοῦλε. Ἤιδεις, ὅτι ἐγὼ ἄνθρωπος αὐστηρός εἰμι, αἴρων, ὃ οὐκ ἔθηκα, καὶ θερίζων, ὃ οὐκ ἔσπειρα;

23. Καὶ διὰ τί οὐκ ἔδωκάς μου τὸ ἀργύριον ἐπὶ τράπεζαν; κἀγὼ ἐλθὼν σὺν τόκῳ ἂν αὐτὸ ἔπραξα.

24. Καὶ τοῖς παρεστῶσιν εἶπεν· Ἄρατε ἀπ' αὐτοῦ τὴν μνᾶν καὶ δότε τῷ τὰς δέκα μνᾶς ἔχοντι.

25. Καὶ εἶπαν αὐτῷ. Κύριε, ἔχει δέκα μνας.

26. Λέγω ὑμῖν, ὅτι παντὶ τῷ ἔχοντι δοθήσεται, ἀπὸ δὲ τοῦ μὴ ἔχοντος καὶ ὃ ἔχει ἀρθήσεται.

27. Πλὴν τοὺς ἐχθρούς μου τούτους τοὺς μὴ θελήσαντάς με βασιλεῦσαι ἐπ' αὐτοὺς ἀγάγατε ὧδε καὶ κατασφάξατε αὐτοὺς ἔμπροσθέν μου.

16. Venit autem primus dicens: Domine, mna tua decem mnas acquisivit.

17. Et ait illi: Euge, bone serve, quia in modico fuisti fidelis, eris potestatem habens super decem civitates.

18. Et alter venit dicens: Domine, mna tua fecit quinque mnas.

19. Et huic ait: Et tu esto super quinque civitates.

20. Et alter venit dicens: Domine, ecce mna tua, quam habui repositam in sudario:

21. timui enim te, quia homo austerus es, tollis, quod non posuisti, et metis, quod non seminasti.

22. Dicit ei: De ore tuo te iudico, serve nequam. Sciebas, quod ego homo austerus sum, tollens, quod non posui, et metens, quod non seminavi?

23. Et quare non dedisti pecuniam meam ad mensam, ut ego veniens cum usuris utique exegissem illam?

24. Et adstantibus dixit: Auferte ab illo mnam et date illi, qui decem mnas habet.

25. Et dixerunt ei: Domine, habet decem mnas.

26. Dico autem vobis, quia omni habenti dabitur et abundabit; ab eo autem, qui non habet, et quod habet, auferetur ab eo.

27. Verumtamen inimicos meos illos, qui noluerunt me regnare super se, adducite huc et interficite ante me.

V. 11. αυτους wanting in D. — 12. εαυτω wanting in D, a b e g[1] i l q s, Copt. version, Syr. Curet. and Sinait. — 13. εν ω ℵ A B D etc.; εως Γ Δ Λ and others, Textus. rec. (It. and Vulg. *dum*, a *donec*). — 14.

αυτου 1^0 wanting in D, 254, b ff^2 l. — 15. αυτω: αυτου D Γ, a (*servos suos*); — τουτους wanting in D, It., Vulg., etc.; — δεδωκει ℵ B D L etc.; εδωκει A R Γ etc. (It., Vulg. *dedit*); — τις τι διεπρ.: τι διεπραγματευσαντο ℵ B D L, 157 e (*quid egerint*), Syr. Curet., Copt., Eth. versions. — 17. ευγε B D etc., It., Vulg.; ευ ℵ A L and the majority, Textus rec. (as Mt. 25, 21, 23). — 18. ηλθεν ο δευτ. λεγων: ο ετερος ελθων ειπεν D. — 20. ο ετερος ℵ (corr., οτερος ℵ*) B D L etc.; ετερος A Γ Δ etc., Textus rec.; It., Vulg. *alter* (a d e s *alius*). — 21. εφοβ. γαρ: οτι εφοβηθην D, most It.-codices. — 22. κρινω: κρίνω B ^{3} Λ etc., most. It.-Cod., Vulg. (*iudico*); — πονηρε δουλε: *faithless servant* Syr. Sinait., *wicked and faithless servant* Syr. Curet. — 23. τραπεζαν: πην τρ. K etc., Textus rec. — 24. την μναν wanting in D, a e s; — δοτε: απενενκατε D. — 25. The verse wanting in D, 69, and eight other minusc., b e g^2, Syr. Sinait. and Curet. — 26. λεγω (without γαρ) ℵ B L etc.; λεγω γαρ A D R etc., Syr. Sinait. and Curet., etc., Textus rec. (Vulg., b c e ff^2 *dico autem*); — αρθησεται (without addition) ℵ* B L etc.; + απ αυτου ℵ^c A D etc., Textus rec., It., Vulg., etc. — 27. θελησαντας: θελοντας D (Greek) R etc.; — εμπροσθεν μου: D adds from Mt. και τον αχρειον δουλον εκβαλετε εις το σκοτος το εξωτερον. εκει εσται ο κλαυθμος και ο βρυνμος των οδοντων.

Lc. 19:

11. As they were hearing these things, he went on to relate a parable, because he was near Jerusalem, and because they thought that the kingdom of God was immediately to be manifested.

12. He said therefore: A certain nobleman went into a far country, to receive for himself a kingdom and to return.

13. And calling ten of his servants, he gave them ten pounds, and said to them: Trade till I come.

14. But his citizens hated him: and they sent an embassage after him, saying: We will not have this man to reign over us.

15. And it came to pass that he returned, having received the kingdom: and he commanded his servants to be called, to whom he had given the money, that he might know how much every man had gained by trading.

16. And the first came, saying: Lord, your pound has gained ten pounds.

17. And he said to him: Well done, good servant, because you have been faithful in a little, you shall have power over ten cities.

18. And the second came, saying: Lord, your pound has gained five pounds.

19. And he said to him: Be also over five cities.

20. And another came, saying: Lord, behold here is your pound, which I have kept laid up in a napkin;

21. For I feared you, because you are an austere man: you take up what you did not lay down, and you reap what you did not sow.

22. He says to him: Out of your own mouth I judge you, you wicked servant. Did you know that I was an austere man, taking up what I laid not down, and reaping what I sowed not.

23. And why, then, did you not give my money into the bank, that at my coming I might have exacted it with interest?

24. And he said to them that stood by: Take the pound away from him, and give it to him that has ten pounds.

25. And they said to him: Lord, he has ten pounds.

26. But I say to you, that to every one that has shall be given, and he shall abound: and from him that has not even that which he has shall be taken away.

27. But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me.

At His meeting with Zaccheus on His last journey to Jerusalem Christ had pointed out what constituted the affair of special importance in His kingdom: "For the Son of man is come to seek and to save that which was lost" (Lc. 19, 10). By going into the house of Zaccheus and by His words to him and concerning him— the sinful son of Abraham to whom salvation had come, Christ showed that the business of His kingdom consisted before all in leading all men and especially sinners once more to the perception of the will of God and to its fulfilment, in this way bringing to them, not temporal goods, but eternal salvation. He thus contrasted the true mission of His kingdom with the false expectations of the Jews, who hoped that the kingdom of the Messiah would be established in earthly splendor and external magnificence. This meeting with Zaccheus took place either in or near Jericho; our Lord therefore "was near Jerusalem," which is only distant about six hours from the ancient City of Palms.[1]

There was much lively expectation just at that time amongst the multitudes and particularly amongst the disciples that Jesus as the Messiah would establish immediately (παραχρῆμα) in the city of David the kingdom of God

[1] Josephus mentions 150 stadia. Bell. IV, 8, 3 n. 474.

according to Jewish ideas, and would manifest His royalty publicly. The miracle which He had wrought upon the blind man but a short time before and the latter's solemn acknowledgment of Christ as the Son of God (Lc. 18, 38–43) as well as our Lord's words to Zaccheus may have increased this expectation. Besides, the people had shown plainly on Christ's entrance into the house of Zaccheus how little they understood the real nature of this kingdom: "And when all saw it, they murmured, saying that he was gone to be a guest with a man that was a sinner" (Lc. 19, 7). Wherefore our divine Saviour took occasion by means of the present parable to instruct the people and His disciples still more thoroughly as to the manner in which His kingdom should be established and the duties which every member thereof should fulfil. In joining the settling of the accounts of the good and of the bad servants with the punishment of the rebellious subjects, He had specially in view the murmurers amongst the people.

The historical account of the circumstances in which the parable was spoken has every claim to authenticity. Yet Professor Jülicher sees in it only a production of "the Evangelist's imagination" which must not be underrated as if it were "grand in composition, but of poor invention." His proof in the present case is simply that "we may clearly recognize what were the requirements which the Evangelist thought to supply by those additions" (II, 485).

Much of the text of this parable will be easily intelligible from the explanation of the simile of the Five Talents. It will suffice to refer briefly to the features peculiar to itself.

"A certain nobleman (εὐγενής) went into a far country, to receive for himself a kingdom, and to return" (v. 12). The narrative is based on the relations of the tributary princes of the East with the Roman emperor. The Herod family, as well as the dynasties of Chalcis, Abila, Damascus, Commagene, and others, were compelled either to petition in person from the emperor the right to rule as kings or princes in their own country, or else to send an embassy to Rome for that purpose. Hence, as a rule, there were not wanting,

particularly in Judea, malcontents who took advantage of every change of government to try to obtain for themselves greater freedom and independence. Thus what follows is easily explained by the existing political circumstances, and there is no occasion for us to assume that the instance related in the parable was a certain isolated case.

Josephus speaks more than once of similar journeys undertaken by Herod and his sons as well as by other princes to Rome or to wherever the Roman potentate of the day happened to be sojourning (Ant. XIV, 14, 3–5; XV, 7, 3; XVII, 3, 2; 9, 3 *et seq.*; 11, 1; XVIII, 5, 1, etc.). More especially in the disturbances which followed the death of the first Herod (probably in the year 4 B.C.), his sons Archelaus, Antipas, and Philip sought in person to make good before Augustus their claim to royal authority in their father's kingdom. The Jews at the same time sent an embassy to Rome to petition that none of the Herods might be nominated king, but that it might be permitted to the people to live according to their own laws under the authority of Rome. After a solemn convention held in the Temple of Apollo, Augustus decreed that in accordance with Herod's last will and testament Archelaus should rule as ethnarch in Judea, Samaria, and Idumea (with a yearly revenue of 600 talents), whilst Antipas should govern as tetrarch in Galilee and Perea with a yearly income of 200 talents; he likewise appointed Philip as tetrarch for Batanea, Trachonitis, and Auranitis, his income being fixed at 100 talents annually.

Archelaus distinguished himself after his father's example by his building enterprises. He caused the palace at Jericho in particular to be restored with great magnificence and a special aqueduct to be planned for the irrigation of the palm-trees in the neighborhood. But he rendered himself so odious to the Jews by his arbitrary manner of deposing and appointing the high priests and by his brutality and tyranny, that at the end of nine years they sent an embassy to Augustus and obtained his deposition and banishment to Vienna.

Notwithstanding the exceedingly bad reputation of Archelaus, who was the most notorious of all Herod's sons, many exegetists from the time of John Clericus believe that he was "the nobleman" whom Christ had in view primarily and of whom His hearers would be especially reminded by the splendid palace at Jericho (so Calmet, Meschler, Ollivier; Meyer, B. Weiss, Holtzmann, Weizsäcker, W. B. Jones, Schürer [*ibid.* I, 422, note 10], etc.). But this view is rightly rejected by the majority. For, in the first place, in the existing state of affairs in those days in the East such occurrences were so notorious that it was not neces-

sary to go back to a particular instance which had happened more than thirty years previously. Then the similarity of the premises in the parable to the case of Archelaus is not greater than its analogy to that of many other tributary princes. The efforts of the Jewish embassy which was sent to Rome at the time of his candidature for the throne were not directed against himself personally, but against his whole family with the object of obtaining autonomy for the people. Finally, it is not at all probable, nor in keeping with the aim of the parable that our Lord would compare Himself with the coarse, tyrannical son of Herod, who was so justly hated by the people. Nor do we find this suggestion any more endurable when we are asked to find therein one of "the unconsidered traits of the deep humility of the Son of Man" (Van Oosterzee in Goebel, III, 202).

The nobleman, before setting out on his journey, called ten of his servants [1] and divided ten pounds amongst them with the charge to trade with them until his return (v. 13).

A "pound" (ἡ μνᾶ, in many MSS. ἡ μνᾶς) was the sixtieth part of a talent, and equal to 100 denarii, or drachmas. As we remarked before, it is a question here of the Attic talent; therefore, a "pound" was worth, according to the Roman gold standard, about 87 marks, about £3 10*s*. in English money or 20 dollars in American. The relatively small sum was divided equally amongst the servants, each receiving one "pound" (v. 16, 18, 20).

After the servants, the fellow-citizens or compatriots of the nobleman (οἱ πολῖται αὐτοῦ) come next under consideration in the parable. They "hated him," and therefore they wished to frustrate his plans by sending an embassy to represent their grievances to the emperor. "We will not have this man to reign over us" (v. 14). We are not told the cause of their hatred. Having regard to the meaning intended by Christ and to the kind and liberal manner in which the master treated the good servant, we can scarcely look for this cause in the nobleman's harshness and cruelty, as we certainly should have to do in the case of Archelaus.

In His brief but significant words on the master's return, our Lord shows us the fruitlessness of their efforts:

[1] Δέκα δούλους without the article, not his ten servants.

"And it came to pass that he returned, having received the kingdom, and he commanded his servants to be called" and settled accounts with them (v. 15). Of the ten servants, only three are specially mentioned, not because "Matthew's groundwork here asserts itself," [1] but because, whilst it was unnecessary to bring forward all ten, at the same time three were required to point out the good use which had been made of the money and the varying results, together with its non-use.

With admirable modesty the first two servants gave an account of their gain: "Lord, your pound has gained ten pounds" (v. 16). "Lord, your pound has gained five pounds" (v. 18). They wished, as it were, to attribute their success not to their own efforts, but to their master's money.

As the first servant is afterwards described in verse 24 as "him that has ten pounds," either this latter expression or that in verse 16 must be accepted in a somewhat wider sense. Probably the additional gain of the ten pounds and, correspondingly, of the five must be understood as the tenfold increase of the amount, so that the first servant brought ten, not eleven, pounds to his master. But Holtzmann once more recognizes Matthew's "groundwork" in this expression.

The master praised both servants and rewarded them in the kindest and most liberal manner. For the faithfulness they had shown in small things, he intrusted to them the care and the government of ten and five cities respectively in his dominion, for which he, being now prince, had to provide. Moreover, he relinquished to them the money which he had given them and the profit which they had made by it. He thus showed that in this matter it was not a question of his own advantage but of the trial of his servants' loyalty.

Thus Professor Jülicher's objection that the servant who was placed over ten cities appears in the twenty-fourth and following verses merely "as the man who had ten pounds," falls through of itself. He is bold enough to add: "How childish would be the reference in v. 25 to his

[1] Holtzmann and others.

possession of 750 marks, if he had become the administrator of a province! Luke forgot these ten cities when he was writing the fourteenth and following verses. The most striking proof of this is afforded in the original form in Matthew, where the man with one talent is obliged to give it to the man with ten. And how unbecoming it was for a man who had gained a kingdom to grumble (v. 23) because he had lost the interest of one pound!" (II, 493).

Truly, the critic could not afford a more striking proof of how rotten are the foundations for his theory of Matthew's original form and into what childish faultfinding with the text and correction of the Evangelist he allows himself to be led by his aversion to the allegorical tendency of the parables. It is not grumbling at the loss of the interest of one pound that is expressed in the master's words to the third servant, but just displeasure at his idleness and disloyalty in the discharge of his trust; whilst the description of the first as a man "that has ten pounds," coming from the master's lips, proves exactly that he had the zeal and fidelity of the latter in mind. Nor is there the slightest ground for applying the term "childish" to these words of the lord and to the consequent reward of ten pounds given by a master who is specially in quest of loyalty and zeal in his service.

In the behavior of the third servant the similarity of the present parable to that of the Talents is more marked than in the description of the first two. Instead of burying his money in the ground, he wrapped it in a napkin and put it away. He tells his master this at once in the beginning, and then with the same coolness as the third servant in the preceding parable he alleges as the reason of his behavior his master's harshness (v. 20 *et seq.*).

Σουδάριον is the Latin *sudarium;* in pure Greek, as Euthymius observes, it would be called μικρὸν φακιόλιον (*ad loc.* M. 129, 1061 B). The Orientals, even yet, often wrap up their money from want of a purse in a cloth, particularly in their girdle or turban. Αὐστηρός (from αὕω, *to dry up*) occurs in the New Testament only in this passage, and in the Septuagint only in 2 Mach. (14, 20). However, it occurs in profane authors also, in the same sense of "harsh," "severe" when applied to persons, and "bitter" when applied to the taste, say, of wine.

"You take up what you did not lay down" refers, according to the second half of the adage, to the appropriation of the profits which the servant should have made, and to which, in his opinion, the master had no just claim.

The master answered him, just as in the previous parable, by laying emphatic stress on the words: "Out of your own mouth I judge you, you wicked servant." But here the punishment only consists in taking the money from the idle servant and giving it to the first. The generous kindness of the master to the first servant is still further accentuated by the expressions of surprise on the part of the bystanders: "Lord, he has ten pounds." In the answer to this there is a reference, as in Matthew, to the law: "To every one that has shall be given, and he shall abound; and from him that has not, even that which he has shall be taken" (v. 22–26). The parable ends with the severe punishment of the evilly-disposed citizens who in spite of their opposition have now become subjects of the new prince. The king orders these enemies to be led forth and put to death before his eyes (κατασφάξατε), this being the usual way in which an Oriental ruler disposed of rebels (v. 27).

"And having said these words," adds the Evangelist, "he went before, going up to Jerusalem" (v. 28). The brief, precise words permit us to surmise with what feelings the disciples and the people followed Him. "Et stupebant," remarks St. Mark, "et sequentes timebant" (Mc. 10, 32). Astonishment and fear at the boldness of the speech, the joyous disposition for the struggle, the assured consciousness of victory, and the strict reckoning with His adversaries which He had in view, such must have been the impression produced upon the hearers by the parable.

According to the introductory words of the Evangelist regarding the occasion of the parabolic discourse and to its whole plan, we must unhesitatingly take as the starting point of the exposition that the parable refers to the kingdom of God and that it was intended to oppose the Jewish preconceived ideas that this kingdom should be an earthly one, which was to be manifested soon in external splendor, and in which Israel, as the chosen nation of God, before all others must have a share.

In contrast to such expectations Christ in the parable would illustrate as His principal theme that in His kingdom what chiefly mattered was the faithful fulfilment of each one's appointed task. Riches, gifts, natural and supernatural capabilities, and divine grace are distributed among all men to the end that by employing these diligently they may prove their fidelity and merit the heavenly reward. Hence, external brilliancy and earthly splendor are not to be looked for in the kingdom of the Messiah, but all by preserving themselves in interior virtue and fidelity are to prepare for participation in its glorious consummation.

But that this consummation was not soon to take place our Lord, by the far journey into a strange land and the consequently prolonged absence of the master, clearly points out.

St. Cyril of Alexandria and other commentators, therefore, rightly describe the object of the parable to be a brief summing up of the whole history of the salvation of man: "Καταγράφει τῆς παραβολῆς ὁ σκοπὸς ὅλην ὡς ἐν βραχέσι τῆς ἐφ' ἡμῖν γενομένης οἰκονομίας τὴν δύναμιν καὶ τοῦ κατὰ Χριστὸν μυστηρίου τὰ ἀπ' ἀρχῆς μέχρι τέλους" (St. Cyril, *ad loc.* M. 72, 869 B; likewise in Cramer, Catena II, 138).

From this fundamental idea there results of itself the explanation of many individual points in the text. In the nobleman who returned as king we must recognize the image of Christ, who at His Ascension should leave His own to take His seat on the King's throne at the right hand of His Father, and who will return after a long absence as the mighty Ruler to bring His earthly kingdom to a glorious conclusion.

The ten servants represent all the faithful members of His kingdom to whom the Master intrusts His goods and gifts. In contrast to these are the fellow-citizens and compatriots of Christ, the unbelieving Jewish people, the majority of whom will not acknowledge Jesus as their Messiah and their king: "We have no king but Caesar" (John, 19, 15).

The pounds and the calling of the servants to account

for the manner in which they employed them are to be understood similarly to the rendering of accounts in the previous parable, whilst the punishment of the adversaries prefigures the fate of Israel.

The describing of the master as εὐγενής affords occasion to ancient and modern commentators to refer to the divine dignity of Christ as the only begotten Son of the Eternal Father (S. Cyrillus Al. *loc. cit.* C). The term is also rightly referred to His virginal birth. According to His divine nature Christ from all eternity was, together with the Father and the Holy Ghost, the rightful ruler and king of all mankind, whose royal dominion is so often and so sublimely extolled in the Old Testament. In His most sacred manhood He has taken His place once more at the right hand of the divine Majesty in the highest Heaven (Heb. 1, 3) and thus has received kingship and sovereignty over all.

By the servants St. Cyril understands all the Faithful to whom our divine Saviour apportions His gifts (*ibid.* D), and many commentators take the same view. Theophylact, on the other hand, sees in them an image of the ministers of the Church to whom is intrusted the care of souls. Euthymius similarly sees in them an image of all those who instruct the Faithful (*ad loc.* M. 129, 1060 C: δούλους μέν οὖν λέγει πάντας τοὺς διδασκάλους τῶν πιστῶν).

As we have seen, the Greek commentators usually explain the parable of the Talents in the same manner. But Maldonatus justly remarks that the first more general construction merits the preference. This may be gathered, particularly in Luke, from the hearers to whom Christ addressed His instruction and from the subject matter and plan of the whole parable. Moreover, the general fundamental axiom applies here, "non est sine necessariis argumentis Scripturae sententia restringenda" (Maldonatus, p. 569).

In the smallness of the sums intrusted to the servants some see a reference to the importance of that fidelity in little things for which the master so particularly praised the first servant; others refer this rather to the small beginnings of the kingdom of Christ amongst the poor and the despised, or to the poverty of the first Christians in general (1 Cor. 26–29. Schegg, Schanz).

The equal distribution of the moneys may be applied to the common task allotted to all Christians of working out their salvation by the fulfilment of God's will. But the difference in the various degrees of merit gained is most particularly accentuated by the greater and lesser amount of the profits, a difference which is due to the greater or lesser diligence used in the employment of the grace received and which may be increased in spite of equality in the gifts originally bestowed: "Unus-

quisque autem propriam mercedem accipiet secundum suum laborem" (1 Cor. 3, 8).

By the prince's return we must understand, in the first place, Christ's glorious coming again at the end of the world. However, what we observed in the previous parables with regard to the anticipation of the last coming at each one's death applies here also. The destruction of Jerusalem especially was the beginning of the fearful reckoning demanded from the Jewish people by the divine Ruler whom they had rejected and was the figure and prelude of the final Judgment which God will pass upon His enemies. Indeed, the concluding words of the parable to the adversaries of Christ found terrible fulfilment. According to Josephus, during the siege of the city alone, 1,100,000 Jews perished (Bell. VI, 9, 3 n. 420).

In the simile the reckoning was demanded, necessarily, from the servants who had been intrusted with the moneys and from the selfsame enemies that had refused to acknowledge the king. But we must by no means conclude from this (with B. Weiss and others) that the general judgment of God on men was announced by Christ as taking place in the same generation.

From what has been said, it will be easy to form an opinion concerning the relation of this parable in Luke to the preceding one in Matthew. At the first glance we are struck with the great similarity in many points; it is therefore not necessary to indicate them individually. But we find a still more marked difference — a difference which strikes us at many points. The two Evangelists differ altogether concerning the circumstances of time and place, and we are by no means justified in regarding as unhistorical the joining of the parable, emphasized by St. Matthew, with the preceding admonition to vigilance. As befits the different circumstances, the subject matter and the story of the two parables differ distinctly in many parts. In St. Matthew we have a wealthy private individual who before his journey distributes his property amongst three of his servants, giving

to one five talents, to another three, and to the third, one. In St. Luke a claimant to a throne is set before us who divides in equal portions the small sum of ten pounds amongst ten servants. Moreover, Luke also portrays for us the dispositions of the citizens towards their compatriot, whose candidature they seek to defeat by sending an embassy to represent their unwillingness to accept him as their ruler. The servants' work and their gains are quite differently pictured in the two parables. With five talents one gains five more, with two the other makes a profit of two additional; whilst in the other story we have one servant making a profit of ten talents from one, and another five. Reward and punishment in Matthew are more suited to the reality than to the image, whilst in Luke the figurative element wholly prevails. On the other hand, the punishment of the rebellious citizens and subjects is added by Luke alone, in accordance with the character of his image.

If we were, notwithstanding so many and such great differences, to accept as being one and the same parable the accounts of the two Evangelists, the authenticity of the transmission of the Saviour's words would be thereby seriously endangered and the way paved for the rashly subjective treatment of the sacred text which has been only too favorite a method both with the present-day critics and those of former times. There is no serious obstacle to the supposition that Christ on one occasion, in the circumstances recorded by St. Luke, spoke the parable to the people and the disciples and at another time proposed a similar image, in the circumstances related by St. Matthew, to the Apostles alone. Hence most of the Catholic and Protestant commentators firmly uphold, and rightly, this distinction between the two similes (Jans. of Ghent, Sylveira, Salmeron, Bisping, Schanz, Pölzl, Knabenbauer; Trench, Van Koetsveld, Goebel, Bruce, Edersheim, etc).

Loisy goes too far, as he does only too often, in asserting: "Il est extrêmement probable, pour ne pas dire certain, qu'une seule parabole, prononcée dans une circonstance que la tradition ne paraît pas avoir

retenue, est la source commune de la parabole des mines et de la parabole des talents" (*Revue bibl.* V [1896], 352). With regard to the same question, Père Ollivier, in the same review, had declared previously: "Aujourd'hui la distinction est nettement établie et l'on se demande comment il a été possible de ne pas la faire dès le début, puisque les circonstances de temps, de lieux, de personnes et d'agissements sont tout à fait différentes" (I [1892], 591).

Owing to the similarity of the two parables, what has been said of the previous one renders it easy to make application of the points common to both.

The words of the two faithful servants in Luke bring home to us more closely than those in Matthew the admonition to practise that humility which attributes its own good works above all to divine grace, and which sees in that grace the sole inward strength enabling men to accomplish anything for God. "Gratia autem Dei sum id, quod sum, et gratia eius in me vacua non fuit, sed abundantius illis omnibus laboravi, non ego autem, sed gratia Dei mecum" (1 Cor. 15, 10).

Further, the manner in which these faithful servants are rewarded affords both ancient and modern expounders opportunity for a striking application to a kind of reward which God, according to Catholic conviction, is wont to bestow upon His Saints in addition to the essential happiness of His heavenly kingdom. This special distinction consists in the honor which they receive in the Church as the patrons of various places and countries, being thus, in a certain sense, placed over five or ten cities. Thus, the august Mother of God as the help of Christians spreads the mantle of Her protection over the whole Church, and yet at the same time exercises her power in an especial manner in many favored spots as the Comforter of the afflicted, the Mother of good counsel, the hope of all who are in despair, and the help of every one in need. And with her also, her virginal Spouse exercises his office as the humble yet all-powerful protector of the Church. In a similar way is every land and almost every Catholic city in particular

recommended to the care and protection of one of those who have been tried and found faithful in their Master's service and are now declared Saints in Heaven.

The conduct of the prince's adversaries in the parable and their sad end may be to us also an image of the warfare waged by all the enemies of God and Christ and of their final destruction. Throughout the whole of the world's history, this mystery of iniquity (2 Thess. 2, 7) does indeed work towards the driving into revolt of peoples and nations, of their princes and rulers, against God and against His anointed (Ps. 2, 2). Ever and again arises the cry, "We will not have this man to rule over us," that old "I will not serve" in the Prophet (Jer. 2, 20), the words of defiance recorded in the Psalms: "Let us break their bonds asunder: and let us cast away their yoke from us" (Ps. 23). But they plot in vain, for "He that dwells in heaven shall laugh at them: and the Lord shall deride them." With a staff of iron He will dash them and break them into dust like a potter's vessel (Ps. 2, 4–9). Thus does the solemn threat conveyed in the concluding words of the parable find its fulfilment in all God's adversaries: "But as for those my enemies, who would not have me reign over them, bring them hither, and kill them before me."

In connection with the simile, a beautiful image may be sketched of Christ's sovereignty in its mercy and generous benevolence to the Faithful, and in its mighty and victorious struggle against all adversaries.

In the Church's Liturgy the parable is used as the Gospel to be read on the Feast of St. Leopold, patron of Austria (15 November, pro aliquibus locis) as well as on the feasts of St. Louis of France (25 or 26 August) and St. Stephen of Hungary (2 September).

With regard to the commentaries of the Fathers of the Church enough perhaps has been said in the explanation besides the observations on the previous parable, although they propose many new lessons and applications for the present one.

Cf. Titus Bostrens. *in loc.* (ed. J. Sickenberger in *Texte und Untersuch.* XXI, 1, 231 *et seq.*); S. Cyrillus Alex. *in loc.* (M. 72, 868 to 876); Theophylactus, *in loc.* (M. 123, 1024–9); Euthymius Zig. *in loc.* (M. 129, 1060–4); S. Ambrosius, *in loc.* (Corp. Script. Eccl. Lat. 32, 4, 436 *et seq.*); S. Gregorius M., Hom. in Evang., h. 6 n. 6; h. 17 n. 16–18; Reg. past. I, 9 (M. 76, 1098, 1148 *et seq.*; 77, 22 C); S. Isidorus Hisp., Alleg. Script. S. n. 227–231 (M. 83, 127); S. Beda, *in loc.* (M. 92, 562–6); Ps. Beda, Hom. III, h. 82 (in festo S. Nicolai) (M. 94, 471–5); Smaragdus Abb., Collect. in Epist. et Evang., In natali Sanctorum plurimorum (M. 102, 540–3); Christ. Druthmar, *in loc.* (M. 106, 1512); B. Rhab. Maur., De univ. IV, 1 (M. 111, 82; from St. Isidore); S. Bruno Ast. *in loc.* (M. 165, 435–8); Ven. Godefr. Abb. Admont., Hom. festiv. 32 (in festo S. Ruperti) (M. 174, 773–80); Zach. Chrysop., In unum ex quattuor, III, 150 (M. 186, 485–8); Philippus de Harveng, De silentio Clericorum, c. 20 (M. 203, 977 C).

XLII. UNPROFITABLE SERVANTS

Luke, 17, 7–10

THE short parable of the Unprofitable Servants is recorded by St. Luke only.

Lc. 17, 7–10:

7. Τίς δὲ ἐξ ὑμῶν δοῦλον ἔχων ἀροτριῶντα ἢ ποιμαίνοντα, ὃς εἰσελθόντι ἐκ τοῦ ἀγροῦ ἐρεῖ αὐτῷ· Εὐθέως παρελθὼν ἀνάπεσε,

8. ἀλλ' οὐχὶ ἐρεῖ αὐτῷ· Ἑτοίμασον, τί δειπνήσω, καὶ περιζωσάμενος διακόνει μοι, ἕως φάγω καὶ πίω, καὶ μετὰ ταῦτα φάγεσαι καὶ πίεσαι σύ;

9. Μὴ ἔχει χάριν τῷ δούλῳ, ὅτι ἐποίησεν τὰ διαταχθέντα; [Οὐ δοκῶ].

Lc. 17, 7–10:

7. Quis autem vestrum habens servum arantem aut pascentem, qui regresso de agro dicat illi: Statim transi, recumbe,

8. et non dicat ei: Para, quod cenem, et praecinge te et ministra mihi, donec manducem et bibam, et post haec tu manducabis et bibes?

9. Numquid gratiam habet servo illi, quia fecit, quae ei imperaverat? Non puto.

10. Οὕτως καὶ ὑμεῖς, ὅταν ποιήσητε πάντα τὰ διαταχθέντα ὑμῖν, λέγετε, ὅτι δοῦλοι ἀχρεῖοί ἐσμεν· ὃ ὠφείλομεν ποιῆσαι, πεποιήκαμεν.

10. Sic et vos cum feceritis omnia, quae praecepta sunt vobis, dicite: Servi inutiles sumus; quod debuimus facere, fecimus.

V. 7. ευθεως to παρελθων E L Λ etc.; in ερει αυτω D K M etc., a i, Copt., Goth. versions and others., Textus rec.—9. διαταχθεντα (without αυτω) ℵ A B L etc.; + αυτω D X etc., It., Vulg., etc., Textus rec.;—ου δοκω A D Γ etc., It. Vulg., Pesh., Goth. version; wanting in ℵ B L X etc., a e, Syr. Sinait., Copt., Arm., Eth. version.—20. παντα τα διαταχθ. υμιν. οσα λεγω D; — παντα and αχρειοι wanting in Syr. Sinait.; — ὅ ℵ A B D etc.; οτι ο X Γ Δ etc., Textus rec.; — ωφειλομεν: οφειλομεν B^3 E G H etc.

Lc. 17:

7. But which of you having a servant ploughing, or feeding cattle, will say to him, when he is come from the field: Come at once and sit down to table:

8. and will not rather say to him: Make ready my supper, and gird yourself and serve me, whilst I eat and drink, and afterwards you shall eat and drink?

9. Does he thank that servant, for doing the things which he commanded him? [I think not.]

10. So you too, when you have done everything that is commanded you, say: We are unprofitable servants; we have done what it was our duty to do.

St. Luke records a short admonitory discourse delivered by our Lord to His disciples after the last Feast of the Dedication of the Temple, that is to say, during the last days of His sojourn in Perea. In this discourse, to the admonitions regarding anger and the forgiveness of our neighbor (Lc. 17, 1–4) He added the saying about faith being like a grain of mustard-seed (v. 5 *et seq.*), and thereon subjoined the present parable, as a warning against vain self-glorification on account of works which should be performed in the spirit of faith.

Christ takes the image from the daily life of a man of the people who has his fields ploughed and his cattle minded by a servant or slave. As this slave had to prepare the meals and to attend at table, the man evidently had no other servant.

The Holy Land is peculiarly adapted to tillage and the rearing of cattle, therefore the special mention of ploughing and herding is quite in keeping with the existing conditions. For the country west of the Jordan we should have to think of flocks of sheep or goats rather than of cattle or camels; but in Perea these last have to be taken into consideration as well.

By means of a rhetorical question the proposition, which is of universal application in life, is expressed: that every one, rightly, expects his servant to perform all his menial duties without any obligation of thanks arising on the master's part. When the servant returns tired and hungry from the fields or pastures, he must first provide his master's meal and wait on him; only when he has done this, can he think of rest and refreshment for himself (v. 7–9).

It is better to join the εὐθέως in v. 7 with παρελθών than with the preceding ἐρεῖ αὐτῷ, although this last connection is found in many of the original texts. Δειπνήσω does not describe the evening meal in the sense in which it is understood in these days, but (as we remarked before) the principal meal of the day which was taken towards evening, as distinct from the first light refection in the morning (ἀκράτισμα) and the midday meal (ἄριστον). Φάγεσαι and πίεσαι are new forms of the Hellenic vulgar tongue for φάγῃ and πίῃ which do not occur in the New Testament.

Verse 9 in the Sinai-Syriac version of the Gospel runs thus: "Allows this slave his soul to receive some satisfaction"; the meaning of these obscure words, according to Merx, would be: "Does he esteem himself highly for this," and according to Jülicher: "Does he regard himself as a benefactor?" Jülicher finds this (at first with "perhaps" and then without) "an emendation" of the Syriac, the motive of which is plain. "The servant is to be thrust into the foreground in the master's place because in verse 10 there is no question at all of a master;" and herein, "perhaps," is to be found "the last trace of a struggle which the ancient Church had to make for the truth of v. 9" (II, 13 *et seq.*). A glance at the critical edition of the Sinai Palimpsest of Bensley, Harris, and Burkett would easily have shown that the passage in the text (p. 200 b) is not quite legible. Nor does the Supplement, in "some pages of the four Gospels retranscribed" by Lewis, make any addition to this; while Mrs. Lewis proposes as a translation (p. 74): "Does that servant himself, perhaps, receive thanks?" Whereby the "emendation" and "the last trace of a struggle" of the ancient Church are reduced to a vanishing minimum.

On the other hand, Jülicher is more happy in the remark that "the τίς ἐξ ὑμῶν δοῦλον ἔχων (v. 7) (in which an ἐστιν is to be supplied) presupposes the possession of a servant just as little as Luke by τίς ἐξ ὑμων θέλων πύργον οἰκοδομῆσαι (14, 28) suggests the intention of building a tower, and not merely the capacity for judging what should happen in such a case" (II, 15). Such a capacity can all the less readily be denied to the "poor twelve," as before their call to the Apostolate some of them at least may have had one servant or dependent, perhaps more, at their command.

But that no thanks were due to the servant on the part of the master is simply in accord with the relations which existed formerly between both in everyday life. Our Lord had no occasion to express approval or disapproval of such, or to recommend a more ideal relationship.

From the maxim laid down by universal experience, Christ then drew a practical conclusion for the disciples by showing them what should be their sentiments towards God their Master: "Even so when you shall have done all the things that are commanded you, say: We are unprofitable servants; we have done that which it was our duty to do" (v. 18).

Here again we have an exhortation to that disposition which our Lord had so much at heart and which above all things was necessary to the disciples of a poor and humble Master, in contradistinction to the pride and boasting of the Pharisees with regard to their own works. They were to carry out their Master's mandates faithfully and diligently, and to co-operate with God's gifts and graces; but they must not allow themselves on that account to be led into a pride all too easily excited, or into vain self-glorification. The greater the work to which God called them, the more exalted their mission, all the more necessary would it be that this spirit of selfless surrender to God's Will should penetrate them through and through and should animate all their thoughts and actions. To do the will of the Father in humility of heart should be the aim and purpose of His disciples' whole life, as it had been the aim and purpose of His own. That is the oft-impressed lesson which the divine Master by means of this new parable would engrave deeply on the hearts of His followers.

The numerous difficulties which from ancient times have been found in the words of our Lord have in reality been rather imported into the text than actually grounded on it. Whether the omission of the πάντα and ἀχρεῖοι in the Syrus Sinaiticus is to be attributed to such supposed difficulties, we shall leave undecided. According to the sense, the former at least is found in this Syriac version, and it can scarcely be called a fault for A. S. Lewis to insert it expressly in the English translation of the Palimpsest. The erasure of the whole passage from the Gospel by Marcion is certainly to be attributed to these difficulties.

Particular exception has been taken, first, to the seeming denial of all reward to the fulfilment of the divine will, upon which, notwithstanding, Christ laid such special stress in Luke, 6, 23, 35, and secondly, to the describing of the disciples as δοῦλοι ἀχρεῖοι, the term used in the condemnation of the wicked, slothful servant to eternal punishment (Mt. 25, 30). Yet the fact that the disciples, as the servants of their divine Master, are not to boast of their works nor of the reward which these merit, and are not to pride themselves on their diligence and their fidelity, does not in the least destroy the anticipation of the divine Master's favorable verdict on His good servants. He accepts as truly meritorious their work which they, as in duty bound and in selfless devotion to His service, bring to Him as the tribute due to Him, and He rewards them with the consoling invitation: "Euge, serve bone et fidelis, . . . intra in gaudium Domini tui." Indeed, the parable contains at least a brief allusion to the reward in the words: "afterwards thou shalt eat and drink."

Nor is it true that the divine Master describes His servants as δοῦλοι ἀχρεῖοι. This is only to be on the servant's lips as an expression of humility. And this humility is but the truth, in the first place, according to the sense of the words themselves, because they have only done their bounden duty, and then (according to the usage of the Septuagint), also in the sense of poor, lowly, insignificant servants,[1] and finally in a perfectly justifiable sense, because God receives no profit from the service of man.

That the distinction between the *opera supererogatoria* and the *opera praecepta* can only be found "by a violent straining of the text" (Jülicher, II, 17) is an assertion only conceivable as coming from an exegetist wholly confused by his critical prejudices. Not merely the authority of Hermas (Pastor Sim. V, 2 *et seq.*), but also of the Apostle (1 Cor. 9, 16–19; 2 Cor. 11, 7–10, etc.) and of Christ Himself (Mt. 19, 21) renders this a sacred and evangelical distinction. He who includes in the διαταχθέντα and ὃ ὠφείλομεν ποιῆσαι all that the individual, of his free will,

[1] 3 Reg. 6, 22 for the Hebr. שִׁפְחָה; cf. Symmachus and Theodotion Is. 33, 9 and Theod. Ez. 17, 6, as well as LXX Epist. Jer. 17.

determines to undertake over and above what is committed "to him and what he is in duty bound" to perform, — he it is who strains the text. Cf. Origen in Ps. 118, 108 and Rom. 3, 12 (M. 12, 1610; 14, 933), to which Knabenbauer refers (Lc. p. 489).

This exhortation, which Christ primarily addressed to the Apostles, is, at the same time, of the greatest importance and practical significance for all the members of His kingdom. It is, indeed, a fresh reminder of that fundamental law of this kingdom so repeatedly expressed in the parables and which has its importance for us all, — the law of humility which all are to learn from the humble Heart of the divine Master.

This renewed admonition admits of application more especially to those who by their vocation and their position are chosen to co-operate with the Apostles and to assist them. When they have accomplished the beautiful and sublime duties of their calling and have corresponded with God's will, they must continue still to persevere in this humble disposition of unselfish devotion to His service, and must be ever prepared for fresh labor. There may be times when it will be extremely difficult to put this teaching into practice. When our condition seems to resemble that of the servant in the parable; when after long and severe labor in God's service, after faithful perseverance in apostolic trials, and struggles, and sufferings, instead of rest and refreshment, there come upon us only fresh burdens, fresh hardships, struggles, and trials of every kind; then it is, precisely, that we are to preserve in ourselves that spirit of self-forgetting surrender to God's will, even though the sacrifice may be hard and our poor human nature can but reluctantly submit. Well indeed shall it be for us if, in such hours, God has given us the opportunity and the grace by our sincere and humble "servi inutiles sumus" to come close to the heroism and generosity of the Saints!

That at His appointed time God will not fail to grane our wearied powers rest and refreshment, the example of tht servant in the parable to whom his master did not refuse

food and drink may serve to remind us. But it will be only strength for fresh labors and troubles that we shall receive, as long as we are here in God's service upon earth.

The general admonition applies also to all Christians; all have to preserve themselves in these same dispositions concerning the fulfilment of God's will, according to their position and their duties.

Cf. Salmeron, pp. 187–93.

XLIII. THE GOOD SAMARITAN

Luke, 10, 30–37

T. LUKE alone records the parable of the Good Samaritan as follows:

Lc. 10, 30–37:

30. Ὑπολαβὼν δὲ ὁ Ἰησοῦς εἶπεν· Ἄνθρωπός τις κατέβαινεν ἀπὸ Ἰερουσαλὴμ εἰς Ἰεριχὼ καὶ λῃσταῖς περιέπεσεν, οἳ καὶ ἐκδύσαντες αὐτὸν καὶ πληγὰς ἐπιθέντες ἀπῆλθον ἀφέντες ἡμιθανῆ.

31. Κατὰ συγκυρίαν δὲ ἱερεύς τις κατέβαινεν ἐν τῇ ὁδῷ ἐκείνῃ καὶ ἰδὼν αὐτὸν ἀντιπαρῆλθεν.

32. Ὁμοίως δὲ καὶ Λευίτης κατὰ τὸν τόπον ἐλθὼν καὶ ἰδὼν ἀντιπαρῆλθεν.

33. Σαμαρίτης δέ τις ὁδεύων ἦλθεν κατ' αὐτὸν καὶ ἰδὼν ἐσπλαγχνίσθη·

34. καὶ προσελθὼν κατέδησεν τὰ τραύματα αὐτοῦ ἐπιχέων ἔλαιον καὶ οἶνον· ἐπιβιβάσας δὲ αὐτὸν ἐπὶ τὸ ἴδιον κτῆνος ἤγαγεν αὐτὸν εἰς πανδοχεῖον καὶ ἐπεμελήθη αὐτοῦ.

Lc. 10, 30–37:

30. Suscipiens autem Jesus dixit: Homo quidam descendebat ab Jerusalem in Jericho et incidit in latrones; qui etiam despoliaverunt eum et plagis impositis abierunt semivivo relicto.

31. Accidit autem, ut sacerdos quidam descenderet eadem via, et viso illo praeterivit.

32. Similiter et levita, cum esset secus locum et videret eum, pertransiit.

33. Samaritanus autem quidam iter faciens venit secus eum et videns eum misericordia motus est;

34. et appropians alligavit vulnera eius, infundens oleum et vinum, et imponens illum in iumentum suum duxit in stabulum et curam eius egit.

35. Καὶ ἐπὶ τὴν αὔριον ἐκβαλὼν δύο δηνάρια ἔδωκεν τῷ πανδοχεῖ καὶ εἶπεν· Ἐπιμελήθητι αὐτοῦ, καὶ ὅ τι ἂν προσδαπανήσῃς, ἐγὼ ἐν τῷ ἐπανέρχεσθαί με ἀποδώσω σοι.

35. Et altera die protulit duos denarios et dedit stabulario et ait: Curam illius habe, et quodcumque supererogaveris, ego, cum rediero, reddam tibi.

36. Τίς τούτων τῶν τριῶν πλησίον δοκεῖ σοι γεγονέναι τοῦ ἐμπεσόντος εἰς τοὺς λῃστάς;

36. Quis horum trium videtur tibi proximus fuisse illi, qui incidit in latrones?

37. Ὁ δὲ εἶπεν· Ὁ ποιήσας τὸ ἔλεος μετ' αὐτοῦ. Εἶπεν δὲ αὐτῷ ὁ Ἰησοῦς· Πορεύου καὶ σὺ ποίει ὁμοίως.

37. At ille dixit: Qui fecit misericordiam in illum. Et ait illi Jesus: Vade et tu fac similiter.

V. 30. δε wanting in ℵ * B C* (perhaps), Syr. Curet. and Sinait., Pesh., Tisch., Nestle, etc.; — ειπεν: + αυτω D Γ, Syr. Curet. and Sinait., Pesh., etc.; — κατεβαινεν: καταβαινει C*; — ημιθανη (without τυγχ.) ℵ B D L etc., It., Vulg., Syr., Arm., Eth. vers.; + τυγχανοντα A C X etc., Copt. vers., Textus rec. — 31. κατα συγκυριαν: κατατυχα D; wanting in b c i l. — 32. The verse is wanting in ℵ* (on account of the Homoioteleuton); inserted by ℵ ; — Λευιτης (in B D Λευειτης): + γενομενος A C E etc.; — ελθων wanting in D etc.; — ιδων: + αυτον A D Γ etc., It., Vulg., and others (similarly v. 33). — 35. αυριον: + εξελθων A C Γ etc., q, Arm. vers., Textus rec.; — ειπεν: + αυτω ℵ A C etc., Pesh., Eth. vers., Textus rec. etc.; — 36. τις: + ουν A C X etc., Copt., Arm, Eth. vers., Pesh., Textus rec. — 37. αυτω wanting in D X.

Lc. 10:

30. And Jesus, answering, said: A certain man was going down from Jerusalem to Jericho, and he fell among robbers, who both stripped him and beat him, and went away, leaving him half dead.

31. And it chanced that a certain priest was going down the same way, and, seeing him, passed by.

32. In like manner also a Levite, coming to the place and seeing him, passed by on the other side.

33. But a certain Samaritan being on his journey, came by him, and, seeing him, was moved with compassion;

34. and going up to him, bound up his wounds, pouring in oil and wine: and setting him upon his own beast, brought him to an inn, and took care of him.

35. And the next day he took out two shillings, and gave them to the host, and said: Take care of him; and whatever you shall spend over and above, I, at my return, will repay to you.

36. Which of these three, in thy opinion, proved a neighbor to him that fell among the robbers?

37. But he said: He that shewed mercy to him. And Jesus said to him: Go, and do thou in like manner.

In the verses which precede it, the Evangelist gives us precise information concerning the occasion of this parable. A doctor of the Law, wishing to test our Lord, questioned Him regarding the way to eternal life. Our Lord referred him to the Law from which the Rabbi then quite correctly quoted the great Commandment of the Love of God and of one's neighbor as necessary for the attainment of eternal happiness, whereupon Christ replied: "Thou hast answered right: this do, and thou shalt live."

The Rabbi in self-vindication rejoined with the further question: "And who is my neighbor?" (v. 29). Then Jesus answered him with the present parable. With regard to the exact circumstances of time and place, no precise details are given; from the context, however, these may be determined with a fair amount of probability. Our Lord was journeying to Jerusalem for the Feast of Tabernacles which He was to celebrate for the last time; and, as the Samaritans refused to allow Him to pass through their country (Lc. 9, 53), He had taken the road through Perea. Probably He had recrossed the Jordan and perhaps was in or near Jericho when He proposed this similitude. For immediately afterwards, as they were proceeding along the road He stopped at the house of Martha and Mary at Bethany (Lc. 10, 38). The choice of the highroad from Jerusalem to Jericho as the scene of the occurrence described in the parable would be explained, if not altogether, at least in part by the fact that it was precisely in that locality that the instruction was given.

"A certain man was going down from Jerusalem to Jericho . . ." (v. 30 a). It is highly probable that the traveler was a Jew. Why he was traveling that road we are not told, whether he was returning from a pilgrimage or was going about his business or for some other reason. The expression "went down" (*κατέβαινεν*) is here used cor-

rectly, for Jerusalem is situated at a mean altitude of about 700–720 meters above the sea,[1] whilst Jericho is 250 meters below the level of the Mediterranean. The distance, as we remarked before, was 150 stadia or about six hours' journey. According to the accounts of pilgrims in ancient times, the distance was eighteen Roman miles (Itin. Burdig., ed. Geyer, p. 23, 21, etc.).

At the time of our Lord, the road led fairly down, as it does still, in a northeasterly direction. For the first part of the way from Jerusalem, however, the old Roman road ran more towards the north than does the present one which leads through Bethany to Jerusalem. It passed through *Aqabet eṣ-ṣuwân* over the heights of the Mount of Olives, and then skirting the neighborhood of the *Wâdi er-rawâbî* (*Wâdi rashîd*), ran further towards the east. Cf. J. P. van Kasteren in: *Zeitschr. d. d. Pal.-Vereins*, XIII (1890), 93–9.

On the way the unfortunate man fell into the hands of thieves who plundered him, stripped him of his clothes, and left him lying half dead on the road (v. 30). Just as at the present day, the country between Jerusalem and Jericho in the time of our Lord was very desolate. It formed part of the ancient "wilderness of Juda," and in the whole stretch of land between the well of Elisha near Jericho (*'Ain es Sulṭân*) and the so-called fountain of the Apostles (*'Ain el-ḥôḍ* or *Ḥôḍ el-'azarîye*) about one short hour's journey from Jerusalem, no water is to be found, nothing but arid defiles and rugged volcanic rocks.

Even in our Lord's time the whole district, according to Josephus, was, with the exception of the small fertile oasis of Jericho, "waste and stony" (ἔρημον καὶ πετρώδες, Bell. IV, 8, 3 n. 474).

Besides these natural features of the district, two other circumstances contributed to make it in all ages the rendezvous of robber bands. On one side, the highroad which connected the capital with the valley of the Jordan and the countries east of that river offered manifold opportunities for the acquisition of rich booty, frequented as it was by numerous pilgrims and travelers. On the other side, stretching to the very borders

[1] The southeast portion of the ancient city was 630 m., the northwest part, 780 m., the Temple square 743, and the upper city, 776 m.

of this district, lay the territory of the restless, nomadic Bedouin tribes; and the words which the angel of the Lord spoke to Hagar of their ancestor Ishmael applies to those wild sons of the desert, even at the present day: "He shall be a wild man: his hand will be against all men, and all men's hands against him" (Gen. 16, 12). On their swift steeds they burst like a sudden storm on pilgrims and travelers, and then vanish into the safe hiding places of their inaccessible wilds whither it is impossible to track them.

It is well-known that even in these days, as a rule, no one goes down from Jerusalem to Jericho without an armed escort and that it is but seldom any one escapes with impunity who attempts to do without the guard of a Bedouin soldier approved by the Government, the authorities, in fact, requiring travelers to provide themselves with such an escort. Instances of sudden attacks by robbers in this locality have become so frequent of late years that it is unnecessary to single out isolated cases. For ancient times, compare St. Jerome in Jer. 3, 2; epist. 108 (Epitaphium Paulae) n. 12 (M. 24, 726 *et seq.*; 22, 887, etc.).

The description given by St. Jerome in the last passage of the epist. 108, 12 of the acclivity of Adommim, about midway between Jerusalem and Jericho (Jos. 15, 7; 18, 18, Hebr. 17), as the *locus sanguinum*, "quia multus in eo sanguis crebris latronum fundebatur incursibus," also gave rise to the name of *Qala'at ed-dam*, "castle of blood," or *Tel-'at ed-dam*, "hill of blood," which the people give to the old castle of the Crusaders, Chastel Rouge, halfway on the road to Jericho (near *Chân Hatrûr*). Indeed, in the fourth century a military outpost was stationed there for the protection of travelers, as the same holy Doctor of the Church expressly mentions in the translation of the Onomasticon: "Adommim . . . latine autem appellari potest adscensus ruforum sive rubrantium, propter sanguinem, qui illic crebro a latronibus funditur . . ., ubi et castellum militum situm est ob auxilia viatorum. Huius cruenti et sanguinarii loci Dominus quoque in parabola descendentis Jerichum de Jerosolyma recordatur" (Onomasticon, ed. E. Klostermann [Leipzig 1904], p. 25, 9 *et seq.*). The reason, however, for naming this old citadel Chastel Rouge, or "red citadel," and also the neighboring old khan, the "red khan," is probably to be sought for in the red color of the stone. Cf. G. A. Smith, "The Historical Geography of the Holy Land[7]" (London, 1897), p. 265.

The highway robbers treated the poor man in the usual manner of their kind. We are not told expressly that they first took from him all that he had, but it is obvious and must be assumed from the ἐκδύσαντες αὐτόν. This saying in itself does not mean plundering, but the taking off clothes.

The Bedouin hordes of that locality treat their victims at the present day similarly. In addition, they beat the traveler of our parable until he was half dead, and left him lying helpless in that miserable state. What caused them thus to illtreat the man is not said. They may have done so in their savage wantonness, or perhaps they were angry at the smallness of the booty, or resistance on the part of the victim.

Καί before ἐκδύσαντες is best translated by "and also," as in the Vulgate "etiam," and referred to the previous robbery of his property, although this is not expressly mentioned. Jülicher explains it as meaning "nevertheless," "who nevertheless acted towards him according to the way of thieves" (II, 587). But the ἐκδύειν can scarcely be put down offhand as according to the manner of thieves, and is to be accentuated by the καί, as something special. The reference to Phil. 3, 20 and 4, 10, does not make Professor Jülicher's explanation any the more likely to be correct. Others connect καί with the second καί before πληγάς in the sense of "as well as."

In the second scene of the parable Christ brings before us a new image. A priest and a Levite, one after the other, pass by the same road. Perhaps, the time of their service in the Temple having expired, they were returning home. It was "by chance" (κατὰ συγκυρίαν), as it is usually expressed in ordinary language, a coincidence, however, which was not fortuitous. Συγκυρία does not occur elsewhere in the New Testament, nor in the Septuagint, but we find it certainly in Symmachus, 1 Reg. 6, 9. The verb συγκυρεῖν (as a participle) is used in the Septuagint for four different Hebrew terms. Our substantive describes the accidental conjunction of events; therefore, κατὰ συγκυρίαν signifies "by chance" or, as the Vulgate renders it, *accidit ut.*

Christ depicts the behavior of the priest as well as of the Levite almost in the same brief but significant words; one after the other they passed close by, saw the poor unfortunate man lying in his blood, and went on their way (v. 31). Surely, not unintentionally does our Lord refrain from adding one word of blame or condemnation to the simple

statement of the facts. The more briefly and concisely the incidents themselves are related, the more effectively must the lesson which they contain show forth to every one against a dark background of selfishness.

That a priest who had to offer to the Lord the sacrifice prescribed by the Law and to expound the teachings and prescriptions of this same Law should be expressly mentioned together with an inferior minister of the Altar who was also bound in an especial manner to observe the Law must have made all the greater impression and imprinted the lesson intended all the more deeply. By the double preposition in the saying ἀντιπαρῆλθεν, "passed by (παρά) on the other side," the heartlessness of those who ignored the sufferer who lay before their eyes (ἀντί) is still more distinctly pointed out.

In the most striking contrast to the darkness of this second picture there now follows the third scene: "But a certain Samaritan being on his journey, came by him" (v. 33, 36). The stranger is thus designated at the beginning of the sentence with emphasis as one of those so hated and despised by the Jews. He was journeying along the road, probably traveling on some business.

Whether he was going up to Jerusalem or down from that city to the Jordan, is not mentioned, although from the words ἦλθεν κατ' αὐτόν the last named seems more probable, according to the usual meaning of κατά. Because there is mention in verse 35 of a prospective homeward journey, it does not follow that the man was now on his way to Jerusalem, as Jülicher insists (II, 592). For if, according to this hypothesis, he were going to Jerusalem from Samaria by the circuitous route through Jericho, he could just as well in the opposite case make the return journey by way of Jerusalem and Jericho. It would even seem that in the ἐπανέρχεσθαι (v. 35) by the going up (ἀνά) the return journey to Jerusalem is clearly expressed. The whole question, however, is but of minor importance.

The great dislike of the Jews to the Samaritans is sufficiently well-known from the Scriptures and from history.[1]

[1] Cf. 4 Reg. 17, 24–41; Esd. 4, 1 *et seq.*; Neh. 4, 1 *et seq.*; Eccli. 50, 27 *et seq.*; Jer. 41, 5 *et seq.*; Joh. 4, 9.

The man saw the unfortunate traveler and was moved with compassion (v. 33). Contrasted with the description of the behavior of the priest and the Levite, these first words are full of meaning. Concerning them we are told that they "seeing him, passed by"; but of the Samaritan it is said that he, "seeing him, was moved with compassion."

Then we are told how he manifested this compassion in a practical manner, and no less than seven proofs of this are quoted in succession. Here again, our divine Lord lets things speak for themselves. He simply states the facts without making any reflections thereon.

First and most naturally, the stranger went up to the wounded man; even though this would be presumed necessarily from what follows, still the special mention of this προσελθών has its justification and its significance in contradistinction to the twice mentioned ἀντιπαρῆλθεν. He then bound up the injured man's wounds, and not content with merely doing this, he poured into them oil and wine.

Καταδεῖν is only found here in the New Testament, but it occurs repeatedly in the Septuagint (in conjunction with τραῦμα, Eccli. 27, 21; and with τὸ συντετριμμένον, Ez. 34, 4, 16, etc.). It is described as a technical medical term, but having regard to the usage of the Septuagint, it cannot be said to prove much concerning St. Luke as "the physician."

The Samaritan probably took oil and wine with him as provisions for his journey. For in ancient times, just as at the present day, the Oriental liked to moisten his dry bread with some olive oil (cf. Gen. 28, 18); and before the time of the false prophet of Mecca wine also formed part of the Oriental's daily fare. But even modern Orientals know right well that oil and wine are particularly beneficial in the treatment of wounds. In his very interesting book on Egypt, the missionary Michel Jullien relates a beautiful example which throws light on this detail in the parable. A Franciscan Father happened to be traveling on this very road between Jerusalem and Jericho, escorted by a Bedouin. At a halting place, the son of the desert in dismounting hurt his leg with the heavy iron stirrup, and blood flowed. "Have you any wine?" he inquired of the Father, and when the latter gave him some from his store of provisions, he took his little flask of olive oil and poured the wine into it; he then shook the mixture and washed the wound with it,

and having rolled a piece of linen round his leg, remounted his horse in the best of spirits.

M. Jullien remarks that this mixture of oil and wine is known to our physicians also, under the name of "Samaritan's balsam" and is used for painful wounds on account of the emollient effect of the oil, which relieves the tension, and the cleansing, astringent properties of the wine.

That the ancients also valued this mixture of oil and wine as a remedy for healing wounds is shown in the numerous passages in the classics and in the Talmudists quoted by Wettstein (I, 723) and Lightfoot (II, 524). Cf. Theophrast., Hist. pl. IX, 11, 1; Plin. XXIX, 2, 9 n. 30; Columella, VII, 5; tract. Schabbath f. 134 a; Jerus. Berakhoth 3 a, etc.

Hence it is quite unnecessary and utterly futile for Professor Jülicher to indulge in various conjectures with a view to finding out the "original" version of this incident in the parable. "The wine, in case of necessity, might be used instead of honey, which was more highly esteemed by physicians (S. Clem. Alex. eclog. 31). According to the view taken by the Fathers of the Church, Luke had in mind a mixture of oil and wine which is recommended as a drink in cases of poisoning. It may have been originally a question of anointing the wounds with oil, and of pouring wine into the mouth of the unconscious man who was by this means somewhat revived" (II, 590).

That the Fathers of the Church were not thinking of a mixture to be taken is clear; they were, in fact, somewhat better acquainted with the customs of the East and with ancient medical science than are most of our present-day Bible critics. They had no reason or motive for wishing to change in any way the distinct and simple words of the Evangelist.

By the oil, ἔλαιον, the usual olive-oil is to be understood. Amongst the Arabs of the present day another kind of oil is held in high esteem as a remedy for wounds, the wrongly named "Zaccheus oil" (instead of *Zaqqûm*-oil) or "balm of Gilead," and is sold to the pilgrims. It is pressed from the fruit, somewhat like an acorn or nut, of the *Zaqqûm*-tree (*Balanites aegyptiaca* Delile) which in Palestine is only found in the country near the Dead Sea and Jericho. In ancient times, judging from the numerous discoveries in tombs, this tree must have been very well-known to the Egyptians. The great fame of the sap of the Zaqqûm for its healing properties, and also the vicinity of Jericho, render the supposition that this balsam was the oil used by the Samaritan not altogether unfounded, although the nature of the subject does not admit of any positive proof being adduced. Cf. my "Streifzüge durch die bibl. Flora," pp. 149–52, and the literature given there, especially the monograph by J. F. de Pré, "De balsamo evangelico samaritano." Erfordiae, 1733.

After having rendered first aid to the wounded man, which included clothing the poor fellow as well, perhaps with his cloak, the worthy man set the unhappy traveler on his own horse and led him to the inn where he bestowed further care upon him (v. 34 b). Here again, in three admirable touches we have the Samaritan's practical compassion sketched to the life.

Ἐπιβιβάζειν does not mean merely "to make mount," as Stockmeyer insists (p. 238), but also "to place upon," so that we need not assume that the wounded man could mount the horse himself; cf. 2 Reg. 6, 3 LXX (ἐπεβίβασεν τὴν κιβωτὸν κυρίου ἐφ' ἅμαξαν, "they laid the ark of God upon a new cart)." Jülicher rightly points this out (II, 590).

Κτῆνος, like the Latin *iumentum*, is the term for animals in general, especially for such as are used for riding or carrying burdens. The circumstances here only admit of its being used to designate a horse, mule, or ass, but nothing in the text would appear to warrant a decision in favor of any one of these in particular. As a rule, a horse is taken for riding; but when loads have to be carried it is more a question of mules or asses, for instance, if the Samaritan were traveling with supplies of merchandise. Similarly, as in Matthew, 22, 5, we need lay no special stress here on ἴδιον; according to later usage it stands for αὐτοῦ as the unaccented possessive. In the ἤγαγεν, *duxit*, it is not necessarily presumed that he himself on foot led the animal by the bridle; it may mean simply, "he brought him to the inn."

Owing to the extremely conservative characteristics of the East in such matters, we may represent to ourselves this inn, πανδοχεῖον,[1] as being quite similar to the modern khan on the great highroads of commerce. Notwithstanding that Jülicher emphatically comments "not merely a caravansary, but a guesthouse" (*ibid.*), the two are not so dissociated in the East as he appears to assume. The khan is intended to serve as a refuge for travelers and to afford them shelter for the night, "admitting all," corresponding to the etymology of the Greek word (from πᾶν—and δέχεσθαι). The ordinary Oriental traveler expects nothing more in a "guesthouse"; for as a rule he has provided himself with bread, oil, and wine, as was the case with the Samaritan, at least with regard to the two last named necessaries. He wants neither room nor bed, content with a place in the covered portico which surrounds the inner court of the khan. There he spreads out his "abaya" (woolen cloak) in which he wraps himself and thus passes the night con-

[1] Or πανδοκεῖον, πανδοκίον, as Tischendorf reads the text; cf. Stephanus, Thesaurus *s. v.*; Vulg. *stabulum*.

tentedly, whilst his faithful steed finds a place near him in the open courtyard.

On the greater highroads, where exceptional traffic prevails, in case of need a "landlord" can supply all that is wanted in the way of food, according to the simple wants of the Oriental and his unpretentious mode of cookery. Thus the "caravansary" is also "a guesthouse," and no more is needed to explain the further action of the Samaritan.

The modern *Chân el-Ḥatrûr*, already alluded to, midway on the road to Jericho, is pointed out to pilgrims as occupying the site of this inn. Brother Liévin[1] calls it *Chân el-Ahmar*, and the old inn situated south of the highroad *Chân el-Ḥatrûr*, probably owing to an interchange of names. The accounts of the ancient pilgrims make no mention of the tradition regarding this inn, and even if we could establish the assumption underlying it that the incident related in the parable is a true one, still the identity of this spot as the scene of the occurrence cannot be proved. All that can be adduced in favor of the assumption is that the nature of the locality, the nearness of the highroad, and the situation halfway between Jerusalem and Jericho render it probable that throughout the centuries an inn stood there; and also that St. Jerome makes mention of a military post being erected here for the protection of travelers, and that he lays the scene of the sudden attack related in the parable in this neighborhood (Onomasticon *ibid.*).

That evening in the inn the Samaritan carefully looked to the wants of his patient, readjusted the bandages on his wounds, procured a bed for him, and brought him food and drink. But the next morning he was obliged to continue his journey. And now he consummated his work of charity in the most perfect manner by providing the convalescent with lodging and attendance for the following days. He took two denarii and gave them to the landlord, with the charge: "Take care of him; and whatsoever you shall spend over and above, I, at my return, will repay to you" (v. 35).

As we learned in the parable of the Laborers in the Vineyard, a denarius was the usual day's pay of a laborer. Although not a big sum, still it is more than sufficient for the day's maintenance of one person. An Arab on whose word I could rely once assured me that the cost of his usual living would scarcely amount to three pence a day for himself alone. As we may assume that similar frugality was ob-

[1] "Guide Indicateur de la Terre-Sainte," II, 310.

served amongst the Orientals in ancient times outside the towns, the two denarii would certainly cover the expenses of the next two days at least. By that time the injured man would have quite recovered.

But, if his illness should last longer or more money be required, the sick man must still want for nothing, nor should the landlord be at any loss. On his return journey the generous, unselfish stranger would pay for everything.

Thus the parable concludes in the most beautiful and fitting manner. Christ is silent regarding any succeeding incidents, as these could not belong to the lesson which He would here illustrate.

To the beautiful example which He had related our Lord then subjoined the question by which He would point out to the learned in the Law and to all His hearers the important lesson of the similitude: "Which of these three, in thy opinion, proved himself a neighbor to him that fell among the robbers?" (v. 36). He thus falls back upon the question which had given occasion to the parable: "Who is my neighbor?" (v. 29).

After an example so vividly and touchingly illustrated, there could not be a moment's hesitation as to the answer to our Lord's final question. However disagreeable the Jewish doctor of the Law might find it to praise a Samaritan or to learn anything from him, he had to bear witness to the truth and to acknowledge that not the priest, nor yet the Levite, but this stranger from Samaria had proved himself the neighbor of the poor unfortunate man. And Christ confirmed his answer by the exhortation to practical imitation of the Samaritan's splendid example in the fulfilment of the law of charity: "Go, and do thou in like manner" (v. 37).

Πλησίον was originally an adverb, *near*. But, as a rule, it is used with the article (yet here in v. 29 and 36 without it) ὁ πλησίον, very frequently in the various Greek translations of the Old Testament for several Hebrew terms in the sense of "companion" or "fellow-countrymen." It occurs about 125 times in the Septuagint for רֵעַ or kindred words, "companion, friend," ten times for עֲמִית, *fellow-countryman*, twice, or according to Codex A, five times for אָח, *brother*. It

is used fourteen times in the New Testament and in many codices, and it occurs in three other passages, amongst them eight or nine times as a quotation from Leviticus, 19, 18, or in connection with this passage.

What the term really means we are taught by Christ in this parable.

Clear and intelligible as seems the lesson contained in Christ's teaching, it has yet occasioned many difficulties. For the better comprehension of our Lord's fundamental idea, we must consider, in the first place, what the Law, according to the ancient Jewish interpretation, taught concerning the love of one's neighbor.

As a result of the idea, justifiable in itself, that God had separated the people of Israel from all the nations of the earth and had sanctified them, the Pharisees, who in their proud self-righteousness "held aloof" from all the others, concluded from this exceptional position of Israel that the words of the Law concerning the love of one's neighbor had reference solely to those of their own nation. According to their teaching, none but Jews had any claim to be regarded as "neighbors." These views we have to consider as prevailing amongst the Jews at the time of our Lord.

Whatever modern Jewish authors have to allege against this fact can in no wise affect its truth. The two principal passages in the Talmud ('Aboda Zara, f. 26 a and Baba Mesi'a, f. 32 b; s. Edersheim, II, 237) on this question are explicit enough. In the first, it is explained that idolaters are not to be saved from impending danger, whilst teachers of error and apostates are even to be led into danger. In the second passage the meaning of the ordinance Ex. 23, 5 is discussed, and it is decided that the load must not be removed from an animal which has fallen, unless it belongs to an Israelite, except in the case where not doing so might cause enmity. The "ass of thine enemy" means therefore the same as the "ass of one of thine enemies amongst the Jews," not amongst the heathens.

The Hebrew terms quoted, for which ὁ πλησίον is used in the Greek Bible, might, as Maldonatus remarks, afford reason for these narrow-minded conceptions. Not merely "brother" and "fellow-countryman," but also "companion, friend" might be easily understood in the restricted, Jewish sense.

Without wronging the νομικός, whose question gave occasion for the parable, we may perhaps assume that he held

the prevailing views, but that he very much wished to have an answer from the famous Rabbi of Nazareth on the much disputed question: "Who is my neighbor?" — more, doubtless, in the interests of theory than of practice.

The construction which Professor Jülicher puts upon the question: "And who is my neighbor who could bring the very same complaint of non-observance on my part of the commandment in Lev. 19, 18," and the "reserved half" which this question supposes: "I have to that degree truly loved God," have no solid basis in the text to rest upon.

From the contrast which it affords us to the narrow-minded Jewish views concerning the love of one's neighbor, we now can better understand the full significance of the lesson contained in the parable. By the example of the merciful Samaritan who showed such generous and unselfish charity to the helpless stranger in the country of the Jews, our divine Saviour would not so much give in words a formal reply to the question of the doctor who was learned in the Law and at the same time to all those present, as rather set before every one clearly and plainly in the image a true conception of the meaning of "neighbor," and at the same time move hearts to practise true love of their neighbor in imitation of this example.

The Samaritan permitted no consideration of family, friendship, or nationality to influence him in his work of charity. It was enough for him that the unhappy man lying there on the road needed his help; he was at once ready to perform for him every service of generous beneficence. Thus, his example was well adapted to illustrate for every one the right answer to the question proposed. "Not alone thy fellow-countrymen and friends, but every man, is thy neighbor."

If the man who had fallen into the hands of the robbers was, as we are right in assuming, a Jew, then this answer was still plainer to every one. For if an enemy fulfilled the duty of loving his neighbor as this Samaritan did in the case of the Israelite, and if all were forced by their natural

sense of kindness to recognize and to praise his action, then there could be no human being to whom the term "neighbor" did not apply.

But it has been often asked, particularly in ancient times: If our Lord wanted to teach this lesson, why did He, instead of answering the question of the one learned in the Law, "And who is my neighbour?" reply by putting the same question in a reversed form. The learned doctor asks: Whom should I love as my neighbor? and our Lord shows him the person who acted well the part of a neighbor. "No quibbles," says Jülicher, "can explain away the incongruity of verses 29 and 36. . . . Strictly speaking, the definition of πλησίον, according to the narrative, would be: Thy πλησίον is he who shows thee love, and such a one might happen to be a Samaritan." But as he does not wish to attribute to Jesus such "a sorry standpoint" or such "a reactionary movement against the teaching of the Jewish schools," he sees no other way of explaining the faulty "logic of the discourse" than this: the narrative in vv. 30–35 has been taken by Luke from another sequence and interpolated here. A good example of the methods dear to the modern amenders of the Gospel!

But, if we examine the "incongruity" and the "faulty logic of the discourse" a little more closely, we shall soon find that the difficulty is more apparent than real. In the first place, St. Augustine rightly remarks: "Proximi nomen est *ad aliquid* nec quisquam esse proximus nisi proximo potest" (De doctr. christ. I, 30 n. 31. M. 34, 31). In such correlative conceptions the meaning of one is of itself made clear by the other. Thus when Christ shows how the Samaritan fulfilled his duty towards a man who was a perfect stranger to him and perhaps one of his enemies, it follows therefrom, of itself, that in the conception of "neighbor" such a one is included, and hence all men universally, "ut videlicet eum esse proximum intellegamus, cui vel exhibendum est officium misericordiae, si indiget, vel exhibendum esset, si indigeret" (St. Aug. *loc. cit.*).

Moreover, the reason why our Lord would connect His lesson with the Samaritan, and not with the unhappy Jew who had fallen among thieves, is as clear as daylight: "Voluit legisperitum ita convincere, ut exempli evidentia confiteri cogeretur, non esse proximum aut genere aut amicitia aut ulla alia necessitudine definiendum . . . Judaeus, qui nihil egerat, unde se proximum esse declararet, non ostenderat esse se proximum. Samaritanus vero ita ostenderat, ut ne ipse quidem legisperitus, quamvis cavillator, negare posset" (Maldonat. *ad loc.*).

Thus, the "changing of the πλησίον = diligendus, v. 29, into the πλησίον = diligens, v. 30–37 a," which Jülicher finds so inexplicable, no

longer seems strange, at least to those who do not want to assume the role of faultfinders, and to seize any excuse for a fling at the Evangelist. Jülicher's further observations on the genuine "points" of the parable are just as arbitrary and as wholly erroneous as his hypothesis of interpolation here from another sequence.

The fundamental idea indicated — that each man is to be regarded as neighbor to the other — is so accentuated in the similitude that the individual features are only of significance for the explanation in as far as they place before us vividly the practical, unselfish, and self-sacrificing exercise of the love of one's neighbor in a concrete case. For the rest, these details are useful only for the application, not for the literal explanation.

With regard to the description of the Samaritan as the neighbor of the unfortunate man, the objection has been raised that according to the text of the Evangelist, the priest and the Levite were not to be considered neighbors of the plundered man. Such an objection can only result from an extreme readiness to find fault. Jülicher seeks to support his new exposition with an argument from this source. However, the answer is obvious which Maldonatus gives briefly in these words: "Erant illi quidem proximi, sed non se gesserant ut proximi; alter et erat et se ut proximum gesserat, quamvis minus proximus esse videretur" (p 220 F).

The question whether the incident was real or fictitious has been discussed often, and answered in various ways. Jülicher considers that the person who would regard this as a true story must be very ingenuous, and he thinks it extremely improbable that such a person could be found. As proof, the observation suffices him, "where did the almost lifeless man learn all the details narrated?" (II, 595). As this proof very nearly outsteps the limits of ingenuousness, it is not surprising that many exegetists have not been conscious of the "utter improbability," and have considered it quite credible that the incident narrated really occurred. Schanz's view is cautiously guarded. "In any case the narrative is a parable, and therefore need not *necessarily* be based upon an actual event" (Lc. p. 312). In the same way, we may recognize the possibility of the story being a recorded and actual occurrence without being able to give positive proof that this is so.

It most directly results from the fundamental idea of the parable that the words with which Christ concluded his instruction apply to all the Faithful: "Go, and do thou

in like manner!" They are an exhortation to the practical exercise of charity towards all mankind, and more especially towards those who need our assistance. This exercise of charity is to correspond to the model which Christ sets before us in the good Samaritan. Our charity, like that of this noble-hearted man, is not to be governed by considerations of kinship, or friendship, or other extrinsic relations, and must be characterized likewise by self-sacrifice, unselfishness, and generosity. In detail, this lesson of the parable admits of special application to all the works of Christian charity which has manifested itself so splendidly in all ages, and not least in our own days, in the Catholic Church. The wonderful description of magnanimous beneficence which the divine Teacher illustrates for us so peerlessly in the most resplendent colors is in truth a sublime eulogy of that charity which sprang from the most merciful Heart of Jesus and took deep root in the garden of His planting wherein it has developed into a mighty tree, a tree whose fragrant blossoms and delicious fruit afford refreshment and consolation to all the suffering children of Adam in their manifold spiritual and temporal necessities.

According to the unanimous interpretation of the Fathers of the Church, we may furthermore apply the whole parable, in a mystical sense, also to Christ and the Redemption of the human race.

In the beginning of the third century we have proof of this application, for Origen relates concerning a presbyter: "Aiebat quidam de presbyteris volens parabolam interpretari, hominem qui descendit esse Adam, Jerusalem paradisum, Jericho mundum, latrones contrarias fortitudines, sacerdotem legem, Levitem prophetas, Samaritem Christum, vulnera vero inoboedientiam, animal corpus Domini, pandochium id est stabulum quod universos volentes introire suscipiat, Ecclesiam interpretari; porro duos denarios Patrem et Filium intellegi, stabularium Ecclesiae praesidem, cui dispensatio credita est; de eo vero quod Samarites reversurum se esse promittit, secundum Salvatoris figurabat adventum. Haec cum rationabiliter pulchreque dicantur, non est tamen existimandum, quod ad omnem hominem pertineant" (Hom. 35 in Lc. M. 13, 1886 C f; cf. Prologus in Cant. *idem*, 69 D f).

With scant variation we find the same conception of the parable in most of the other Fathers of the Church. Cfr. S. Cyrillus Al. *in loc.* M. 72, 681 B *et sub nom.* Titi Bostrens. (in Cramer, Catena II, 87–89); Theophylactus, Euthymius (*loc. cit.* M. 123, 848 *et seq.*; 129, 965 *et seq.*); S. Ambrosius (*loc. cit.* and De paenit. I, 11. Corp. Script. Eccl. Lat. 32, 4, 311–6 or M. 15, 1806 *et seq.*; 16, 482 B); S. Augustinus, Quaest. Evang. II, 19 (M. 35, 1340 *et seq.*); S. Isidorus Hisp., Alleg. Script. S. n. 204–206 (M. 83, 124; *idem* in B. Rhaban. Maur. De Univ. IV, 1. M. 111, 80); S. Beda (*loc. cit.* M. 92, 468–70). This application is therefore proposed both by ancient and modern commentators; at the same time, in the opinion of the majority it is not to be accepted as the primary exposition of the parable, nor as being unquestionably a meaning which Christ intended it should have. With wise reserve, after he has finished the literal explanation, Maldonatus remarks (p. 222 A): "Hic totius parabolae sensus est litteralis. Utrum praeterea sit sensus aliquis mysticus, non affirmaverim negarimve; sed quia omnes veteres Patres id tradiderunt magno consensu, est valde probabile, non solum allegoriam, in qua non omnes utique convenissent, sed mysterium etiam esse, quod Deus omnium mentibus instillaverit."

Naturally, there is no question of reserve with Professor Jülicher in his opinion of this mystical application of the parable to the work of the Redemption: "The result of the allegorizing is pure nonsense. If Jesus by the Samaritan alluded to himself and depicted in the whole piece the process of Redemption, then his exhortation to the learned doctor would mean: Do thou practise the work of Redemption as I do, obviously an absurd conclusion; and taking v. 36 as answer to the question in v. 29, he would proclaim himself as 'neighbor' in place of the Law and the Prophets — truly a strange definition of the Commandment to love one's neighbor" (II, 597). The Professor has not reflected that by these remarks he was attributing to the majority of the defenders of "allegorizing" opinions which would have been completely disowned by writers who were perfectly capable of distinguishing between the strict meaning, as intended by Christ, and a purely mystical application of the parable, and that thus his own eagerness to assail results in "pure nonsense."

In close relation to this mystical application of the parable to the work of Redemption are various others bearing on works for the salvation of souls, and the conversion of sinners.

Thus, St. John Chrysostom applies very beautifully the example of the Samaritan to solicitude for our erring and mistaken brethren. St. Gregory the Great sees in the mixture of oil and wine a reference to a

combination of mildness and severity in the direction of others: "Hinc est quod semivivi illius vulneribus, qui a Samaritano in stabulum ductus est, et vinum adhibetur et oleum, ut per vinum mordeantur vulnera, per oleum foveantur, quatenus unusquisque qui sanandis vulneribus praeest, in vino morsum districtionis adhibeat, in oleo mollitiem pietatis, per vinum mundentur putrida, per oleum sananda foveantur. Miscenda est ergo lenitas cum severitate faciendumque quoddam ex utraque temperamentum, ut neque multa asperitate exulcerentur subditi neque nimia benignitate solvantur" (Moral. XX, 5, 14. M. 76, 143 C, D; similarly Reg. Past. II, 6. M. 77, 38 A, B).

Many other applications of the whole simile, or of individual parts, are to be found in the Fathers of the Church and the later homilists, especially in reference to the liturgy of the Church, in which the verses 23–27 of the tenth chapter of St. Luke find place as the Gospel for the twelfth Sunday after Pentecost. We also find the parable on the Feasts of St. Gallicanus and of St. Peter Claver, the apostle of the negroes (25 June and 9 September pro aliquibus locis). As the lesson for the third nocturn on the aforesaid Sunday, a portion of St. Bede's commentary on St. Luke; on 25 June, a portion of St. Gregory of Nazianzen's sixteenth discourse, and on the 9 September, a portion from St. John Chrysostom's eighth homily, Adversus Judaeos, are prescribed.

For the older homilists: cf. S. Eligius Noviom., Hom. 9 (M. 87, 627 *et seq.*); Smaragdus Abb., Collect. in Epist. et Evang., Hebd. 14 p. Pent. (M. 102, 445–8); B. Rhabanus Maurus, Hom. in Epist. et Evang., h. 159 (Hebd. 14 p. Pent.) (M. 110, 448–51); Ven. Godefridus Abb. Admont., Hom. domin. 80, 81 (Dom. 13 p. Pent.) (M. 174, 564–75); S. Thom. Aq., Serm. domin. 113 (ed. Hurter, pp. 229–32).

Both in its literal and mystical sense the parable affords excellent matter for preaching and meditation. The following points amongst others may be of use:

I. Christian Charity

I. *The example in the parable.*
   1. The neighbor needing assistance.
   2. The behavior of the priest and of the Levite.
   3. The Samaritan's work of charity.

II. *Christ's teaching concerning the love of our neighbor.*
   1. He requires all His disciples to practise this love.
   2. He points out its qualities: It must be displayed towards every one without exception; it must be unselfish, practical, and self-sacrificing.
   3. He Himself gives us the most sublime example of this love.

III. *The triumph of Christian charity in the history of the Church.*
   1. The Church teaches the true principles of Christian charity.
   2. In all ages and in all countries her Saints have given heroic example of Christian charity.

II. Christ the Good Samaritan

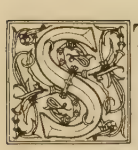
I. *The sinner's sad condition.*
   1. Cause:
      (*a*) *Descendit ab Jerusalem in Jericho:* away from God, to the world and its spirit.
      (*b*) *incidit in latrones:* like the thieves, the devil and his accomplices lie in wait on the road.
   2. Results:
      (*a*) *spoliaverunt eum:* loss of grace.
      (*b*) *plagis impositis:* darkening of the understanding, weakening of the will to do good, strengthening of the inclination to evil.
      (*c*) *semivivo relicto:* the soul is dead to the supernatural life.

II. *The compassionate love of the divine Samaritan.*
   1. Out of compassionate love Christ became man to redeem sinners.

2. In His life, His teaching, and His death on the Cross, He has prepared the remedies for the wounds of sin.
3. He has committed to His Church and her ministers the care of sinners.

XLIV. THE UNJUST STEWARD

Luke, 16, 1–9

 T. LUKE records the parable of the Unjust Steward as follows:

Lc. 16, 1–9:

1. Ἔλεγεν δὲ καὶ πρὸς τοὺς μαθητάς· Ἄνθρωπός τις ἦν πλούσιος, ὃς εἶχεν οἰκονόμον, καὶ οὗτος διεβλήθη αὐτῷ ὡς διασκορπίζων τὰ ὑπάρχοντα αὐτοῦ.

2. Καὶ φωνήσας αὐτὸν εἶπεν αὐτῷ· Τί τοῦτο ἀκούω περὶ σοῦ; Ἀπόδος τὸν λόγον τῆς οἰκονομίας σου· οὐ γὰρ δύνῃ ἔτι οἰκονομεῖν.

3. Εἶπεν δὲ ἐν ἑαυτῷ ὁ οἰκονόμος· Τί ποιήσω, ὅτι ὁ κύριός μου ἀφαιρεῖται τὴν οἰκονομίαν ἀπ' ἐμοῦ; Σκάπτειν οὐκ ἰσχύω, ἐπαιτεῖν αἰσχύνομαι.

4. Ἔγνων, τί ποιήσω, ἵνα, ὅταν μετασταθῶ ἐκ τῆς οἰκονομίας, δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν.

5. Καὶ προσκαλεσάμενος ἕνα ἕκαστον τῶν χρεοφειλετῶν τοῦ κυρίου ἑαυτοῦ ἔλεγεν τῷ πρώτῳ· Πόσον ὀφείλεις τῷ κυρίῳ μου;

6. Ὁ δὲ εἶπεν· Ἑκατὸν βάτους ἐλαίου. Ὁ δὲ εἶπεν αὐτῷ· Δέξαι σου τὰ γράμματα καὶ καθίσας ταχέως γράψον πεντήκοντα.

7. Ἔπειτα ἑτέρῳ εἶπεν· Σὺ δὲ πόσον ὀφείλεις; Ὁ δὲ εἶπεν· Ἑκατὸν κόρους

Lc. 16, 1–9:

1. Dicebat autem et ad discipulos suos: Homo quidam erat dives, qui habebat villicum, et hic diffamatus est apud illum, quasi dissipasset bona ipsius.

2. Et vocavit illum et ait illi: Quid hoc audio de te? Redde rationem villicationis tuae; iam enim non poteris villicare.

3. Ait autem villicus intra se: Quid faciam, quia dominus meus aufert a me villicationem? Fodere non valeo, mendicare erubesco.

4. Scio, quid faciam, ut, cum amotus fuero a villicatione, recipiant me in domos suas.

5. Convocatis itaque singulis debitoribus domini sui dicebat primo: Quantum debes domino meo?

6. At ille dixit: Centum cados olei. Dixitque illi: Accipe cautionem tuam et sede cito, scribe quinquaginta.

7. Deinde alii dixit: Tu vero quantum debes? Qui ait: Centum

σίτου. Λέγει αὐτῷ· Δέξαι σου τὰ γράμματα καὶ γράψον ὀγδοήκοντα.

8. Καὶ ἐπῄνεσεν ὁ κύριος τὸν οἰκονόμον τῆς ἀδικίας, ὅτι φρονίμως ἐποίησεν· ὅτι οἱ υἱοὶ τοῦ αἰῶνος τούτου φρονιμώτεροι ὑπὲρ τοὺς υἱοὺς τοῦ φωτὸς εἰς τὴν γενεὰν τὴν ἑαυτῶν εἰσιν.

9. Καὶ ἐγὼ ὑμῖν λέγω, ἑαυτοῖς ποιήσατε φίλους ἐκ τοῦ μαμωνᾶ τῆς ἀδικίας, ἵνα ὅταν ἐκλίπῃ, δέξωνται ὑμᾶς εἰς τὰς αἰωνίους σκηνάς.

coros tritici. Ait illi: Accipe litteras tuas et scribe octoginta.

8. Et laudavit dominus villicum iniquitatis, quia prudenter fecisset, quia filii huius saeculi prudentiores filiis lucis in generatione sua sunt.

9. Et ego vobis dico: Facite vobis amicos de mammona iniquitatis, ut cum defeceritis, recipiant vos in aeterna tabernacula.

V. 1. μαθητας (without αυτου) ℵ B D etc.; + αυτου A P X and most, It., Vulg., Textus rec. etc.—2. σου 2⁰ wanting in A D K and others; — δυνη ℵ A B D P etc., *potes* e ff², Syr. Sinait., Pesh., Goth. vers.; δυνησῃ A L R etc., *poteris* It., Vulg., Copt., Arm., Eth. vers. — 3. την οικ. απ εμου: τ. οικ. μου D, Arm. vers.; τ. οικ. (*actum*) e; με της οικονομιας K Π, 15, 27, 42. — 4. εκ της ℵ B D etc.; απο της L X etc.; (Vulg. *a*); της A P R, Textus rec. etc.; — εαυτων ℵ B P etc.; αυτων A D L, Textus rec. etc. — 6. τα γραμ. ℵ B D L; το γραμμα A P R etc. (*chirographum* e l; *cautionem* a f, Vulg.; *litteras* b c ff² q); similarly v. 7. — Syr. Sinait. has as second half of verse (from ο δε ειπεν αυτω): "And he sat down quickly and wrote fifty"; also v. 7 (from λεγει; "eighty" instead of fifty). — 9. εαυτ. ποιησ. ℵ* B L R; ποιησ. εαυτ. ℵᵃ A D etc. (*facite vobis* It., Vulg.); — του μαμ. της αδικιας: του αδικου μαμ. D (*iniquo mamona* a); — εκλιπῃ (εκλιπε) ℵ A B D etc., *defecerit* a e l*, Syr. Sinait., Pesh., Copt., Arm., Eth. versions; εκλιπητε (εκλειπητε) ℵᶜᵃ F P etc., *defeceritis* b c f ff² g¹, ² l** q, Vulg., Textus rec.; — σκηνας: + αυτων P, b, Eth. version and others.

Lc. 16:

1. And he said also to his disciples: There was a certain rich man who had a steward: and this man was accused unto him, that he was wasting his goods.

2. And he called him, and said to him: What is this that I hear of you? Give an account of your stewardship: for now you can be steward no longer.

3. And the steward said within himself: What shall I do, since my lord is taking away from me the stewardship? To dig I am not able; to beg I am ashamed.

4. I know what I will do, that when I am removed from the stewardship they may receive me into their houses.

5. Calling therefore together every one of his lord's debtors, he said to the first: How much do you owe my lord?

6. But he said: A hundred barrels of oil. And he said to him: Take your bond and sit down quickly and write fifty.

7. Then he said to another: And how much do you owe? And he said: A hundred quarters of wheat. He said to him: Take your bond, and write eighty.

8. And the lord commended the unjust steward forasmuch as he had done wisely: for the children of this world are wiser in their own generation than the children of light.

9. And I say to you: Make you for yourselves friends of the mammon of iniquity; that when it comes to an end, they may receive you into everlasting dwellings.

The Evangelist tells us but little about the circumstances in which this parable was proposed. He describes as hearers the disciples in general (*πρὸς τοὺς μαθητάς*), by which probably he means not merely the Apostles, but also the disciples of Jesus in a wider sense. Moreover, he afterwards refers to the Pharisees as hearers (Lc. 16, 14). From the remark at the beginning of the previous chapter (15, 1) we may certainly conclude that the publicans and sinners were not absent from the instruction, although the connection by means of the turn *ἔλεγεν δὲ καὶ* does not necessarily imply that this parable is directly joined in point of time to the three in chapter 15.

Edersheim (II, 264 *et seq.*) thinks, like Goebel (p. 257), that by "the disciples" we are to understand the recently converted publicans and sinners in particular, in contradistinction to the Pharisees. But for such a reading of *μαθηταί* there does not seem to be sufficient evidence.

As regards its date, this parable was given probably in the last term of our divine Lord's public life, after the Feast of the Dedication of the Temple of the previous winter.

It is considered one of the most difficult of all the parables and is looked on as a real *crux interpretum*. A glance at its literature shows how often it has been treated of.[1] To go into all the views and explanations put forward would be impossible. It must suffice to touch briefly upon the chief points. From the nature of the subject it is scarcely to be expected that all difficulties can be settled to every one's satisfaction.

[1] The views of a great many modern expositors may be seen in the *Expository Times*, vols. XV and XVI.

In the image of the simile our Lord relates an example taken from daily life of a rich man's steward whom his master on account of his dishonesty has been obliged to call to account and to dismiss (v. 1 *et seq.*).

Quite in accordance with the existing conditions in Palestine, the rich man's wealth consisted, for the most part, of landed property which he laid out chiefly in plantations of olive trees and the cultivation of wheat (cf. v. 6 *et seq.*). In this he resembled that other rich man of whom we heard in an earlier parable.

As he could not be troubled himself with the management of his property, he intrusted it to the care of his rent receiver or steward (οἰκονόμος, Vulg. *villicus*, in the codices e and r of the Itala *dispensator*). We must not think of this man as being a slave or a mere servant, but rather as a free man who had to discharge the duties attaching to a very high position in his master's service. He had the special charge of the letting of the olive gardens and of the arable land, as well as the collecting of the yearly rents which, with the produce of those farms which were not let, he had to deliver up to his master who lived on his income, perhaps in the city, perhaps on one of his estates.

As the rents were generally paid in the produce of the land, the steward had to look after the sale of this, as well as of any excess in the fruits of the earth, so as to be able to transmit the necessary ready money to the master.

We have numerous examples at the present day of the tyrannical and unjust manner in which Oriental officials often act.[1] And the steward in the parable abused his position, behaved unjustly, and misspent the means entrusted to him. He did not seek, it is true, to enrich himself, for when he was dismissed, he had nothing saved for the future. But, like the prodigal son (Lc. 15, 13) he squandered (διασκορπίζειν) the property of his master, part of which he unjustly appropriated to himself. An accusation, therefore, was brought against him to his master, and that it was a true one, his own conduct showed plainly enough; διεβλήθη here, therefore, means not a slandering, lying accusation, but a malicious, yet true charge. The injustice is not to be limited, as some would think, to his method of dealing with his master's debtors.

In what way we are to understand the dissipation and the injustice is not pointed out in the text. With regard to the first, it seems natural to think that, like the prodigal son, he was a spendthrift and a glutton, and led a sensual, dissipated life. Probably he knew how to procure the means for this mode of living by exacting from the various tenants more

[1] Cf. "Sociales aus dem h. Land" in *Stimmen aus Maria Laach*, LV, pp. 271–5.

money than he handed to his master. Then, by the ever increasing rent which he forced them to pay, the farmers, in order to produce larger crops, must have been driven to use methods of cultivation which would exhaust the soil, and thereby his master's property was depreciated in value (M. Evers, p. 53).

As soon as the master was informed of these things, he at once firmly resolved to dismiss the unfaithful official. For the first essential for such a position is confidence in the fidelity and trustworthiness of the steward. The account which he was called on to give of his stewardship was not only necessary as a means of proving his guilt, but also on account of the transference of the office to another. It consisted chiefly in the giving up of the various leases, bonds, and other juridical documents on which the Jews set great value.[1]

The steward's embarrassment is depicted in a short soliloquy. We find similar monologues elsewhere, most often in St. Luke. "What shall I do, since my lord is taking away from me the stewardship? To dig I am not able; to beg I am ashamed" (v. 3).

He thought at first of digging (*σκάπτειν*), because it is one of the most usual and severest forms of a poor man's labor in the country, as the probable lot in store for him in the future. In the high position which he had held he was not accustomed to such laborious work. He could therefore justly say of himself *οὐκ ἰσχύω*, as even considerable physical strength does not suffice for it if one is not inured to it by long years of practice.

Begging, especially to a Jew, and after a life spent in such a high office, certainly must have seemed doubly disgraceful. Cf. Deut. 15, 4, in which as a sign of His blessing on Israel, Almighty God promises that there shall be no beggars in the land, and Ecclus. 40, 29–32, Greek 28–30, where it is said that it is better to die than to beg.

But in his embarrassment he perceived a mode of escape by which he hoped to make his future secure: "I know (*ἔγνων, I have perceived*) what I will do, that when I shall be removed from the stewardship, they may receive me into their houses" (v. 4). Who it is that is to receive him is made clear in the succeeding verses in which the lucky expedient is described more exactly. Naturally, some time would elapse after the master had decreed his dismissal before he

[1] Compare Edersheim II 270–3.

would actually surrender his office to his successor; during this time he could still exercise his authority.

He therefore summoned every one of his master's debtors [1] to him and conferred with them, probably not collectively but singly, one after the other (v. 5). The manner in which he dealt with these debtors is vividly illustrated by two examples.

Εἷς ἕκαστος is only used to make the simple ἕκαστος stronger and has no special distributive meaning. The *convocatis* of the Vulgate does not quite correspond to the Greek προσκαλεσάμενος.

To the two debtors whose case is given as an example he put the same question regarding the amount of their debt. Probably he had sought out their accounts from amongst his documents. The first owed one hundred barrels of oil, the second one hundred bushels of wheat. He handed to each his account, making the first write fifty, and the second eighty, instead of a hundred (v. 5–7). Probably he acted similarly towards the others.

The measures are described by βάτος (D κάδους, similarly e f l and Vulg. *cados*) and κόρος; the first corresponds to the Hebrew liquid measure, בַּת, and the dry, אֵיפָה, which according to Ezechiel, 45, 11, were uniformly regulated, so that the bate was the tenth part of the core and the ephi likewise was the tenth part of the core. Like the other Hebrew measures, these date from the old Babylonian standard of measures. According to Josephus, the βάτος was equal to the ξέσται (Ant. VIII, 2, 9 n. 57) or *sextarii*, and therefore as large as the Attic μετρητής (John, 2, 6), whilst Hesychius (and St. Epiphanius, De pond et mens) only gives it 50 ξέσται or 48 λίτραι. According to present-day measures, one βάτος is equal to 39.39 liters, or according to others, more likely = 36.37 liters.

The κόρος, on the other hand, is the Hebrew measure כֹּר (3 Reg. 5, 2 LXX and Vulg. 4, 22 κόρος, *corus*), which was equal to the core, and therefore to ten bate, or ephi. Josephus gives ten Attic medimni (μεδίμνους Ἀττικούς. Ant. XV, 9, 2 n. 314), which perhaps are a misreading for metretae. According to our measures, one κόρος would be equal to 393.9 liters, or better, 363.7. Jülicher's estimate that the 100 bate are reckoned as equal to "about 20 or 40 liters of oil with a present value of 200 marks" is based on an oft-repeated error.

[1] χρεοφειλέτης like 7, 41; in another form χρεωφειλέτης.

The hundred κόροι of wheat would be equal to about ten times as much as the hundred bate of oil, so we can more easily understand how the first debtor had the half of his debt remitted, whilst the second was only released from one fifth. The one profited to the amount of about 1960 or 1820 liters of oil, whilst the other by the remission of the fifth part of his debt gained to the amount of about 7870 or 7280 liters of wheat.

What the documents were like or how the alterations were made, is not clear. Edersheim in collaboration with Löw gives a brief review of the nature of the ancient Jewish deeds based on the authority of the Rabbis, but without any satisfactory result as far as concerns the parable. Amongst the Jews of antiquity, as in other nations, three distinct kinds of documents were used: those graven on small waxen tablets, those written with pen and ink on leather, parchment, or papyrus, and finally, those roughly put down on sherds, walnut shells, and the leaves of palm, olive, and other trees. Naturally, it would be very easy to make an alteration in writing on waxen tablets; still the term τὰ γράμματα probably rather describes writings of the second kind which would afford greater security for contracts, bonds, etc. The parable affords no clue as to whether the debtors changed the figures in the old documents (100 = ק, 50 = נ, 80 = פ) or prepared fresh bills.

But of greater importance than these points for the interpretation of the parable is the question of the meaning of the documents and of the debtors. Jülicher, it is true, regards the whole discussion on this point as "superfluous." However, his own opinion on the matter seems singularly erroneous.

Two opposite interpretations are here possible. According to the most generally accepted construction, the χρεοφειλέται, debtors in the usual sense, are people who received the hundred measures of oil and the hundred bushels of wheat from the rich man through the medium of the steward for their own use or to sell, as was customary, to others. Then the γράμματα would be the receipt which the debtor should either lay before the master, or have drawn up and signed by witnesses. To prove this interpretation, particular stress is laid on the usual meaning of the word χρεοφειλέτης, to which the δανειστής, "creditor," in Luke, 7, 41, is opposed.

But, if so, it appears strange that the receipt should be for the article itself, received either for personal use or for sale, and not for its money value. The "usual rate of value," which Jülicher would substitute, even in ancient times was scarcely so stationary that it would not be mentioned in such a document; and it can scarcely be assumed that

repayment was to be made in the same kind of produce, particularly if it was a question of selling to others. Against the hypothesis that poor neighbors had received from the wealthy landed proprietor corn and oil for their own use, and had given their receipt for these (Trench, p. 435) a difficulty is created by the large quantity mentioned in each bill.

The second opinion regarding this question is that the χρεοφειλέται were the farmers and the γράμματα the leases of the farm. This view is supported by Van Koetsveld (II, 311) somewhat hesitatingly, and by other exegetists; in recent times, by M. Evers, in particular (pp. 46–49). In favor of it, there is, in the first place, the fact that the debt was to be paid in the produce of the land, for, as was remarked before, the rent was paid in the fruits of the soil. It is probable that a certain standard measure, proportioned to the harvest yield, was fixed for all, which determined how much of the crops should be paid in rent. Such a system would harmonize perfectly with the account in the parable.

The high rent need not surprise us where there was question of extensive fields under cultivation and olive gardens, particularly if it were a case of such farmers as sublet their lands to smaller peasant tenants. Some difficulty, it is true, arises from the term χρεοφειλέτης. The word, however, according to the original meaning of χρέος and ὀφείλω, describes in general those who of necessity must perform some duty or discharge some debt, and thus it might be applied very suitably to the farmers, even if no other examples of its use in this sense can be produced.

This second interpretation enables us to understand more easily how the steward wanted by a considerable abatement in the year's rent to impose upon the tenants a special debt of gratitude, even if it is not necessary to assume that he expected lifelong maintenance in the debtors' houses in return for favors he had no right to grant; still the partial remittance of temporary debt conceded once and for all would be not at all of the same help to him in attaining the desired end.

It cannot be urged in objection to this view of the question that the fraud was too public and that the master would have discovered it immediately. For, if the steward, as was usual amongst Oriental officials, in previous years had exacted from the farmers, or with their aid, from the peasants, much larger sums of money than he transmitted to his master, he, now, without resorting to any very clumsy or conspicuous fresh fraud upon his master, could make a considerable reduction in the charges levied on the peasants.

The fact that according to this hypothesis the steward by his mode of action committed no such very great fresh fraud, is of special importance for the explanation of the principal difficulty which, as we shall see immediately, is found in the parable.

"And the lord commended the unjust steward, forasmuch as he had done wisely" (v. 8). "The master," ὁ κύριος, according to the more probable interpretation, is not to be understood as referring to Christ, but to the rich man in the parable. The steward is here described as οἰκονόμος τῆς ἀδικίας, not because, by his last action, he had committed any very great injustice, but because he had merited the title by his previous behavior. Moreover, his last act as well as the praise bestowed upon him by the master and the lesson which Christ would draw from the parable afforded a special opportunity for the accentuating this title.

The master's praise, however, has no reference to the steward's previous behavior, but solely to the way in which he had acted towards the debtors. And in expressing this praise, the master gives no opinion as to the morality of his proceedings, but only acknowledges the wisdom of his measures.

Notwithstanding this limitation, and notwithstanding that Christ takes the examples in His parables from the actual daily life around Him and that He does not everywhere express approval or disapproval of the moral character of the individuals of whom they treat, still most serious exception has been taken to the praise here given by the master to the unjust steward, and consequently even to the entire parable, because in it, apparently, the cunning trickery of a rogue is proposed to the disciples as an instructive example. The difficulty is one which was recognized even in ancient times, and various solutions have been proposed. Some of these fall very wide of the mark. Theophilus of Antioch, for instance, thought he recognized St Paul in the steward (S. Hieron. Ep. 121, c. 6). Julian the Apostate reproached our Lord for having chosen the thievish knavery of a cunning rascal as a means of instruction for His disciples (Van Koetsveld, II, 298). A modern apostate scoffingly sums up the teaching to be derived from the parable thus: that it will be better in the kingdom of Christ "s'être fait des amis parmi les pauvres, même par l'injustice, que d'avoir été un économe correct" (E. Renan, "Les Évangiles[2]" [Paris 1877], p. 276).

In later times the exception repeatedly taken to the parable, even amongst Christian believers, has been expressed in a particularly vigorous manner by a layman, Julius Weinholz. Criticizing in the *Evangelisches Gemeindeblatt für Rheinland und Westfalen* (1900, No. 37) a

somewhat unctuous article [1] on the parable by Professor Smend, Weinholz expresses his opinion that the whole parable (including v. 9) breathes a spirit which "fortunately has not the least resemblance to the spirit of our Lord Jesus, as He speaks to us in the Gospel. If a cashier, at the present day, were to repay the confidence reposed in him by his chief, by embezzling his money and spending it in pleasure and luxury; if, when the comedy was played out, he still had his hand deep in other people's pockets, and was able to invest somewhere a little sum of money on which he would be able to live later on, it might happen that the long-suffering merchant, if he could recover from the blow at all, would at first break out into the doubtful praise: 'A thoroughly cunning scoundrel!' But then he would undoubtedly let the public prosecutor take up the hymn of laudation! Whether, however, any man of moral character, any decent newspaper, not to say any clergyman, any teacher, any father of a family, would set up such cunning roguery as an example, place him as it were on a candlestick, and say: 'Do you also act as prudently as this fine fellow' — that I doubt greatly." He thinks that the only thing that can be done is either to omit or to pass over in silence "this strange part in the rich treasure of the Bible" which on account of the praise bestowed on "an unscrupulous swindler must be very painful to every pious person" (in M. Evers, p. 14).

Jülicher, indeed, maintains that "the parable offers no particular difficulty, that the grave moral and religious offense, to remove which so much labor has been gone through, exists only for those who are prejudiced" (II, 495). Still, offense has been actually taken by a great many whose opinions or feelings are far from deserving contempt, and the explanations ordinarily offered do not justify us in disposing of each and all of their objections quite in this offhand manner.

A reference to the principal rule for the interpretation of parables, which ordains that in general it is only the *point of comparison* in the simile that has to be taken into our consideration, constitutes the chief and fundamental answer to these objections. It is pointed out that the steward's particular proceedings must be left outside the limits of the comparison. Nay more, it is pointed out that Jesus, in proposing as a model the wisdom of an unjust worldling, affords an evidence of profound wisdom; for prudence in itself is to be sharply distinguished from the moral or immoral principles in the interests of which it is employed (so Goebel, De Wette, and Stockmeyer).[2]

[1] The same, No. 33; cf. M. Evers, on the article, pp. 5–18.

[2] Also Trench and Maturin. "The man's deed has two aspects: one, that of its dishonesty, upon which it is most blameworthy; the other, its prudence, its foresight, upon which if not particularly praiseworthy, it yet offers a sufficient *analogon* to a Christian virtue — one which *should be* abundantly, but *is* only too weakly found in most

That general principle of exegesis is assuredly unassailable, and it must be acknowledged that there was no necessity for our Lord, when He chose His example from everyday life, to pass judgment from the moral point of view on the action of the persons brought on the scene. Even if we think it necessary to understand the χρεοφειλέται in the strict sense of "debtor," still can and must this answer be the solution of our difficulty.

But the question may further be asked, whether the supposition in the parable of praise thus given to manifest injustice can be regarded as true to real life. If we may look upon the "debtors" as "farmers" whose rents the steward before his dismissal considerably reduced, this difficulty becomes less. In addition to the difficulty, not a crucial one, concerning the meaning of the word χρεοφειλέται, which has been already mentioned, it is urged against this hypothesis that its acceptance would render both the previous "squandering" of the master's property and the subsequent special gratitude on the farmers' part difficult of explanation; also that it is contrary to the spirit of the entire parable.[1] These difficulties seem justified, if we assume with Evers that the steward had oppressed those selfsame farmers whose friendship he hoped for, and that he now only lowered the rent which he had previously raised unjustly, without thereby wronging his master.

On the other hand, if we assume that the farmers had previously combined with the steward in squandering the rents and then oppressed all the more the subtenants, it is easy to understand how the steward, after he had given these farmers one last proof of his friendship, would hope for the return of theirs in the future. The εἰς τὴν γενεὰν τὴν ἑαυτῶν, "intercourse with their equals," which follows, tallies better with this assumption; and the preceding δέξωνταί με εἰς τοὺς οἴκους ἑαυτῶν renders the idea of the rich farmers who, as often in the East, have sublet their land quite an appropriate one.

We still find the master wronged by the reduction of his rents, although the wrong is not quite such an outrageous one as would be

followers of Christ — to draw from it an exhortation and rebuke to others; just as any other deeds of bold, bad men have a side — that, namely, of their boldness and decision — on which they rebuke the doings of the weak and vacillating good. We may disentangle a bad man's energy from his ambition, and, contemplating them apart, may praise the one and blame the other. Exactly so our Lord disentangles here the steward's dishonesty from his foresight; the one can only have His earnest rebuke [which is most clearly implied in the words 'injustice,' etc., which he employs], the other may be useful for the provoking of His people to a like prudence employed about things of a far higher and more lasting nature." (Trench, "Notes on the Parables" *in loco:* quoted by Maturin, "Practical Studies on the Parables," where the idea is expanded into a useful homily.) (Note by English Editor.)

[1] W. Carpenter in *The Expositor*, 1893, II, 21.

the simple cutting down of an actual and proper debt; it is also a wrong more in keeping with the steward's position and authority. The master's praise after he had discovered the last trick played upon him could then be accepted, without any difficulty in its natural sense: "The man has acted with astuteness in thus providing friends for himself hereafter." And this praise would by no means prevent the definitive dismissal and punishment of the steward and his accomplices.

With the praise of the steward's injustice the image in the parable comes to a conclusion. Christ added a few more words to it in order to point out the lesson contained therein to His hearers.

In the first place, he lays stress on prudence. The words contain a motive for the praise bestowed by the master in the parable. The "children of this world" are those who live according to the spirit and the maxims of a world which is estranged from God, and who indulge their passions and their desires. "The children of light" thus contrasted with them are those who amid the darkness of a sinful world are called to lead their lives in the light of God's truth and holiness, as members of the kingdom of Christ.

Our Lord in the unjust steward has placed before us an example of the manner in which these children of the world act, and in it has shown their wisdom "in their generation," that is to say, in their mutual intercourse. The steward wisely sought to employ the time which yet remained of his stewardship in making rapid use of his authority to further his own interests. And so, in general, the children of this world are wiser in their worldly affairs and more astute in the advancement of their own interests than are the children of light in what they have before all things to do and to provide for, namely, the things of the kingdom of God, the things that refer to God's honor and their own eternal salvation. The wicked provide in a wiser and more far-seeing manner for the temporal than do the good for the eternal.

In this sense most commentators rightly understand the first saying of our Lord. To attribute to His words, as Cajetan, Meyer, Weiss,

and some others have done, the meaning that the wicked are cleverer than the good in worldly matters, is not in accordance with His intention.

In this general proposition there was at the same time included an appeal for the exercise of prudence. For all the disciples could easily understand that the good should not allow themselves to be outdone by the wicked in providing for their true interests.

Christ then added a second admonition, one which should explain more distinctly the application of that prudence with regard to the example which had been related: "And I say to you: Make unto you friends of the mammon of iniquity; that when you shall fail, they may receive you into everlasting dwellings" (v. 9).

The exhortation was addressed especially to those amongst the disciples who had control of the riches of this world. Many commentators are of opinion that the words were spoken to the converted publicans in particular, although the general instruction is not to be limited to these exclusively. Every one should employ his wealth in making friends for eternity, and thus make better provision for one's future than this steward did.

In what way this is to be done our Lord does not state more explicitly. The majority of the commentators, however, rightly understand the words as applying to the employment of earthly riches for purposes good and pleasing to God, whether in almsgiving, or by helping to maintain and to propagate the Faith, or by supporting other religious works.

Riches are described as ὁ μαμωνᾶς τῆς ἀδικίας. The word μαμωνᾶς (Mt. 6, 24; Lc. 16, 9, 11, 13) is of Semitic origin. Gesenius and others connect it with מַטְמוֹן (Gen. 43, 23), *treasure*. Others, with greater probability, think that it is a derivate of the root אמן, "that upon which one relies," in support of which the Septuagint can be quoted.

According to St. Augustine, the same name for riches is to be found in the Aramaic, Syriac, Samaritan, and Punic languages.[1]

[1] Cf. P. de Lagarde, "Mitteilungen I" (Göttingen 1884), p. 229; *idem*, "Ubersicht über die Bildung der Nomina," in *Abhandl. der Gött. Ges. der Wiss.* XXXV, p. 185, etc.; A. Meyer, "Jesu Muttersprache" (Freiburg 1896), p. 51.

The term "mammon of iniquity" is applied to riches, not only because they are gained often by iniquitous methods, but because their possession affords manifold opportunities for sin, "quia variis divitiarum illecebris nostros avaritia tentabat affectus, ut vellemus servire divitiis" (S. Ambrosius, *ad loc.* Corp. Script. Eccl. Lat. 32, 4, 390). Taking into consideration the presence of the publicans, the description, understood in the first sense, was perfectly justified.

There are various interpretations of the "friends"; according to v. 4, they are those who will receive us into the mansion of eternity. Hence, besides the poor and the needy whom we assist, we must think of God the Father of all, and of Christ who will regard any good done to the least of His brethren on earth as done to Himself (Mt. 25, 40). We may also look upon the Saints to whom we promote devotion, and the guardian angels of the poor and needy whom we assist, as friends who help us by their intercession to obtain eternal happiness. We may justly, with the Fathers of the Church, regard these words as confirming the meritoriousness of our works and the efficacious intercession of the Saints.

Instead of *cum defeceritis*, ἐκλίπῃ [1] is to be rendered rather by *cum defecerit*, and the majority regard "mammon" as the subject; it may be also understood, perhaps, in an unimpersonal sense, "when it comes to the end," that is to say, the end of this earthly life.

For the explanation of the verses which follow, in which Christ admonishes further concerning the use of wealth, we must refer to the commentators in general.

Any lessons which in addition to the two points we have discussed may be drawn from the parable are, we think, rather to be considered as applications than as direct interpretations.

In addition to the chief lesson, which is suitable to all, the image in the simile may be also applied, very fittingly, in general to the relations of every man to God. We have all to consider ourselves as God's stewards and administrators, each one with reference to the gifts and goods intrusted to him, either in the natural or supernatural order. It is the same idea which we find in connection with so many other similitudes. In the present one, the warning has particular reference to the account which must be rendered of these relations of dependence and responsibility towards God.

[1] The better reading; see Variants.

Possibly, we need not expressly remark that in this idea so constantly occurring in the homilists, the application, especially in connection with the present parable, is to be distinguished from the end proposed by Christ as has been pointed out in the interpretation.

St. Cyril of Alexandria applies the image of the steward, in a more intimate connection with the principal idea, to the rich in their relations with the poor: *κατά γε τὸν ἐνόντα σκοπὸν αὐτῷ οἰκονόμοι τινὲς τίθενται τῶν πτωχευομένων· οἰκονόμοι δὲ λέγονται παρὰ τῷ τὰ οἰκεῖα ἑκάστῳ νέμειν* (*loc. cit.* M. 72, 812 C).

The cunning precautions by which the steward thought to secure his future also afford an opportunity to point out the necessity of care in general for the future of eternity. Our Lord Himself urged this from the special point of view of the right use of wealth in the words expounded. Other individual features also afford preachers more or less obvious opportunities for applications and reflections on dissipation, dishonesty, restitution, examination of conscience, general confessions, absolution, etc. In close connection with our Lord's words is the contrast between worldly and Christian wisdom, and manifold lessons and instructions on almsgiving.

The parable has its place in the Liturgy, being the portion of the Gospel read on the eighth Sunday after Pentecost. A part of the 121st Epistle of St. Jerome serves as the lesson in the Breviary for the third nocturn.

Both in ancient and modern times, homiletic writers and preachers have very often made use of the parable in connection with the Sunday Gospel for the people's instruction.

Of its various lessons the Fathers of the Church lay most stress on the right use of wealth, in harmony with the warning spoken by our Lord at the end of His discourse. St. Cyril of Alexandria, Theophylact and Euthymius express themselves in this sense in their commentaries on the text of the Gospel (M. 72, 809–13; 123, 964–8; 129, 1032–6). This cunning steward, in contrast to the wise virgins, is also regarded as an example of false and ruinous wisdom (St. Basil *apud* Corderius, Catena Patrum Graecorum, p. 397). Again, others in the example of the steward lay greater stress on the account which has to be rendered to Almighty God (Ps.-Chrysost., Hom. de villico iniquitatis. M. 61, 785–8).

St. Gaudentius, Bishop of Brescia (d. 410 or 427), in his eighteenth discourse which, strictly speaking, is the Bishop's reply to the servant of

Christ Serminius, at first lays likewise great stress on the good use of wealth; but then he interprets the parable in a somewhat strange manner. He considers that the unjust steward is the devil, and applies the various features of the simile to his temptations (M. 20, 971–81). We are not told whether this explanation solved all the doubts of his friend who described the parable as "valde difficilis" and "capitulum obscurissimum."

St. Augustine utters a warning in connection with the parable which we also find in other Fathers of the Church, with these words: "In villico, quem dominus eiciebat de villicatu, et laudavit eum, quod in futurum sibi prospexerit, non omnia debemus ad imitandum sumere. Non enim aut Domino nostro facienda est in aliquo fraus, ut de ipsa fraude eleemosynas faciamus, aut eos, a quibus recipi volumus in tabernacula aeterna, tamquam debitores Dei et Domini nostri fas est intellegi, cum iusti et sancti significentur hoc loco, qui eos introducant in tabernacula aeterna, qui necessitatibus suis terrena bona communicaverint; de quibus etiam dicit, quod, si quis alicui eorum calicem aquae frigidae dederit tantum in nomine discipuli, non perdet mercedem suam. Sed etiam e contrario ducuntur istae similitudines, ut intellegamus, si laudari potuit ille a Domino, qui fraudem faciebat, quanto amplius placeant Domino Deo, qui secundum eius praeceptum illa opera faciunt," etc. (Quaest. Evang. II, 34; cf. Sermo 113. M. 35, 1348 *et seq.*; 38, 648–52).

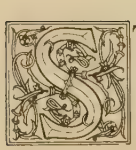
St. Peter Chrysologus also prefaces his commentary on it with a similar admonition. He employs the comparison of salt which is only suited to food when used in the proper measure, and then adds: "Hoc praemisimus, ut sit nobis in evangelicis sensibus nostri sensus constringenda mensura, quatenus vitalem cibum, divinum pastum, caelestem saporem non violet, sed cautissima nobis sobrietate custodiat, iuxta illud Apostoli: *Non plus sapere, quam oportet sapere, sed sapere ad sobrietatem.*" He applies the simile to the relations of man individually with Christ, his Lord and Judge, and he draws from the words various practical lessons (Sermo 125 and 126. M. 52, 543–9).

Cfr. etiam S. Gregorius M., Moral. XXI, n. 29, 30 (M. 76, 206–8); S. Isidorus Hisp., Alleg. Script. S. n. 217 (M. 83, 126); S. Beda Ven. *ad loc.* (M. 92, 529–32); Ps.-Beda, Hom. III, 8 (M. 94, 284–6); Paulus Diac., Hom. de tempore 168 (M. 95, 1370–5); Smaragdus Abb., Collect. in Epist. et Evang., Hebd. 10 p. Pent. (M. 102, 417–9); B. Rhabanus Maurus, Hom. in Evang. et Epist., hom. 131; De universo IV, 1 (from S. Isidorus Hisp.) (M. 110, 396–8; 111, 81); Haymo Halberst., Hom. 121 de tempore (M. 118, 646–53); Radulphus Ardens, Hom. in Epist. et Evang. dominic. II, 21 (M. 155, 2017–20); S. Anselmus, Hom. 12 (M. 158, 655–60); B. Odo Camerac., Hom. de villico iniquitatis; Liber seu Homilia de eodem (M. 160, 1121–8, 1131–50); S. Bruno Ast. *ad loc.*

(M. 165, 420–2); Ven. Godefridus Abb. Admont., Hom. dom. aest. 74, 75 (M. 174, 524–36); Hugo de S. Vict. (?), Alleg. in N. T. IV, 23 (M. 175, 821 *et seq.*); Ps.-Bernhardus (S. Ogerius?), Sermo de villico iniquitatis (M. 184, 1021–32); Zacharias Chrysopol., In unum ex quattuor, III, 108 (M. 186, 340–3); Innocentius III Papa, Sermo 26 de tempore (M. 217, 427–34).

XLV. THE RICH MAN AND LAZARUS

(*Luke, 16, 19–31*)



T. LUKE alone records the parable of the Rich Glutton and Lazarus; it is as follows:

Lc 16, 19–31:

19. Ἄνθρωπος δέ τις ἦν πλούσιος καὶ ἐνεδιδύσκετο πορφύραν καὶ βύσσον, εὐφραινόμενος καθ' ἡμέραν λαμπρῶς.

20. Πτωχὸς δέ τις ὀνόματι Λάζαρος ἐβέβλητο πρὸς τὸν πυλῶνα αὐτοῦ εἰλκωμένος

21. καὶ ἐπιθυμῶν χορτασθῆναι ἀπὸ τῶν πιπτόντων ἀπὸ τῆς τραπέζης τοῦ πλουσίου· ἀλλὰ καὶ οἱ κύνες ἐρχόμενοι ἐπέλειχον τὰ ἕλκη αὐτοῦ.

22. Ἐγένετο δὲ ἀποθανεῖν τὸν πτωχὸν καὶ ἀπενεχθῆναι αὐτὸν ὑπὸ τῶν ἀγγέλων εἰς τὸν κόλπον Ἀβραάμ· ἀπέθανεν δὲ καὶ ὁ πλούσιος καὶ ἐτάφη.

23. Καὶ ἐν τῷ ᾅδῃ ἐπάρας τοὺς ὀφθαλμοὺς αὐτοῦ, ὑπάρχων ἐν βασάνοις, ὁρᾷ Ἀβραὰμ ἀπὸ μακρόθεν καὶ Λάζαρον ἐν τοῖς κόλποις αὐτοῦ.

24. Καὶ αὐτὸς φωνήσας εἶπεν· Πάτερ Ἀβραάμ, ἐλέησόν με καὶ πέμψον Λάζαρον, ἵνα βάψῃ τὸ ἄκρον τοῦ δακτύλου αὐτοῦ ὕδατος καὶ καταψύξῃ τὴν γλῶσσάν μου, ὅτι ὀδυνῶμαι ἐν τῇ φλογὶ ταύτῃ.

Lc. 16, 19–31:

19. Homo quidam erat dives, qui induebatur purpura et bysso et epulabatur quotidie splendide.

20. Et erat quidam mendicus nomine Lazarus, qui iacebat ad ianuam eius, ulceribus plenus,

21. cupiens saturari de micis, quae cadebant de mensa divitis [et nemo illi dabat]; sed et canes veniebant et lingebant ulcera eius.

22. Factum est autem, ut moreretur mendicus et portaretur ab angelis in sinum Abrahae. Mortuus est autem et dives et sepultus est in inferno.

23. Elevans autem oculos suos, cum esset in tormentis, vidit Abraham a longe et Lazarum in sinu eius.

24. Et ipse clamans dixit: Pater Abraham, miserere mei et mitte Lazarum, ut intingat extremum digiti sui in aquam, ut refrigeret linguam meam, quia crucior in hac flamma.

25. Εἶπεν δὲ Ἀβραάμ· Τέκνον, μνήσθητι, ὅτι ἀπέλαβες τὰ ἀγαθά σου ἐν τῇ ζωῇ σου, καὶ Λάζαρος ὁμοίως τὰ κακά· νῦν δὲ ὧδε παρακαλεῖται, σὺ δὲ ὀδυνᾶσαι.

25. Et dixit illi Abraham; Fili, recordare, quia recepisti bona in vita tua et Lazarus similiter mala; nunc autem hic consolatur, tu vero cruciaris.

26. Καὶ ἐν πᾶσι τούτοις μεταξὺ ἡμῶν καὶ ὑμῶν χάσμα μέγα ἐστήρικται, ὅπως οἱ θέλοντες διαβῆναι ἔνθεν πρὸς ὑμᾶς μὴ δύνωνται, μηδὲ ἐκεῖθεν πρὸς ἡμᾶς διαπερῶσιν.

26. Et in his omnibus inter nos et vos chaos magnum firmatum est, ut hi, qui volunt hinc transire ad vos, non possint, neque inde huc transmeare.

27. Εἶπεν δέ· Ἐρωτῶ σε οὖν, πάτερ, ἵνα πέμψῃς αὐτὸν εἰς τὸν οἶκον τοῦ πατρός μου·

27. Et ait: Rogo ergo te, pater, ut mittas eum in domum patris mei;

28. ἔχω γὰρ πέντε ἀδελφούς· ὅπως διαμαρτύρηται αὐτοῖς, ἵνα μὴ καὶ αὐτοὶ ἔλθωσιν εἰς τὸν τόπον τοῦτον τῆς βασάνου.

28. habeo enim quinque fratres; ut testetur illis, ne et ipsi veniant in hunc locum tormentorum.

29. Λέγει δὲ Ἀβραάμ· Ἔχουσι Μωυσέα καὶ τοὺς προφήτας· ἀκουσάτωσαν αὐτῶν.

29. Et ait illi Abraham: Habent Moysen et prophetas: audiant illos.

30. Ὁ δὲ εἶπεν· Οὐχί, πάτερ Ἀβραάμ, ἀλλ' ἐάν τις ἀπὸ νεκρῶν πορευθῇ πρὸς αὐτούς, μετανοήσουσιν.

30. At ille dixit; Non, pater Abraham, sed si quis ex mortuis ierit ad eos, paenitentiam agent.

31. Εἶπεν δὲ αὐτῷ· Εἰ Μωυσέως καὶ τῶν προφητῶν οὐκ ἀκούουσιν, οὐδὲ ἐάν τις ἐκ νεκρῶν ἀναστῇ, πεισθήσονται.

31. Ait autem illi: Si Moysen et prophetas non audiunt, neque si quis ex mortuis resurrexerit, credent.

V. 19. Before ανθρωπος D reads: ειπεν δε και ετεραν παραβολην; similarly M in the margin and Evangelisteria; — δε wanting in D X Δ, a b e f q, Vulg., Arm., Eth. vers.; — πλουσιος: + "whose name was Nineve" Sahid. vers.; νινευης Cod. 36, 37; *finaeus* Ps.-Cypr. (*infra*). — 20. τις (without ην) ℵ B D etc.; + ην A Γ Δ etc., Textus rec. (Vulg. *et erat quidam*); — Λαζαρος: *eleazarus* c e, Ath. vers., Cod. Cavensis and Toletanus of the Vulg., Tertull., Cypr.; — εβεβλητο (without ος) ℵ B D etc.; ος εβεβλ. A P Γ etc., many It.-Cod., Vulg., Syr. Sinait., Textus rec. etc. (perhaps dittography after Λαζαρος); — προς: εις P Γ, 131. — 21. των πιπτοντων ℵ* B L, b c e ff^2 i l m b, Syr. Sinait. and Hierosol., Sahid. vers.; των ψιχιων των πιπτ. ℵ^c A D (ψιχων) P X etc., a f g^1, Vulg., Pesh., Goth., Arm. vers., Textus rec. (cf. Mt. 15, 27); — πλουσιου: + και ουδεις εδιδου αυτω six minusc., l m, some Cod. and editions of the Vulg. (not in Wordsworth) (from Lc. 15, 16). — 22. και εταφη. 23. Και εν τω αδη: *et sepultus est in inferno. Elevans autem* c e g^1 l m, Vulg.; *et sep. est apud inferos. Et de inferno elevans* a; *et sep. est apud*

inferos. In inferno elevans i; *et sepultus est et cecidit in infernum. Et cum esset in inferno, elevavit* Syr. Hierosol. — 23. εν τοις κολποις αυτου: εν τω κολπω αυτου D (Greek): + αναπαυομενον D, b c e m q, Arm. vers. — 26. ωδε almost all versions (also *hic* in It. and Vulg. as well for ωδε *here* as for οδε *this*); οδε 1 and some others, Textus rec. — 26. εν ℵ B L, Vulg. etc.; επι A C (Greek) X etc.; — εκειθεν (without οι) ℵ* B D, It., Vulg., etc.; οι εκειθεν ℵ^{c} A L etc. — 31. αναστη: + και απελθη προς αυτους D.

Lc. 16:

19. There was a certain rich man, who was clothed in purple and fine linen: and feasted [1] sumptuously every day.

20. And there was a certain beggar named Lazarus, who lay at his gate, full of sores,

21. desiring to be filled with the crumbs that fell from the rich man's table, [and no one did give him]; moreover the dogs came and licked his sores.

22. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. And the rich man also died: and he was buried.

23. And in hell lifting up his eyes, when he was in torments, he saw Abraham afar off and Lazarus in his bosom:

24. And he cried, and said: Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame.

25. And Abraham said to him: Son, remember that you received your good things in your lifetime, and likewise Lazarus the evil things: but now here he is comforted, and you are tormented.

26. And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither.

27. And he said: Then, father, I implore you to send him to my father's house, for I have five brethren,

28. that he may testify to them, lest they also come into this place of torments.

29. And Abraham said to him: They have Moses and the prophets; let them listen to them.

30. But he said: No, father Abraham, but if one will go to them from the dead, they will do penance.

31. And he said to him: If they listen not to Moses and the prophets, neither will they believe if one rise again from the dead.

[1] *Or* revelled.

The question whether this narrative is to be regarded as a parable or as the account of an actual occurrence has been answered in various ways since the time of Tertullian.

To prove the corporeity of the soul, the latter referred to the present account of St. Luke and sought by it to confute the objection: "Imaginem existimas exitum illius pauperis laetantis et divitis maerentis?" alleging as his chief argument: "Et quid illic Lazari nomen, si non in veritate res est?" (De anima c. 7. Corp. Script. Eccl. Lat. 20, 1, 308). The same argument is used by St. Ambrose for the same purpose of proving the historical truth of the narrative (*ad loc.* Corp. Script. Eccl. Lat. 32, 4, 397: "Narratio magis quam parabola videtur, quando etiam nomen exprimitur"), and St. Bonaventure says (*ad loc.* VII, 415 b): "Ut ostendatur, quod ad litteram fuit verum, hic nomen hominis pauperis explicatur." Jansenius of Ypres, Cornelius a Lapide, and others hold similar views. Salmeron also considers the narrative a true one, "historia Lazari mendici et divitis epulonis" (Tract. 42 p. 284 fer. V. post Dom. I. Quadr.) and does not treat of it amongst our Lord's parables. Whilst Cajetan and also Jansenius of Ghent leave the question undecided (although Jansenius seems more inclined to accept it as a parable founded on a true history), others with Maldonatus distinguish between the historical trend of the story and the parabolic shell or husk. On the other hand, some have urged that "Jesus would scarcely have pronounced sentence publicly on a case that was known."[1] And the majority of modern exegetists on this ground, in conjunction with other considerations, pronounce in favor of the purely parabolic character of the piece. Still, the exact description of the poor man who was "named Lazarus" always remains an argument worthy of consideration in favor of a historical foundation, and if we assume that the occurrence from which our Lord took His example happened some decades previously and in another locality, no objection would remain to the view held by Maldonatus. That Clement of Alexandria, St. Gregory Naz., Eucherius, St. John Chrysostom, and others describe the story as a parable (St. J. Chrysostom, however, sometimes as ἱστορία) proves nothing against the hypothesis of a historical nucleus, just as little as does the forcible expression with which Theophylact rejects the historical theory (*ad loc.* M. 123, 973 B: ὥς τινες ἀνοήτως ἂν οἰηθεῖεν).

On the other hand, neither the later supposed discovery of the rich man's name nor the wholly unfounded legend which locates his house and that of Lazarus on the present Via Dolorosa[2] in Jerusalem can be quoted in favor of that assumption.

[1] Schanz, Lc. p. 417; Knabenbauer, Lc.[2] p. 483.

[2] Fr. Liévin de Hamme, "Guide Indicateur de la Terre-Sainte[4]" [Jérusalem 1897], I, 199 *et seq.*

After our Lord had given in connection with the previous parable some instructions on the right use of riches, and had concluded with the words: "You cannot serve God and mammon," the Evangelist adds: "Now the Pharisees . . . heard all these things: and they derided him" (ἐξεμυκτήριζον, "turned up their noses"). Christ sharply rebuked their derision which they probably had expressed in words and gestures by scourging more particularly that proud self-righteousness which led them to despise His poor disciples and especially the converted publicans and sinners (v. 15–18). From the Law, whose inviolable perpetuity He expressly accentuated, He proved the laxity of the Pharisees concerning the indissolubility of the marriage tie.

At once, without any transition or introduction, St. Luke joins to this reprimand of the Pharisees the new parable.

We must assume that on this occasion as on that of the preceding parable the hearers consisted, on the one side of the disciples, and of the Pharisees on the other. The subject of the parable was quite suited to these two classes of hearers. The other circumstances were similar to those in which the last simile was given.

In the first half of the similitude (v. 19–26) we can distinguish three scenes. First, the life of a rich man and that of a poor man are briefly and concisely depicted, then the end of both lives, and finally their lot beyond the grave.

"There was a certain rich man, who was clothed in purple and fine linen: and feasted sumptuously every day" (v. 19). This is the picture of a real man of the world, an epicurean who employed his wealth solely in ostentation and revelry.

The reason why the rich man is nameless is explained thus by St. Cyril of Alexandria:[1] Εἰπὼν δὲ ὅτι "ἄνθρωπός τις ἦν πλούσιός" ὡς ἀφιλοικτίρμονα τοῦτον ἀνωνύμως ἐσήμανε, καθὼς διὰ τοῦ προφήτου περὶ τῶν μὴ φοβουμένων αὐτόν φησιν ὁ θεός, ὅτι "οὐ μὴ μνησθῶ τῶν ὀνομάτων αὐτῶν διὰ χειλέων μου," μνημονεύει δὲ τοῦ πένητος ὀνομαστί, ἐπειδήπερ ἐν γλώσσῃ θεοῦ οἱ τοιοῦτοί εἰσιν (II, 124). "In saying 'there was a certain rich man' he indicates

[1] The text is in Migne, P. G. 72, 825 D — 828A.

this hard-hearted man without giving any name, according to what God says by the Prophet of those that fear Him not: 'I will not remember their names with my lips.' But he recalls the poor man by name, inasmuch as these are on the tongue of God." St. Augustine and St. Gregory the Great give a similar explanation ("Pauperem humilem scio, superbum divitem nescio." Hom. 40 in Evang.).

In the pseudo-Cyprian treatise of "De Pascha computus" of the third century, the name of Finaeus is given to the rich man (c. 17, S. Cypr. Opera ed. Hartel, III, 265), whilst the Sahidish version, which probably belongs to the third century, also calls him Nineve, and in two minuscule MSS. of the Gospel (36 and 37 of the tenth, eleventh, and twelfth centuries respectively) he is named Nineves. Euthymius Zigabenus remarks that some, according to Jewish tradition, called him Νινευΐς (*ad loc.* M. 129, 1037 C). Harnack thinks that we should consequently accept Phinees as the original form, and taking into consideration Numbers, 25, 7, he ventures to assume that the appellation was given to him because it was intended thereby to describe the rich man as the son of Lazarus (*ibid.*). But not much importance can be attached to this supposition. The Latin *Dives* has passed into the English vocabulary as an established designation of a rich glutton.

"Purple and fine linen" are named in order to depict for us the ostentation displayed in the man's outward appearance. "Purple," strictly speaking, describes a wine-colored or violet or red dye which was obtained from the two species of mussels, *Murex trunculus* and *Murex brandaris*, and also from other shell-fish. According to ancient writers, it was discovered by the Tyrians about fifteen hundred years before Christ. The name was then given to stuff dyed this color (mostly woolen, but also cotton and linen stuffs, and later silk), and the garments made from these stuffs were valued as very costly and were worn chiefly by kings and princes.

"Byssus," βύσσος, corresponds to the Hebrew word בּוּץ, but as a rule in the Septuagint it stands for שֵׁשׁ and two other Hebrew terms. The commentators are of different opinions as to the meaning. Many of them, indeed according to numbers the majority, especially of the older ones, for instance, Bonfrère, Buxtorf, Junius and Tremellius, Forster, Michaelis, Rosenmüller, Gesenius, Winer, Haneberg, Cultrera, Riehm-Baethgen, and others are of opinion that *byssus* mostly means cotton stuffs and garments, whilst Philo, Fl. Josephus, many of the Talmudists (Aben Esra, Abarbanel, Jarchi, and others), the old botanic symbolists Ursinus, Hiller, Celsius, and many modern authorities (Tristram, J. Smith, Fillion, Schegg, W. Ewing, etc.) accept the word as mostly applying to linen stuffs. This last opinion merits preference. In combination with purple, byssus certainly means the particularly fine linen tissue

which in ancient times was brought from Egypt and elsewhere and was very highly valued, therefore no objection[1] can be made to the traditional explanatory rendering "fine linen."

Εὐφραίνεσθαι means literally *to rejoice*, but it is used by Luke in the parable of the Prodigal Son (15, 23, 24, 29, 32) more particularly with reference to the pleasures of the table; it occurs elsewhere in this sense in connection with πίνειν and ἐσθίειν (Lc. 12, 19; LXX Deut. 14, 25 [26] B; 27, 7; Homer, Od. 2, 211). In this sense of "to give banquets, hold carousal" the Vulg. *epulari* suits here quite well.

Christ portrays the poor man in sharp contrast to the image of the rich one by laying most particular stress on his helpless, pitiable condition: "And there was a certain beggar named Lazarus, who lay at his gate, full of sores. Desiring to be filled with the crumbs that fell from the rich man's table, and no one did give him; moreover the dogs came and licked his sores" (v. 20 *et seq.*).

The name of Lazarus, which appears in some original texts as Eleazarus, is mostly interpreted as "God is help" (אֶלְעָזָר, "God help," LXX Ἐλεαζάρ, Ἐλεαξάρ, Ἐλεάζαρος, Fl. Josephus Ἐλεάζαρος), or less likely, "there is no help" (לֹא עָזַר). Both meanings have been alleged as proof of the suitability of this name given to the poor man. In the hypothesis of a historical nucleus there is no necessity for establishing the meaning of the name.

The poor man was laid (ἐβέβλητο) at the rich man's gate or gateway because he was no longer able to drag himself along, and other people wanted to get rid of him. He was covered with sores (εἱλκωμένος, or better, ἡλκωμένος, as in the Textus receptus). He suffered from a malignant skin disease and was a mass of open, suppurating wounds, for it is in this sense that sores here are to be understood.

His misery was increased by hunger. He would have gladly eaten the scraps from the rich man's table; but from the text and from the whole description we must assume that, at best, he did not get enough to appease his hunger, but just barely what sufficed to support life; otherwise the ἐπιθυμῶν would have no sufficient explanation. The additional sentence *et nemo illi dabat* in some MSS. and editions of the Vulgate and a few other original texts corresponds probably to the meaning, but it is to be regarded as a later explanatory addition (from the simile of the Prodigal Son, Lc. 15, 16). Also the words τῶν ψιχίων (*de micis*), which are wanting in the better Greek MSS., may have got into the text from the narrative of the Canaanite woman (Mt. 15, 27).

[1] Cf. my article on "*byssus*" in M. Hagen, "Lexicon biblicum," I, 692–6.

The description of the poor man's helplessness and destitution is brought to a climax by the remark that the dogs licked his sores. It might be conceived that this, of itself, was an alleviation of his sufferings, and many of the Fathers of the Church and of the exegetists regard it as such. Maldonatus describes this as *vulgaris quaedam opinio* (p. 327 E). For the animals' saliva and the licking with the tongue had a soothing, cleansing, and healing effect. St. Cyril of Alexandria remarks very pertinently of dogs: Γλώττῃ γὰρ ἰδίᾳ καὶ τὰς ἑαυτῶν καθιστῶσι νόσους, οἷον ἀποξύοντες τὸ λυποῦν καὶ φιλοφρόνως περιαλείφοντες (*ad loc.* M. 72, 828 B; and similarly St. Chrysostom, Hom. 6 de Laz. n. 6; Cajetan, Jans. of Ghent, Calmet etc.).

But in the parable it is certainly not intended that this circumstance should express any soothing of the wretched man's misery, but rather that it should point out to us the climax of his suffering. The poor, sick creature had not even strength enough to drive the dogs away, and he received so little help or consideration from others that not one rendered him this service of charity. "Non enim id Christus agebat," rightly remarks Maldonatus, "quid Lazarus levamenti, sed quid miseriae dolorisque habuisset" (*ibid.*). Add to this that dogs in the East, as described in the Bible and as is the case in the present day, are in no wise regarded as the friends of man, but as hateful and filthy animals. In the Greek Bible the "licking" (λείχειν, ἐκλείχειν) is mentioned as a consuming thirst in dogs and swine for blood (LXX, 3 Reg. 20 [21], 19; 22, 38, and elsewhere).

The second scene, the last end of both the poor and the rich man, introduces us to a very different situation. "And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom" (v. 22). Death brought to the poor sufferer release from all pain and the beginning of eternal rest and happiness. The figurative mode of expression of which our Lord makes use in the parable was well suited to Jewish representations of the life after death, without in the least signifying any acceptance of the later Rabbinical phantasies. Whilst it was quite adapted to the intelligence of the hearers, at the same time it afforded them a thoroughly Christian instruction quite in harmony with the truths of the Gospel.

In Jewish writings we find the idea repeatedly expressed that the souls of the just are conducted into the next world by angels,[1] although

[1] Compare Lightfoot II, 546, Edersheim II, 280.

this truth is presented under various fantastic disguises. According to Christian teaching all the angels are "ministering spirits, sent to minister for them who shall receive the inheritance of salvation" (Hebr. 1, 14).

The place where the souls of the just sojourn after death is described by the Rabbis as the "Garden of Eden" or "under the throne of the glory" of God, also but not often as "the lap (bosom) of Abraham." The representation of Abraham as the common father of the Israelites with whom all his children, after death, should be assembled was one with which every Jew was quite familiar already from the usage of the Old Testament (Gen. 15, 16, etc.). In another passage our Lord depicts Heaven as a place where all the Prophets with Abraham, Isaac, and Jacob are assembled, and where the just from every end of the earth shall find a place at the banquet of the kingdom of God (Lc. 13, 28 *et seq.*).

"And the rich man also died, and he was buried" (v. 22). For him, too, came the end of his pleasures, his enjoyment, of all his splendor, and its last gleam is recalled by the mention of his burial. We must represent to ourselves this funeral as being, in conformity to Oriental customs, most magnificent and ostentatious, followed by a numerous retinue in mourning and a choir of women mourners who in the loudest tones lamented the deceased and praised his virtues. But how false are the scales and how deceptive the judgments of the children of men!

The Vulgate and many MSS. of the Vetus Latina, as well as the Syriac Gospel of Jerusalem, add to the *et sepultus est* the words *in inferno*, which according to the Greek and other textual evidence belong to the sentence which follows (with the prefixed καί).

Whilst the one expression sufficed to tell us enough about the happy lot of poor Lazarus in eternity—that he was carried by the angels to Abraham's bosom, in the third scene of the parable, contained in four following verses, we are informed of the rich man's unhappy fate, some remarks being made incidentally about Lazarus.

"And lifting up his eyes when he was in torments, he saw Abraham afar off and Lazarus in his bosom" (v. 23). Here also we must distinguish between the truth which underlies the image and the mode of expression, which is in conformity with the traditional Jewish ideas.

We cannot here discuss at length the eschatological views of the Jews in the time of our Lord. It must suffice to emphasize a few points.

Hell is described by the name of ᾅδης, to which the *infernus* of the Vulgate corresponds. The word (from *a* privativum and *ἰδεῖν*) occurs sixty times in the Septuagint for the Hebrew term שְׁאוֹל and is used besides for five other Hebrew words. It is also used eighteen times in Deuteronomy, and frequently in Aquila, Symmachus, Theodotion, and the Quinta. It has passed into the New Testament where, besides the present passage, it is found in Mt. 11, 22 (= Lc. 10, 15); 16, 18; Act. 2, 27 (= Ps. 16, 10), 31; 1 Cor. 15, 55 (but ℵ* B C D and elsewhere *θάνατε*); Apoc. 1, 18; 6, 8; 20, 13, 14.

This "Sheol" was regarded by the Jews as the place of sojourn for the good and the wicked alike. But they considered that the places apportioned to the two classes, the place of punishment for the damned and the meeting place of the just with Abraham, were separated from each other. The great impassable gulf between the two places is only mentioned in the present parable. For the rest, the Jewish conception of Sheol corresponds in many points with the Greek and Roman idea of Hades in so far as the perpetuity of individual existence after death was accepted by the pagans.[1]

From the depths of the place of punishment the rich man raised his eyes to the abode of the blessed. This certainly does not imply that the damned could look across to the blessed. The figurative wording, which corresponded with the prevailing ideas, was quite justified and was perfectly suited as an introduction to the ensuing conversation and to the vivid illustration of the intended lesson. We may regard this looking across in the same way as the conversation with Abraham, the appeal for the brothers, etc., as merely belonging to the image and not as wholly in keeping with the antitype.

The additional clause "when he was in torments" expresses the principal idea which underlies the whole figurative description of this rich man's condition. He is "in torments," and is "tormented in this flame," and does not obtain the least alleviation, but must remain without hope in this place of "torment." Whatever is figurative in this description must only have brought the fearfully sad reality

[1] Compare Edersheim II, 280 f.

all the more vividly before Christ's hearers. The greatness of this unhappy man's torture is shown to us in a conversation between Abraham and himself: "Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water, to cool my tongue; for I am tormented in this flame" (v. 24). As an Israelite, he can call Abraham his father. He addresses his petition to him, for as a child he may all the more hope that his father will hear him, and Abraham, according to Jewish ideas, as the head of all the just in the abode of the blessed can command his sons, and through them can grant the supplicant help. He prays for mercy and compassion in his miserable condition. He would indeed be content with the very smallest relief for which it is possible to ask. A little drop of cooling water would be as cordial to him. The asking that Lazarus may be the medium of the desired relief strongly accentuates the complete reversal of the former condition of the two on earth.

But not the most trifling meed of help or relief is to be granted to him. Abraham in his quiet answer points out to him that to grant his petition would be unjust and impossible: "Son, remember that you received your good things in your lifetime, and likewise Lazarus the evil things: but now he is comforted, and you are tormented" (v. 25). Responding to the title "father" he calls him "son" (*τέκνον*), but this friendly mode of address must only have driven the father's words still more deeply into the wretched man's heart.

These words remind him in the first place of the unreasonableness of his request. He had received his good things whilst on earth, and had enjoyed them to the fullest, and yet he had not allowed the least of these good things to fall to the share of poor Lazarus in all his suffering. Now by the justice of God the conditions have been reversed. Lazarus receives his good things, and the rich man evil, nor can he reasonably require that relief should be given to him by Lazarus.

Considered in this sense as referring only to the special case before us, the decision contains no pronouncement whatever of universal application as to the reversal of the lot of the poor and the rich in the next world. There is no occasion for us to assume like Jülicher with regard to this passage that "Luke's idea was that God in His justice had decreed for every one a quantum of happiness and a quantum of unhappiness" (II, 628). In the reference to the good things and the evil which the rich man and Lazarus respectively had received during life (ἀπέλαβες), there was an implied admonition regarding the use which the rich man had made of his wealth. There is no necessity, therefore, to import anything into the text; we need only accept the words as they, in the given circumstances, necessarily must be understood. He who whilst on earth had used his riches solely for his own enjoyment and who pitilessly had left the poor at his gate to starve in the greatest misery, when he was justly requited in the next world could bring forward no plea for mercy.

St. John Chrysostom amongst others (Hom. 7 de Laz. n. 5) interprets the "good things," τὰ ἀγαθά σου, to mean the goods which the rich man had considered as alone worthy to be desired and which he regarded as his own. The words, however, scarcely bear this interpretation. That every man, either here on earth or in the next world, may expect his share of the goods which are described as "good things" is through the goodness of God rightly presumed. But the rich man had his share of these on earth and did not use them in the right way; so that now he had nothing more to hope for (cf. Lc. 6, 24).

In order to explain the ὁμοίως we must supply a ἀπέλαβεν ἐν τῇ ζωῇ αὐτοῦ to the Λάζαρος τὰ κακά without adding a second αὐτοῦ after κακά. For we cannot regard what is said concerning every one's share of good things as applying equally well to the evil.

To the first reason Abraham then adds a second still more important one: "And besides all this, between us and you there is fixed a great chaos: so that they who would pass from hence to you, cannot, nor from thence come hither" (v. 26). To grant his request would be not merely unjust, but also it would be impossible. That this impossibility is irrevocable, everlasting, is illustrated by the deep, impassable gulf which can never be bridged.[1]

That according to v. 7 it would be possible, by using the earth as an intermediate station, to "go round" this gulf (Jülicher, II, 624), is an

[1] χάσμα in the same sense, *chaos* in the Vulg.

interpretation which we fancy few will succeed in eliciting from the text. As in the Jewish eschatology a similar impassable gulf is nowhere spoken of — at most, there is only mention of the small space of a *palmus* or of a wall of partition (Lightfoot, II, 549) — we may probably conclude from the particular stress laid on it in the parable that Christ would specially accentuate the immutability of one's lot in the next life; at least it illustrates for us the utter impossibility of any transition from the abode and the company of the damned to the hosts of the blessed. It was the opinion of J. F. Stapulensis (d'Etables, d. 1536) that the rich glutton was in Purgatory not Hell, and H. Schell endeavors to support this view by the supernatural sentiments of repentance, fraternal charity, and care for the saving of souls which he ascribes to this sinner. On these opinions, see our explanation of the following verses.

In the second part of the parable the figurative conversation between Abraham and the rich man in the next world is continued. But now a new idea is embodied in this conversation: the unbelief of the rich man's brothers which at the same time reveals the cause of his own sad fate. To Abraham's answer refusing his petition the unhappy man could make no reply in his own defense. But Christ represents him as making a fresh appeal on behalf of his brothers: "Then, father, I implore you to send him to my father's house, for I have five brethren, that he may testify to them, lest they also come into this place of torments" (v. 27 *et seq.*).

The Fathers of the Church and later commentators have advanced various opinions as to the motive which prompted this request. Some attribute it to compassion, some to selfishness, and others to "charity and solicitude for souls." It must be observed, however, that here it is not a question of an actual conversation, but of a parable by which Christ would illustrate for us a lesson. Hence Maldonatus remarks very pertinently: "Nec quaerendum, quo animo dives hoc petierit, qui vere non petiit; sed quo animo Christus id eum petiisse finxerit" (p. 338 F). It was in perfect keeping with the example of the parable according to human ideas that the wretched man, if he had brothers, should wish to save them from similar misery. But Christ added this fresh feature only for the purpose of making plain to His hearers a further and important lesson. It is wholly erroneous and contrary to the character of the parable to wish to infer anything about the actual natural or supernatural dispositions of the "epicurean."

Διαμαρτύρεσθαι in the Septuagint as a rule means "to appeal to the witness, to adjure," however also, "to testify to something" (Ex. 18, 20; Ez. 16, 2; 18, 8); in the latter sense we find it repeatedly in the New Testament (Act. 8, 25; 18, 5; 20, 21, etc.), usually with the accusative of the object as to which testimony is to be given. Although in the passage before us this exact specification is wanting, still the second meaning, "to testify," appears to suit better (Vulg. *ut testetur illis*). The majority of interpreters, however, accept it in the sense "to adjure." The object is easily supplied from the sequence: that he testify to this place of punishment and to the torments which I have to suffer.

But this request also meets with a refusal. It is couched in brief, decided words, and has no friendly term of address. He is reminded that there are the usual witnesses whom God had sent to Israel to testify to the truth: "They have Moses and the prophets; let them listen to them" (v. 29).

"Moses and the prophets" together with "the Law and the prophets" and "the Law of Moses and the prophets" is the traditional description in the New Testament (Mt. 5, 17; 7, 12; 11, 13; 22, 40; Lc. 16, 16; 24, 27; Joh. 1, 45; Act. 13, 15; 24, 14; 28, 23; Rom. 3, 21). Certain appointed portions from the Mosaic "Torah," that is the Pentateuch, as well as from the earlier and later Prophets were read every week on the Sabbath in the Synagogue (cf. Act. 13, 15; Mt. 5, 21; Lc. 4, 16). The third part of the Old Testament, that is the "Hagiographa" (cf. Lc. 24, 44), is not mentioned in this traditional description. Most of the Israelites drew their knowledge of the books of the Old Testament, not from their own reading, but from listening to the lections in the Synagogues. Thus the ἀκουσάτωσαν would serve to recall these; but in it is also implied the meaning "to act according to what they had heard." It is upon this point that the greatest stress is laid here.

Once more the man who had received such a decided refusal ventured to repeat his petition and to urge: "No, father Abraham, but if one went to them from the dead, they will do penance" (v. 30). He knew from his own experience that ordinary methods and the hearing of God's warnings through Moses and the Prophets would avail nothing in effecting a change in his brothers' dispositions. But he had hopes of good resulting from extraordinary interventions, from the sending of a messenger of God from the kingdom beyond the grave to warn these brothers; "quod

homines impii et increduli optare solent," rightly observes Maldonatus. Not satisfied with the ordinary guarantees of the truth appointed by God they require extraordinary evidence, as did the high priests and the scribes and the elders at the foot of the Cross: "If he be the king of Israel, let him now come down from the cross, and we will believe in him" (Mt. 27, 42).

But such extraordinary means cannot be expected by those who neglect the ordinary ones offered to them, and for such people the hope of conversion is in most cases vain. Hence Abraham's final reply was equally brief and decidedly in the negative: "If they hear not Moses and the prophets, neither will they believe if one rise again from the dead." These words, which Christ addressed to the jeering, money-loving Pharisees, were verified in real life shortly afterwards when in Bethany another Lazarus returned from the dead, and yet more solemnly when He Himself arose after three days gloriously from the tomb. Although the risen Lord did not show Himself to the unbelieving Jews, still in accordance with the divinely ordained plan of salvation He took care by means of numerous reliable witnesses and by the most irrefragable proofs that the fact of His Resurrection should certainly become known even to His unbelieving enemies and that it should be impossible to controvert it by any reasonable objections. But neither the miracle worked in Bethany at the very gates of Jerusalem nor the presence in the midst of the people of the Lord Himself gloriously risen from the dead could overcome the unbelief of a great part of Israel.

These two indubitably positive parallels, to which the Fathers of the Church frequently refer, furnish the critics with their chief argument for the rejection of verses 26–31 as not genuine, although even B. Weiss regards this assumption as "purely arbitrary." His son, J. Weiss, however, considers the same supposition as "probable," and Jülicher, his colleague at Marburg, naturally can only regard these verses, "as indeed the majority at Tübingen do, from 19 to 26 as added by another hand" (II, 638). Jülicher is easily able to deal with the raising of Lazarus, as it is so very clear "that from the idea of sending Lazarus back to earth

(Lc. 16, 27–31) was developed the story of the raising of Lazarus from the dead (Joh., 11)." And it is all the more clear to him that the allusion in verse 31 to the dead man rising can only refer to Jesus. He rightly says: "Could a Christian author write verse 31 without the thought occurring to him that not even the Resurrection had conquered unbelief — the unbelief of those who so long had possessed Moses and the Prophets?" But quite wrongly does he maintain that "a Christian has written them (v. 27–31) in a similar pessimistic mood to that of the author of Luke, 18, 8 b, having regard to the experience that notwithstanding the Resurrection the people of Israel in great part remained unbelievers. . . . The *οὐδὲ . . . πεισθήσονται*, v. 31, . . . contains a most melancholy prophecy regarding the fate of the Gospel of the Resurrection within the circle of Judaism." And because, according to the old Tübingen rule, prophecies could be spoken or written only after the events had taken place, the accuracy of the assertion results of itself. Our critic therefore knows exactly how verses 27–31 originated. An "unknown person" heard or read verses 19–26, and the "idea of sending one who was dead to Hades to relieve pain (v. 24)" moved him "to compose" verses 27–31. "He said to himself: Yes, indeed, once a dead man did come back to earth from Hades and even 'unto my father's house,' but still this did not suffice. He gladly allows Jesus speaking for Abraham to anticipate this failure. The unknown, who could not have conceived the true meaning of verses 19 and following, must have been at work before Luke" (II, 640). And on the next page this same critic warns us "against excessive ingenuity and the omniscience of an art which has ready at hand a solution for every riddle"! As the true explanation for these astonishing critical vagaries the following was once written: "Et a veritate quidem auditum avertent, ad fabulas autem convertentur" (2 Tim. 4, 4).

For the right comprehension of the principal idea in this parable the sequence as given by the Evangelist and which we have already pointed out is of great importance. In the previous parable and the lesson joined to it our Lord laid most particular stress on the right use of riches and the impossibility of serving both God and mammon.

The rich Pharisees present at the instruction, feeling that the words hit home to their covetous spirit, wholly absorbed as they were in earthly things, gave indulgence to their hostile and unbelieving mood by scoffing at the words of our Lord. The praise of poverty which these

words, at least indirectly, implied and the poverty of the disciples who accompanied the divine Master may have angered them and excited in them still greater contempt for such beggars, upon whom in their pride of riches and the darkness of their self-righteousness they looked down.

Now the present parable was intended for both classes of hearers, for the rich, unbelieving Pharisees on the one hand, and for the poor, but devoted disciples on the other. Christ in this thrilling picture revealed to them two lessons; first, the very different fate which may follow upon an earthly life spent in the enjoyment of riches and pleasure on the one hand, or on the other, in poverty and suffering, and next, the real cause of the rich man's unhappy fate.

In the contrast so sharply drawn between the rich glutton and poor Lazarus both in this world and in the next, the first lesson is strikingly and clearly set before us. That the complete reversal of the respective lots of both the rich and the poor man was quite in accordance with the demands of divine justice is plainly enough brought into relief; but at the same time it is not accentuated as the chief point.

The presumption that "the moral and religious qualities of the two principal persons" who are presented to us in verses 19–26 can only be assumed from verses 27–31 is incorrect. The first verses, as already explained by us, make it sufficiently plain that the rich man did not make right use of his wealth, thinking as he did of nothing but his own enjoyment, and allowing the poor beggar at his gate to long in vain for the least scrap from his table. His inordinate love of pleasure and his hard-heartedness, already even in the first half of the parable, foreshadow his fate and make it appear well deserved. As for Lazarus, we are not told expressly that he bore his misery and his afflictions patiently. But no one who hears or reads this parable can conceive the sufferer, of whom in his extremest want and desolation no little word of complaint, no sign of discontent is recorded, otherwise than as a second Job, or fail to regard it as his just reward that he should be borne by angels after death to the bosom of Abraham.

The fact, however, that our Lord does no more than outline the characters of both and does not in express words bring them into prominent relief, shows us that His chief idea was not primarily to point out to His hearers the rich man's guilt nor the poor one's merit. He would

rather in the first place urge upon the Pharisees, who prided themselves on their wealth and ostentatiously displayed it, and upon the disciples, who were despised for their poverty, a right estimate of the true value of riches and poverty respectively. For, after the first part of the parable every one must come to the conclusion that the earthly happiness, the possession of riches, and the enjoyment of every pleasure which are attended by such a fate in the next world constitute indeed but an apparent good without any real value; whilst the seeming great misfortunes of want, privation, and sufferings of all kinds for which such a future of happiness was prepared can be no real evil, and are to be preferred far before that mock good fortune.

Thus the first part of the parable was directly against an inordinate esteem of riches and afforded a vivid explanation of the words spoken by Christ a short time before when He repudiated the arrogant Pharisees: "what is high before men is an abomination before God" (v. 15).

But whilst we must recognize that the simile had special reference to the rich and the poor who were present, yet it would be a mistake and contrary to the characteristics of the parabolic mode of expression if we were to assume that, feature for feature, the image of the two chief persons in the parable was to be applied to the two classes of hearers.

Our Lord, however, was not satisfied with this first lesson which certainly had its special significance for the listeners. In the second part (v. 27–31) He advanced a step further and pointed out the real cause why earthly happiness was followed by an eternity of unhappiness, and thereby uttered a solemn warning and reproof to his scoffing adversaries.

The remainder of the conversation between Abraham and the unhappy rich man serves to illustrate vividly this second chief idea. If we set aside the figurative wording, and observe upon what it is that our Lord lays the greatest stress, we find that the following two propositions are forced, before all, upon our consideration: "They have Moses and the prophets: let them listen to them," and, "If they will not listen to Moses and the prophets, neither will they believe if one rise again from the dead."

In the first of these propositions stress is chiefly laid upon the necessity of faithful obedience with regard to the Law and the revelations of God in the Old Testament. The

reply placed on the lips of the unhappy man tells us that his brothers who were yet alive were wanting in this faith and its practical exercise in the fulfilment of God's will: "No, father Abraham, but if one went to them from the dead, they will do penance." Thus hitherto they had been impenitent and had not troubled themselves about Moses and the Prophets. That he himself had lived in the same state of unbelief and impenitence we may justly conclude from the life led by the brothers in common in their father's house, and from the inordinate love of pleasure and the hard-heartedness previously described. The rich man himself admits it when he says of his brothers that if they continue to lead that life, they, too, will come to the place of torments. He has learned from his own bitter experience; he has brought upon himself these torments just as his brothers are now doing.

For the unbelieving and impenitent Pharisees this first lesson did indeed contain a solemn warning. It reminded them what end they had to expect from their hypocritical self-righteousness unless they labored earnestly to do the will of God which was manifested to them in the Law: "Unless you do penance, you shall all likewise perish" (Lc. 13, 3, 5). Thus runs the warning here for us all.

But, by concluding the parable with a reference to obduracy in unbelief, Christ would still more strongly emphasize the guilt of this impenitence. Those who persevere in the neglect of the ordinary means of salvation will not be converted, even though the dead were to arise from the grave to preach to them of the next world.

By these words Christ once more points out to us the cause of everlasting misery and unhappiness in the world to come. The fault is man's alone, who obdurately persists in his impenitence notwithstanding all God's warnings. The self-exacting demand put forward by the impious when with the unbelieving enemies of Jesus they ask for "a sign from Heaven" is vain and futile, because according to experience even such a sign would not lead to their conversion.

The particular relation of this universal truth to the unbelieving Pharisees and above all to the impenitent portion of the Jewish people, is unmistakable. The reference to the rich man's obduracy and disobedience to the Law had precisely for the Pharisees a special significance, since they took such pleasure in posing as the anxious guardians and faithful observers of that Law. But at the same time, it was, as we remarked before, a prophetic warning to Israel with respect to the miracle of the raising of Lazarus, which took place so soon afterwards, and to the glorious Resurrection of Christ Himself. If His adversaries would persist in their unbelief and impenitence they must blame themselves if their destruction followed.

Thus the chief lessons of the parable may be summed up in the two points we have named: The different lot of rich and poor here and in the next world, the cause of the rich man's unhappy fate in the next world. Both thoughts act reciprocally as a supplement one to the other and show us that we may with perfect right consider this parable as a uniform whole. Jülicher holds essentially the same view concerning the chief idea in both parts. But his fixed prejudices lead him to the conclusion that the second part with its prophetic warning cannot be ascribed to Jesus. The sophisms by which he seeks to support this conclusion cannot be discussed here for the reason that the chief ground which he himself clearly points out unfortunately wholly excludes any agreement with his views. But the weaker the sophisms which he brings forward, the more intelligible the animosity with which he speaks here and elsewhere of the "champions of credulity."

Both in the ancient and the modern exegetists we find various conceptions of the parable more or less differing from the present interpretation. For these we must refer to the commentaries. The lessons on the punishments of the next world contained in the parable have been already briefly indicated. We may draw from it also an exhortation similar to that in the preceding simile on the right use of wealth, against selfish and inordinate love of pleasure, and to the making friends of mammon by charitably assisting the poor and suffering.

The principal lessons of the similitude and the individual features of the thrilling description afford abundant matter for manifold practical applications. According to our Lord's design these should have reference primarily to riches and

to poverty, and to the different lots in the world beyond, as well as to the cause of eternal unhappiness. These applications flow easily from the parable and its interpretation without any further remarks being necessary.

St. Augustine, St. Gregory and others apply the image of the rich man to Israel in particular, and that of Lazarus to the pagan world. Others see in the first a portraiture of the spirit of the world and its followers, whilst in Lazarus is expressed the spirit of God and of His servants.

The parable is particularly availed of by preachers because of its vivid illustration of the eternal punishments decreed for sin. It certainly admits of being used in a very efficacious manner for this purpose. The figurative features, however, must not be strained as evidence for the antitype. But where this evidence is drawn from other texts, or where it is taken for granted, then our Lord's portraiture in this parable affords the most splendid coloring for the amplification of these dread truths for the purposes of preaching or meditation.

In the Liturgy it forms the Gospel for Thursday in the second week of Lent. A part of the fortieth homily of St. Gregory the Great serves as the lesson for the nocturn.

The Church also commits the dead to the grave with the following prayer: "In paradisum deducant te angeli, et cum Lazaro quondam paupere aeternam habeas requiem."

Amongst the homilies of the Fathers of the Church the seven sermons of St. John Chrysostom on the parable, to which reference has been made so repeatedly, afford ample matter for its practical application. Other saintly doctors and homilists also have made frequent use of it for the instruction of the Faithful. It must suffice to submit here just a little from their exceedingly rich treasury.

St. John Chrysostom, more than all others, knew how to turn the rich gold mine of this simile to account both for rich and poor. Ever and always he lays stress on the abundance of salutary lessons which are hidden in it. "It is no ordinary benefit which rich and poor alike receive from this parable of Lazarus," he says at the beginning of the

third sermon. "It teaches the poor to bear poverty without complaint; it preserves the rich from overweening pride on account of their wealth and teaches them by the facts how exceedingly to be pitied is he who lives only for his own enjoyment and who shares his riches with no one. Let us to-day revert to the same subject, for the laborers in gold mines dig deeper there where they have found a rich vein of gold and do not cease boring until they have raised the whole treasure" (Hom. 3, n. 1. M. 48, 991). As if to excuse himself for so often reverting to this parable, in the beginning of his fourteenth sermon he makes use of the following comparison: "When the vine-dresser has finished the gathering of the whole vintage he does not leave off until he has collected every single berry that remains. So will I also carefully glean as I see many beautiful lessons still hidden, as it were under the leaves, in the parable, and instead of the sickle I will make use of the word. For the vine, after the vintage, certainly stands bare of fruit and shows nothing but leaves. But it is not so with the spiritual vine of the sacred Scriptures; for even if we take away all that we see, there yet remains behind much more to be taken" (Hom. 4, n. 1. M. 48, 1005 *et seq.*).

He lays stress on the rich man's hard-heartedness as being his first offense: "He was a rich man who lived in much wickedness and yet had nothing disagreeable to endure. The words 'and feasted sumptuously every day' show that he had never met with unexpected misfortune nor any kind of trial or suffering in his life. That he led a wicked life is clear from his end, and also before his end from his hard-hearted behaviour to the poor, for this shows clearly enough that not only had he no compassion for the poor beggar at his gate, but none for any poor man whatever. For if he had none for that poor man who lay stretched constantly at his gate before his eyes, whom day by day, once, twice, and oftener, at his going forth and on his return, he must have seen — for he lay not in a corner nor in a dark hidden spot, but there where of necessity at his going out and coming in he must have seen him — if he thus had no pity for that poor man who lay there in such great want, and who had to bear so much suffering in his life, or rather to bear a whole life filled with suffering and truly the severest suffering, for whom then would he have compassion, for whom crossing his path merely by chance. Even if he had passed him by, unheeding, the first day, still surely he would have been moved to pity on the second, and even if he did not notice him on that day, at least on the fourth, or some following day, surely, his pity would have been excited if he had been as devoid of feeling as an animal. And yet he did not manifest the least sympathy, and he proved himself to be more hard-hearted and more cruel than that judge who feared neither God nor man. For hard and unfeeling as was the latter, he was moved by the widow's perseverance to comply with

her request. But the rich man allowed nothing to move him to help the poor man. And yet it was not in the least a question of the same kind of request; for the poor man's petition was far easier to grant and much more justified. For she asked for protection against her enemies, whilst he only begged that he would give him wherewith to appease his hunger, and not in utter heartlessness leave him to die. The widow wearied the judge with her prayers, whilst on the other hand, the poor man as he lay silent at the gate was seen by the rich man many times during the day, and this in itself had far more power to touch even a heart of stone. For we often let ourselves be filled with anger against those who importune us, but when those who want help stand aside quietly and silently, without speaking or becoming irritated even when they are again and again refused, then even if our hearts were hard as stone, we are compelled, that we may not be utterly inhuman, to let ourselves be moved to compassion. And to this was added something not less worthy of observation, the sight, so capable of exciting compassion, of the poor man who was wasting away with hunger and long sickness. And yet all this could not move that hard-hearted man" (Hom. 1, n. 6. M. 48, 670 *et seq.*).

The holy Doctor of the Church depicts in a similarly clear and detailed manner the various sufferings and the marvelous patience of Lazarus (Hom. 1, n. 9 *et seq.*), and he draws from his behavior practical lessons for rich and poor alike. He furthermore discusses the remaining parts of the parable, which he knows well how to adapt to the spiritual needs of the Christians of his time. In connection with it he gives an exhortation to almsgiving in another homily (Supplementum Hom. 3. M. 64, 433–44). He also frequently speaks of the parable elsewhere. Cf. Ad pop. Antioch. hom. 2, 4; 5, 3 (M. 49, 39, 72); Non esse ad gratiam concionandum n. 3 (M. 50, 657); Quod nemo laeditur nisi a seipso n. 10 (M. 52, 471); Ad Olympiadem epist. 3, 10 (M. 52, 582); In Gen sermo 5, 4 (M. 54, 604); Expos. in Ps. 127 n. 2. (M. 55, 567 *et seq.*); In Mt. hom. 4, 11 (M. 57, 53), etc.

Amongst other Greek Fathers of the Church cf. St. Cyril of Alex., Hom. pasch. 11 n. 5 (M. 77, 645–52) and the commentaries of the same Saint, and those of Theophylactus and Euthymius (M. 72, 821–8; 123, 973–81; 129, 1037–44).

For the parable in the Greek Liturgy, cf. N. Nilles, Kalendarium, II, 183, 185 *et seq.* 451. The Latin Fathers of the Church also repeatedly interpret this parable and apply it in various ways. In the first place, the different lots of the rich man and the poor man in the world beyond the grave are, in keeping with the chief idea of the similitude, considered. "Sic et Lazarus apud inferos," observes Tertullian, "in sinu Abrahae refrigerium consecutus, contra dives in tormentis ignis

constitutus, alternas malorum et bonorum vices aemula retributione compensant" (De idololatria c. 13. Corp. Script. Eccl. Lat. 20, 1, 44). Manifold lessons are also drawn from the various parts of the narrative for the Christian's life. Thus St. Jerome in intimate connection with the words of the Gospel proposes in his homily the following lesson which he sums up in one principal proposition: "Et divitis nos tormenta deterreant et pauperis exempla provocent." He gives at the same time the useful admonition: "Non ergo paupertas simplex beatum facit, sed paupertas propter Christum" (in G. Morin, Anecd. Maredsolana, III, 2, pp. 376–86): "mere poverty will not make us blessed and predestined, but poverty with Christ and for Christ."

St. Augustine utters this latter warning at greater length in his fourteenth sermon: "Sed ait mihi quisque mendicus, debilitate fessus, pannis obsitus, fame languidus; respondet mihi et dicit: Mihi debetur regnum caelorum: ego enim similis sum illi Lazaro, qui iacebat ulcerosus ante divitis domum, cuius canes lingebant ulcera, et quaerebat saturari de micis, quae cadebant de mensa divitis; ego illi similior sum, inquit. Nostrum genus est, cui debetur regnum caelorum, non illi generi, qui induuntur purpura et bysso et epulantur quotidie splendide. . . . Discernamus ergo, inquit mihi, pauperes et divites; quid me ad alia intellegenda exhortaris? Aperti sunt pauperes, aperti sunt divites. Audi ergo me de hoc, quod proposuisti, domne pauper. Cum enim illum sanctum ulcerosum te esse dicis, timeo ne superbiendo non sis, quod dicis. Noli contemnere divites misericordes, divites humiles, et ut citius dicam, quod paulo ante dixi, divites pauperes noli contemnere. O pauper, esto et tu pauper; pauper, id est humilis. Si enim dives factus est humilis, quanto magis pauper esse debet humilis? Pauper non habet, unde infletur, dives habet, cum quo luctetur. Audi ergo me. Esto verus pauper, esto pius, esto humilis. Nam si de ista pannosa et ulcerosa paupertate gloriaris, quia talis fuit ille, qui ante domum divitis inops iacebat, attendis, quia pauper fuit, et aliud non attendis. Quid, inquis, attendo? Lege scripturas et invenies, quod dico. Lazarus pauper fuit; in cuius sinum levatus est, dives fuit. *Contigit,* inquit, *mori inopem illum et auferri ab angelis.* Quo? *In sinum Abrahae,* id est in secretum, ubi erat Abraham. . . . Lege, aut, si legere non potes, audi, cum legitur, et vide Abraham opulentissimum fuisse in terra, auro, argento, familia, pecore, possessione: et tamen dives iste pauper fuit, quia humilis fuit. . . . Videtis, quia cum abundant pauperes, recte quaerimus pauperem: in turba quaerimus et vix invenimus. Occurrit mihi pauper et quaero pauperem. Interim tu manum porrige pauperi, quem invenis. Corde quaeris, quem quaeris. Tu dicis: Pauper sum sicut Lazarus; dives iste meus humilis non dicit: Dives sum sicut Abraham. Ergo tu te extollis, ille se humiliat. Quid inflaris et non imitaris? Ego, inquit, pauper levor

in sinum Abrahae. Non vides, quia pauperem dives excepit? Non vides, quia dives susceptor est pauperis? Si enim superbis contra eos, qui habent pecuniam, et negas eos ad regnum caelorum pertinere, cum in eis fortasse inveniatur humilitas, quae in te non invenitur, non times, ne tibi, cum mortuus fueris, dicat Abraham: Recede a me, quia blasphemasti me?" (Sermo 14, 3–5. M. 38, 112–4.)

The same Saint concludes another homily on the parable with the following admonition concerning patience in suffering: "Filius Dei tanta hic pertulit. Si magister, quanto magis discipulus. Si ille, qui nos creavit, quanto magis nos, creatura illius. Qui ut nobis exemplum daret, patientiam nobis dimisit. Quare nos deficimus in ipsa patientia, quasi caput nostrum perdiderimus, quod nos praecessit ad caelum? Ideo enim caput nostrum praecessit ad caelum, tamquam dicens: Ecce qua. Venite per molestias, per patientiam. Haec est via, quam vobis tradidi. Sed quo ducit via, qua me videtis ascendere? In caelum. Qui non vult hac ire, non vult illuc pervenire. Qui vult ad me pervenire, per viam veniat, quam monstravi. Et non potestis pervenire, nisi per viam molestiarum, dolorum, tribulationum, angustiarum. Sic pervenies ad requiem, quae tibi non tollitur. Si autem vis istam requiem, quae est ad tempus, et recedere a via Christi, observa tormenta divitis illius, qui apud inferos torquebatur, quia et ipse requiem praesentem desideravit et poenas sempiternas invenit. Fratres carissimi, eligite potius duriora, quae sine fine requiem habebunt in aeternum" (Sermo ined. 24 n. 14. M. 46, 931 *et seq.*). In the same homily he refers to the unbelief of the Jews as a warning for Christians: "Omnino verum est, fratres. Ideo Judaeis hodie non persuadetur, ut credant in eum, qui resurrexit a mortuis, quia Moysen et prophetas non audierunt. Nam si illos audire vellent, ibi invenirent praedictum esse, quod modo impletum est, et nolunt adhuc credere. Quod ergo de Judaeis diximus, de nobis agamus, ne cum alios attendimus, et nos in ipsam impietatem incidamus. Evangelium, carissimi, Judaeis non legitur, Moyses et prophetae leguntur, quos nolunt audire. Quod si audire vellent, crederent in Christum, quia Moyses et prophetae Christum venturum praedicaverunt. Non ergo nos tales simus, quando nobis legitur Evangelium, quales sunt illi, quando illis leguntur prophetae. Apud ipsos enim, ut dixi, Evangelium non recitatur, apud nos recitatur" (*ibid.* n. 2. M. 46, 922). Cf. Sermo 41, 4 *et seq.*; 367; Quaest. Evang. II, 38, etc. (M. 38, 248–50; 39, 1650–2; 35, 1350–2).

Cfr. etiam S. Ambrosius *loc. cit.* (Corp. Scriptorum Eccl. Lat. 32, 4, pp. 397–400); S. Petrus Chrysologus, Sermo 66, 121–124 (M. 52, 386 to 390, 529–43); S. Maximus Taur., Expos. de capitulis Evang. XIX (M. 57, 825 *et seq.*); S. Gregorius M., Moral. XXV, n. 31 *et seq.*; Hom. 40 in Evang. (M. 76, 341, 1301–12); S. Isidorus Hisp. Alleg. Script. S. n. 218–220 (M. 83, 126); S. Beda Ven. *loc. cit.* (M. 92, 533–8; Ps.-

Beda, Hom. III, 1 (M. 94, 268–72); Smaragdus Abb., Collect. in Epist. et Evang., Hebd. 2 p. Pent. (M. 102, 348–53); B. Rhabanus Maurus, Hom. 77 (M. 110, 294–7); Haymo Halberst., Hom. de temp. 110 (M. 118, 589–99); S. Bruno *loc. cit.* (M. 165, 422–5); Hugo de S. Vict. (?), Alleg. in N. T. IV, 24 (M. 175, 822 *et seq.*); Zacharias Chrysopol., In unum ex quattuor, III, 107 (M. 186, 337–40); Robertus Pullus, Sent. IV, 19 (M. 186, 824 C).

XLVI. SERVING TWO MASTERS

Matthew 6, 24; Luke, 16, 13

THE short parable by which Christ illustrates the impossibility of serving God and mammon is recorded by St. Matthew and St. Luke in closely similar terms:

Mt. 6:

24. Οὐδεὶς δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

Lc. 16:

13. Οὐδεὶς οἰκέτης δύναται δυσὶ κυρίοις δουλεύειν· ἢ γὰρ τὸν ἕνα μισήσει καὶ τὸν ἕτερον ἀγαπήσει, ἢ ἑνὸς ἀνθέξεται καὶ τοῦ ἑτέρου καταφρονήσει. Οὐ δύνασθε θεῷ δουλεύειν καὶ μαμωνᾷ.

Mt. 6, 24 ουδεις: + οικετης L Δ and others (from Lc.).

Lc. 16, 13. ου δυνασθε to μαμωνα wanting in F.

Mt. 6:

24. Nemo potest duobus dominis servire: aut enim unum odio habebit et alterum diliget, aut unum sustinebit et alterum contemnet. Non potestis Deo servire et mammonae.

Lc. 16:

13. Nemo servus potest duobus dominis servire: aut enim unum odiet et alterum diliget, aut uni adhaerebit et alterum contemnet. Non potestis Deo servire et mammonae.

Mt. 6:

24. No man can serve[1] two masters. For either he will hate the one, and love the other: or he will cling to the one, and despise the other. You cannot serve God and mammon.

Lc. 16:

13. No servant can serve[1] two masters: for either he will hate the one, and love the other; or he will cling to the one, and despise the other. You cannot serve God and mammon.

[1] Or rather, "be the slave of."

In St. Matthew this parabolic aphorism forms part of the Sermon on the Mount and is recorded in connection with other admonitions concerning riches and warnings against inordinate solicitude for earthly things. In St. Luke, on the other hand, it is part of the instruction on earthly riches which our Lord added to the parable of the Unjust Steward before He proposed that of Lazarus.

The sequence in both Evangelists is quite in keeping with the subject of the aphorism; therefore, there seems no ground for the assumption that either Matthew or Luke have not given the verses in the right place. Short sentences like this, pregnant with practical wisdom, are of all our Lord's sayings those which we may most easily suppose Him to have uttered not once merely but on a variety of occasions.

Notwithstanding its brevity the saying has so clearly on the face of it all the characteristics of a parable that it is unnecessary to allege further proofs. Even if we were to agree with Maldonatus in accepting the first sentence as a *vulgare proverbium* (p. 168 C), still there would remain intact all that constitutes a parable.

Celsus in his ἀληθὴς λόγος makes this saying the ground for a serious charge against Christ and His teaching by construing this φωνὴ στάσεως to mean that He wishes to forbid His disciples all intercourse with the rest of the world. Origen expressly refutes his objection in his eighth Book, Cap. 3–16 (ed. Koetschau, II, 222–34). Jülicher also finds that our Lord's words show "a certain prejudice in His attitude towards earthly riches," for He has by these words "radically destroyed all possibility of having any relations with God whilst retaining earthly possessions, and has left to His disciples no other alternative than to choose between God and riches. It must be one or the other." He considers this prejudice somewhat excusable because "it is explained by the disgust with which he (Jesus) saw the extra-pious people of His time pay court to mammon" (II, 109, 115). There is no need whatever to find any excuse for Christ's words. The "prejudice" is wholly on the side of the modern critic.

The image on which the aphorism rests is once more, as in several other parables, taken from the life of a slave.

"No man," or as it runs more distinctly in Luke, "no servant can serve two masters." The word δουλεύειν may be rendered, according to its original meaning, by "to be a slave," and in this sense the truth of the general proposition is, of itself, evident. To be a slave to two masters at one time is impossible, for each master has a claim to the entire person and the entire service of his slave.

According to the application which Christ Himself makes of the general maxim we may represent to ourselves, as many exegetists have done, that these two masters are inimical to each other. This hypothesis makes the words which our Lord added as proof of His argument still more easily understood: "For either he will hate the one, and love the other; or he will sustain the one, and despise the other." This would inevitably be the result where the pursuits and the interests of the two masters were in direct opposition, the case being presumed that the slave or servant was really in the service of one master and intent on that service.

'Αντέχεσθαι is used in the LXX and elsewhere in the sense of "to cling to, to devote oneself," *adhaerebit*, as it is correctly rendered in the version of Luke in the Vulgate. On the other hand, a Greek ἀνέξεται is implied in the *patietur* in Luke in the codices a, b, g, r, and the *sustinebit* in Matthew of the Vulgate, etc.

Both parts of the argument exactly correspond, conformably to the law of parallels, without our having to assume (with Schegg) two different cases, one with the motive of love and the other with an interested motive. What is expressed at first by "to hate" and "to love" is repeated again in reversed order by "to cleave" and "to despise."

Christ Himself applies the image to the truth which He had in mind: "You cannot serve God and mammon." Here, also, δουλεύειν is to be accepted in its full and complete signification, "to be a slave," and therefore, to belong with all one's strength and with entire self-surrender to the master's service. But with far greater right than the earthly master has to exact it from his slave does God require this full and entire service from every man: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole

soul, and with thy whole strength." His first Commandment had been already thus emphatically laid down in the Law to the people of Israel: "Hear, O Israel: the Lord our God is one Lord" (Deut. 6, 4 *et seq.*). Indeed, in the time of our Lord, this solemn exhortation of the *schema* was always recalled to the people at the regular divine worship.

But to oppose these claims of a rightful master there arises a despot, wealth, with all its accompanying pleasures, honors, and enjoyments. In Israel, notably, had this false god of the world made many slaves to its service, and more especially amongst those who boasted of their fidelity and their exactitude in the service of Jehovah. The divine Master, on that second occasion recorded by St. Luke, saw before Him even amongst His hearers very many of those Pharisees who loved money and who had given themselves wholly to its service (Lc. 16, 14). The unhappy consequences of the attempt to reconcile this with the service of God were inevitable. Because heart and mind were held in thrall by the seductive power of mammon, which prevailed over the whole exterior man, there was no longer room to serve God with the whole heart and the whole mind. Jehovah, the one only Lord and God, must be satisfied to receive from His people a formal, exterior service which was wanting in soul and life, wanting therefore in the essential elements of all true service of God.

Those slaves of mammon, before all, were present to the divine Son when in His zeal for the interests of His Father, to which such injury was done, He addressed these solemn words to His disciples and to all His followers: "You cannot serve God and mammon." If you attempt this twofold service, in the manner of the Pharisees, you will soon experience that, instead of love, you have nothing but hatred for God's service, that, instead of devotion, you feel for it nothing but contempt.

We may easily see that by these words Christ would not radically destroy all relations between God and those having earthly possessions; unless in an utterly prejudiced manner, disregarding the words and the

sequence of the text and the end and aim of Christ, we place "earthly possessions" on the same level with "the slavish worship of mammon." The Fathers of the Church and the exegetists, whom Jülicher unjustly blames, point out emphatically that Christ is not speaking of the *possession*, but of the *worship* of riches. For the word μαμωνᾶς (in the Textus receptus and in some minuscule MSS. μαμμωνᾶς) cf. p. 604.

The various practical applications of the lesson of this parable are easily discerned from the explanation. The contrast between the service of God and the world's service affords treasures of suggestive thoughts relating intimately to life.

In the first place, we may consider, in connection with the words of our Lord, the beauty, the necessity, the advantage of God's service. The antithesis to this is formed by the consideration of the slavery of mammon, according to the maxims of the children of this world. God's rights and the use of earthly riches in a manner pleasing to Him, as in the last two parables, may here also form the subject of the application, to point out how the possession of riches is compatible with the service of God.

In the Liturgy the simile forms the opening of the Gospel read on the fourteenth Sunday after Pentecost (Mt. 6, 24, 33). A portion of St. Augustine's explanation of the Sermon on the Mount serves as a lesson for the third nocturn.

XLVII. THE UNMERCIFUL SERVANT

Matthew, 18, 23–35

THE parable of the Unmerciful Servant is recorded only by St. Matthew.

Mt. 18, 23–35:

23. Διὰ τοῦτο ὡμοιώθη ἡ βασιλεία τῶν οὐρανῶν ἀνθρώπῳ βασιλεῖ, ὃς ἠθέλησεν συνᾶραι λόγον μετὰ τῶν δούλων αὐτοῦ.

Mt. 18, 23–35:

23. Ideo assimilatum est regnum caelorum homini regi, qui voluit rationem ponere cum servis suis.

24. Ἀρξαμένου δὲ αὐτοῦ συναίρειν, προσηνέχθη εἷς αὐτῷ ὀφειλέτης μυρίων ταλάντων.

25. Μὴ ἔχοντος δὲ αὐτοῦ ἀποδοῦναι, ἐκέλευσεν αὐτὸν ὁ κύριος πραθῆναι καὶ τὴν γυναῖκα καὶ τὰ τέκνα καὶ πάντα, ὅσα εἶχεν, καὶ ἀποδοθῆναι.

26. Πεσὼν οὖν ὁ δοῦλος προσεκύνει αὐτῷ λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ πάντα ἀποδώσω σοι.

27. Σπλαγχνισθεὶς δὲ ὁ κύριος τοῦ δούλου ἐκείνου ἀπέλυσεν αὐτὸν καὶ τὸ δάνειον ἀφῆκεν αὐτῷ.

28. Ἐξελθὼν δὲ ὁ δοῦλος ἐκεῖνος εὗρεν ἕνα τῶν συνδούλων αὐτοῦ, ὃς ὤφειλεν αὐτῷ ἑκατὸν δηνάρια, καὶ κρατήσας αὐτὸν ἔπνιγεν λέγων· Ἀπόδος, εἴ τι ὀφείλεις.

29. Πεσὼν οὖν ὁ σύνδουλος αὐτοῦ παρεκάλει αὐτὸν λέγων· Μακροθύμησον ἐπ' ἐμοί, καὶ ἀποδώσω σοι.

30. Ὁ δὲ οὐκ ἤθελεν, ἀλλὰ ἀπελθὼν ἔβαλεν αὐτὸν εἰς φυλακήν, ἕως ἀποδῷ τὸ ὀφειλόμενον.

31. Ἰδόντες οὖν οἱ σύνδουλοι τὰ γινόμενα ἐλυπήθησαν σφόδρα καὶ ἐλθόντες διεσάφησαν τῷ κυρίῳ ἑαυτῶν πάντα τὰ γενόμενα.

32. Τότε προσκαλεσάμενος αὐτὸν ὁ κύριος αὐτοῦ λέγει αὐτῷ· Δοῦλε πονηρέ, πᾶσαν τὴν ὀφειλὴν ἐκείνην ἀφῆκά σοι, ἐπεὶ παρεκάλεσάς με·

33. οὐκ ἔδει καὶ σὲ ἐλεῆσαι τὸν σύνδουλόν σου, ὡς κἀγὼ σὲ ἠλέησα;

34. Καὶ ὀργισθεὶς ὁ κύριος αὐτοῦ παρέδωκεν αὐτὸν τοῖς βασανισταῖς, ἕως οὗ ἀποδῷ πᾶν τὸ ὀφειλόμενον αὐτῷ.

35. Οὕτως καὶ ὁ πατήρ μου ὁ οὐράνιος ποιήσει ὑμῖν, ἐὰν μὴ ἀφῆτε ἕκαστος τῷ ἀδελφῷ αὐτοῦ ἀπὸ τῶν καρδιῶν ὑμῶν.

24. Et cum coepisset rationem ponere, oblatus est ei unus, qui debebat ei decem milia talenta.

25. Cum autem non haberet, unde redderet, iussit eum dominus eius venundari et uxorem et filios et omnia, quae habebat, et reddi.

26. Procidens autem servus ille orabat eum dicens: Patientiam habe in me, et omnia reddam tibi.

27. Misertus autem dominus servi illius dimisit eum et debitum dimisit ei.

28. Egressus autem servus ille invenit unum de conservis suis, qui debebat ei centum denarios, et tenens suffocabat eum dicens: Redde, quod debes.

29. Et procidens conservus eius rogabat eum dicens: Patientiam habe in me et omnia reddam tibi.

30. Ille autem noluit, sed abiit et misit eum in carcerem, donec redderet debitum.

31. Videntes autem conservi eius, quae fiebant, contristati sunt valde et venerunt et narraverunt domino suo omnia, quae facta fuerant.

32. Tunc vocavit illum dominus suus et ait illi: Serve nequam, omne debitum dimisi tibi, quoniam rogasti me;

33. nonne ergo oportuit et te misereri conservi tui, sicut et ego tui misertus sum?

34. Et iratus dominus eius tradidit eum tortoribus, quoadusque redderet universum debitum.

35. Sic et Pater meus caelestis faciet vobis, si non remiseritis unusquisque fratri suo de cordibus vestris.

V. 24. προσηνεχθη: προσηχθη B D, Lachm., Nestle, etc.; — μυριων: πολλων ℵ*, Sah., Copt. versions, Orig.; *centum* c. — 25. τεκνα: παιδια ℵ; — ειχεν: εχει B, four minus., Lachm., Nestle, etc. — 26. λεγων (without κυριε) B D, a c e ff 1 g 2 l, Vulg., Syr. Curet. and Sinait. and others; + κυριε ℵ and most codices, f ff 2 g 1, Sah., Copt., Arm., Eth. vers. etc., Textus rec.; "my lord" Pesh. — 28. ει τι: ο τι many minus., It., Vulg. (*quod*), Arm., Eth. versions, Textus rec. — 29. πεσων ουν ο σ. α. (without addition) ℵ B C* D, It., Vulg., Syr. Curet. and Sinait., Sah., Eth. version, etc.; + εις τους ποδας αυτου D 2 E F etc., Pesh., Arm. vers., Textus rec.; — και: + παντα ℵ 2 C 2 L etc., Vulg., Sah., Copt., Eth. vers. etc. — 30. ουκ ηθελεν: "he did not grant his prayer" Syr. Sinait. — 31. γινομενα ℵ ca D L etc., It., Vulg. (*quae fiebant*); γενομενα ℵ* B C etc. — 35. υμων: + τα παραπτωματα αυτων C etc., f h, Pesh., Arm. vers.

Mt. 18:

23. Therefore is the kingdom of heaven likened to a king, who would make a reckoning with his servants.

24. And when he had begun to make the accounts, one was brought to him that owed him ten thousand talents.

25. And as he had not wherewith to pay it, his lord commanded that he should be sold and his wife and children and all that he had, and payment to be made.

26. But that servant falling down, besought him, saying: Have patience with me, and I will pay you all.

27. And the lord of that servant being moved with pity, let him go and forgave him the debt.

28. But when that servant was gone out, he found one of his fellow servants that owed him an hundred pence: and laying hold of him he throttled him, saying: Pay what thou owest.

29. And his fellow servant falling down, besought him, saying: Have patience with me, and I will pay thee all.

30. And he would not: but went and cast him into prison, till he paid the debt.

31. Now his fellow servants seeing what was done, were very much grieved, and they came and told their lord all that had happened.

32. Then his lord called him; and said to him: Thou wicked servant, I forgave thee all the debt, because thou besoughtest me:

33. shouldst not thou then also have had compassion on thy fellow servant, even as I had compassion on thee?

34. And his lord being angry, delivered him to the torturers until he should pay all the debt.

35. So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts.

The parable forms part of the instruction to the disciples on their apostolic office. Christ first exhorts them to practise humility, then He warns them to beware of scandalizing the little ones (Mt. 18, 1–14), and next proceeds to instruct them concerning fraternal correction and the power of binding and loosing (v. 15–20). Whereupon Peter approached Him and asked: "Lord, how often shall my brother offend against me, and I forgive him? till seven times?" Jesus answered him: "I say not to thee, till seven times; but till seventy times seven times" (v. 21 *et seq.*).

The relation of this question to what went before has been variously explained. Blessed Albert the Great thus describes the sequence of the instruction from the context: "Hic agitur de perfecta receptione fratris paenitentis; sicut enim custodiendus est, ne aberret, et sicut quaerendus et revocandus est, quando aberraverit, sic est misericorditer recipiendus, quando redire satagit."

Our Lord joins the parable to Peter's question and His own reply by means of "Therefore" (διὰ τοῦτο). Because a spirit of perfect forgiveness, of reconciliation must prevail in the kingdom of Heaven, therefore will unmerciful, unforgiving conduct be severely punished as the example in the simile is to show. We are to learn once more, from this parable, the spirit of forgiveness so necessary to Christ's disciple.

Christ was obliged to point out to His followers, in emphatic opposition to Jewish views, the necessity of such a spirit. For we learn from the Talmud that the ordinance and the practice of the Rabbis in this respect were quite of another character. "Rabbi Jose Ben Jehuda says: 'If a man commit an offense, let him be pardoned the first, second, and third time, but not the fourth'" (Joma, fol. 86 b in Aug. Wünsche, "Neue Beiträge," p. 319; cf. Lightfoot, II, 344 *et seq.*; Wettstein, I, 444 *et seq.*).

The Evangelist gives us no more exact particulars as to the time or place of this instruction. But we must conclude from the first verse of chapter 19 that the parable was proposed before the last journey to Jerusalem, perhaps whilst our Lord was still in Galilee. Edersheim, referring to Luke, 18, 15–17 (compared with Mt. 18, 1–14), is prepared to

lay the scene after Christ had passed through Perea, and at the close of the discourses given on the other side of the Jordan. But the question is one we have hardly sufficient material for deciding.

Three scenes are presented to us in the simile, easily to be distinguished one from the other. In the first there is portrayed for us to the life how a king remitted an enormous debt to his servant (v. 23–27).

"Therefore is the kingdom of heaven likened to a king, who would make a reckoning with his servants" (v. 23). We must not here assume that it was a question of an ordinary settling of accounts with servants, or of small debts. An Oriental prince would not have been likely to trouble himself about them, having his stewards and officials to look after such matters. But, in the case of a settlement of accounts with a king, officials and stewards of the various estates and also the governors of the provinces would be summoned, and it is of these that we are to understand the present example.

The ὡμοιώθη might be used here to point out that this truth was accepted from the beginning of the kingdom of Heaven, although the tense of the original Aramaic text can with difficulty be determined. We often find βασιλεύς used adjectively (cf. βασιλεύτερος, βασιλεύτατος); it is here joined directly to the substantive ἄνθρωπος as its attribute.

One only is chosen from amongst the officials to serve as example. He is brought before the king, his guilty conscience probably causing him to avoid coming into his master's presence.

His debt amounted to the enormous sum of 10,000 talents (v. 24), about 52 million marks, or £2,000,000 sterling, or 10,000,000 dollars, as here it is a question of an Attic talent.

For an official of high position who wanted himself and wife and children to enjoy life, the debt cannot be regarded as incredibly enormous. As it is afterwards described as δάνειον, "loan, money lent on interest," we are not to understand it as embezzlement — for instance,

of the revenues of the province. Much more probable is it that it was a question of a sum of money which, by degrees, by constant borrowing for years from that revenue, finally had grown to this amount. If we take into consideration the splendor of an Eastern prince's court and the extravagance which prevailed in it and in all the great houses in ancient times, this debt of millions is quite conceivable. In any case our Lord doubtless wished by the magnitude of the debt to make the lesson to be illustrated all the more impressive to His hearers.

From ancient times exception has been taken to the greatness of the debt; hence, in the Codex Sinaiticus and in the Coptic and the Sahidish versions μυρίων is corrected into πολλῶν and the Codex Colbertinus of the Itala translates it *centum*.

As the debtor had no money with which to pay his debt the prince gave orders that he, his wife, his children, and all his possessions should be sold, and the proceeds of the sale put into the royal treasury (v. 25). Such an order coming from an Oriental despot is quite intelligible, and the incident probably very often happened in royal life (cf. 4 Reg. 4, 1). But it can scarcely be assumed that such things were permitted in the Mosaic Law. In the passages from Ex. 22, 3; Lev. 25, 39, 47, to which Edersheim (II, 294) and others refer, there is no question of debtors.

There is nothing in the words to intimate whether the proceeds of the sale would have sufficed to pay the whole debt. The king employed the only means in his power to get back, at least, part of his money.

The severity of the punishment threatened, and probably, love of his wife and children as well, impelled the debtor to beg most piteously for mercy from his master. He fell upon his knees and bowed down before him (προσεκύνει), saying: "Have patience with me, and I will pay you all" (v. 26).

Προσκυνεῖν is very frequently used in the Septuagint and in the New Testament; it means literally *to kiss the hands* and then "to prostrate in salutation of some one." It has come into general use as specially descriptive of the manner in which Orientals were accustomed to pay homage by prostrating themselves and touching the ground with their foreheads. From this, the more comprehensive meaning "to worship" has evolved.

His promise to pay all shows his good will. The impossibility of ever earning sufficient to pay such a great sum of money did not occur to him; but he showed by his whole demeanor and by his words that he acknowledged his debt, and was prepared to do all in his power to pay it.

With true royal magnanimity and generosity, the prince had mercy on him, set him free, and made him a present of the whole of the enormous debt (v. 27). From the accounts of the overflowing treasures of jewels and precious things possessed by Eastern kings and princes and their prodigal expenditure, as given by many ancient authors, this act of generous liberality does not seem exaggerated. By it, the king not only granted the debtor's petition, but accorded him far more than he prayed for, or would ever have dared to solicit.

Schegg relates (Mt. II, 476 and foll.) some examples of the extravagant liberality of Roman emperors. Nero, for instance, spent 200,000 drachmas daily on the entertainment of the Parthian prince Tiridates, and at his departure presented him with fifty million drachmas.

In the second scene (v. 28–30), quite another picture is placed before us. The official, freed from debt, retires from the prince's presence, having probably expressed his thanks in an extravagant manner after the fashion of the Orientals. On the way, he met one of his fellow-servants who owed him the small sum of 100 denarii. According to our currency this coin was worth $8\frac{1}{2}d.$, and as the talent was worth 6000 denarii, this debt only amounted to $\frac{1}{600,000}$ part of the sum remitted by the prince.

The behavior of this man, therefore, appears all the more reprehensible. He seized the other and throttled him (ἔπνιγεν; Vulg. *suffocabat*), crying out: "Pay what you owe" (v. 28). The man thus illtreated begged for mercy, as the assailant himself had done a short time before from his master, only that here instead of the worship befitting a prince we have a simple appeal. He fell on his knees and begged him to have patience and he would pay the debt (v. 29). Although there was far more likelihood of this

promise being fulfilled than there was in his own case, yet the man who had been so mercifully pardoned by the king now refused this petition harshly and pitilessly. He had his debtor cast into prison until he should have paid the whole debt (v. 30).

If we assume that the man may have been a slave himself earlier in life, and then by his master's favor had been raised to a high position, this hard-hearted, cruel behavior towards one who, although now very much inferior to him, was once his fellow-slave, could be more easily explained on psychological grounds. But the text gives us no information on this point.

In the third scene, just retribution and punishment immediately follow this heartless conduct. The other servants were witnesses of it, and, indignant at such behavior, related the whole story to the prince; the latter ordered the man whom he had pardoned such a short time before to be recalled, and in solemn words reproached him for his want of mercy: "Thou wicked servant, I forgave thee all the debt, because thou besoughtest me: Shouldst not thou then also have had compassion on thy fellow servant even as I had compassion on thee?" (v. 31, etc.).

It is true that he was not bound, in justice, to remit the debt, but, at least, in all fairness it might be expected of him that he would imitate the prince's patience and mercy, if not his royal generosity.

The man had no excuse to offer in reply to that calm and well-merited rebuke. He did not dare to appeal a second time for mercy. Justly angry, the king now delivered him to the torturers until he should have paid the whole of his debt (v. 34).

To construe "torturers" (*βασανισταί*) as simply meaning "prison warders," "jailers," is not an adequate rendering of the term, and to describe the punishment as equivalent to "casting into prison" is equally inappropriate.[1] Here, as often in other parables, we have to recognize the intermingling of the antitype with the image, and to admit that Christ here was referring to the everlasting punishment of sin in the "place of torture" (*τόπος τῆς βασάνου.* Lc. 16, 28).

[1] Holtzmann and Jülicher.

The same reasoning holds good of the subjoined sentence: "until he should pay all the debt." For in the parable there can be no question of the payment of a debt of a million by the debtor who was cast into prison. Hence, the intermingling of the parabolic element in this similitude cannot be denied, nor can it be altogether charged to the Evangelist.

However, we are rightly reminded that amongst the ancient Romans (see Livy, II, 23) it was customary to cudgel and scourge defaulting debtors. Something similar is practised in our own times in the East, where it often happens that the poor peasants hide part of their scanty earnings, and then declare that they cannot pay the greedy officials and tax-farmers. These latter then very often have recourse to the stick and the lash to compel the fellahs to give up their money. A true fellah, however, will suffer himself to be beaten until he is half dead rather than give up his treasure.

But such examples are not of much avail for the explanation of the "torturers" in the present parable, because the fact that the man had no money to pay his debt has been expressly emphasized.

Our Lord Himself gives us the lesson which the example is to illustrate in these words: "So also shall my heavenly Father do to you, if you forgive not every one his brother from your hearts" (v. 35).

From what the Evangelist has told us of the circumstances in which this instruction was given it is easy to recognize the fundamental idea set before us in these words of Christ. He would impress upon His disciples, before all things, the necessity of dealing mercifully with their erring brethren. The punishment of the unforgiving, hard-hearted servant must have deeply graven the admonition upon the hearts of all present, and those final solemn words were to remind them that obedience to that admonition was the condition required for the obtaining of God's mercy and forgiveness. As far as regards this the chief idea the parable is, on the whole, very clear and easily understood. It must have been all the more so to the disciples inasmuch as the same truth had been already made known in the Old Testament (Eccli. 28, 1–9) and had been announced repeatedly by our Lord on other occasions (Mt. 6, 14 *et seq.*; Mc. 11, 25, etc.).

From the leading thoughts of the parable we are to

gather how far individual features of the story are to be applied symbolically. We must adhere to the general rule according to which every individual feature is not to be interpreted, but Christ's aim and intention alone must determine the meaning.

Undoubtedly, our Lord would show us, in the relations of the servant with the king, the relations of the sinner with God. Hence we may rightly recognize in this prince an image of God and in the debtor a figure of the sinner.

Professor Jülicher's objection here is ill-grounded: "The Father of Jesus is surely not like that king who suffered one disillusion after the other, and who changed from one mood to another. And are we like that unmerciful servant who seizes and throttles?" (II, 311). In the comparison, it is to the point of comparison that we must pay attention and not to every single particular. One cannot help feeling surprise that Jülicher always and ever overlooks this principle when he desires to assail the "fearless allegorists."

Here the point of comparison lies mainly in the relation of creditor and debtor in its reality in the account which has to be rendered to the Sovereign Creator in the incomparable greatness of the sinner's debt to God contrasted with the petty indebtedness of men to one another. The image of the king also serves to point out to us with what goodness and mercy God is ever ready to remit even man's greatest debt, if only the latter is willing on his part to fulfil the necessary conditions and to show forgiveness to his fellow-sinner.

Similarly, the merciless servant may vividly illustrate for us the behavior of an unforgiving man, even though he may not go to such extremes as to seize and throttle the one who has offended him.

The slave's severe punishment further reminds us that refusal to pardon, where all the necessary conditions are present, constitutes a grievous sin and as such has as its result the loss of eternal happiness. This is conveyed to us in our Lord's concluding words.

On the other hand, the inference drawn from this parable by many Fathers of the Church and theologians with regard to the revival of sins which have been forgiven does not appear justified. This inference does not accord with the principal idea in the simile nor with its aim, and it would have to be first evinced from some other source. It could only be upheld, at most, in a figurative sense, in as far as to refuse forgive-

ness to another after one's own sins have been forgiven involves great ingratitude and therefore would plunge the soul into new and greater debt.

That the master in the parable first remitted the debt and then claimed payment of the whole amount should remind us in a manner corresponding to the image chosen of the two truths already mentioned: that God is ready to remit to each one of us our greatest sins, but that refusal on our part to forgive others makes it impossible for God to pardon us, and condemns us to eternal punishment. The selling of the debtor with his family and all his possessions, the reporting to the lord of his merciless treatment of his fellow-servant, and other details have no individual value for the mystic exposition of the parable.

The central lesson of the simile is of the greatest significance for all members of the kingdom of Christ. Not without reason has our Lord taught us to repeat daily the prayer: "Forgive us our trespasses as we forgive those who trespass against us." Hence the most important theme afforded by the parable for preaching and meditation is the duty incumbent on all Christians to forgive injuries. In addition, certain of its features afford opportunity for other manifold applications, i.e., to the divine judgments, to the punishments of Hell and of Purgatory, to revenge, to love of one's enemies.

In the Liturgy the parable is appointed as the portion of the Gospel to be read on the twenty-first Sunday after Pentecost, with part of St. Jerome's commentary on St. Matthew as the lesson for the third nocturn. It is used by the Greeks on the eleventh Sunday after Pentecost (N. Nilles, Kalendarium, II, 450).

In addition to the passages which we have quoted may be noted various interpretations by the Fathers of the Church and the homilists. Cf. S. Hilarius, *in loc.* (M. 9, 1023 A); S. Hieronymus, *in loc.* (M. 26, 132 *et seq.*); S. Beda, *in loc.* (M. 92, 84 *et seq.*); Smaragdus Abb., Collect. in Epist. et Evang., Hebd. 23 p. Pent. (M. 102, 497–501); Christ. Druthmar, *in loc.* (M. 106, 1411); B. Rhabanus M. *in loc.*; de univ. IV, 1 (from S. Isid.) (M. 107, 1013–6; 111, 77); Haymo Halberst., Hom. de temp. 137 (M. 118, 728–33);

Radulphus Ard., Hom. in Epist. et Evang. Dom., h. 47 (M. 155, 2107–10); S. Anselmus, Hom. 5 (M. 158, 616–21); S. Bruno, *in loc.* (M. 165, 229–32); Ven. Godefr. Abb. Adm., Hom. dom. aest. 91 (M. 174, 621–5); Hugo de S. Vict. (?), Alleg. in N. T. II, 29 (M. 175, 796 *et seq.*); Petrus Lomb., Sent. IV dist. 22, 1 (M. 192, 897 *et seq.*).

XLVIII. THE MOTE AND THE BEAM

Matthew, 7, 3–5; Luke, 6, 41 et seq.

WE find this parable in St. Matthew and St. Luke.

Mt. 7, 3–5:

3. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ ἐν τῷ σῷ ὀφθαλμῷ δοκὸν οὐ κατανοεῖς;

4. Ἢ πῶς ἐρεῖς τῷ ἀδελφῷ σου· Ἄφες ἐκβάλω τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ σου, καὶ ἰδού, ἡ δοκὸς ἐν τῷ ὀφθαλμῷ σου;

5. Ὑποκριτά, ἔκβαλε πρῶτον ἐκ τοῦ ὀφθαλμοῦ σου τὴν δοκόν, καὶ τότε διαβλέψεις ἐκβαλεῖν τὸ κάρφος ἐκ τοῦ ὀφθαλμοῦ τοῦ ἀδελφοῦ σου.

Lc. 6, 41 *et seq.*:

41. Τί δὲ βλέπεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου, τὴν δὲ δοκὸν τὴν ἐν τῷ ἰδίῳ ὀφθαλμῷ οὐ κατανοεῖς;

42. Ἢ πῶς δύνασαι λέγειν τῷ ἀδελφῷ σου· Ἀδελφέ, ἄφες ἐκβάλω τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ σου, αὐτὸς τὴν ἐν τῷ ὀφθαλμῷ σου δοκὸν οὐ βλέπων; Ὑποκριτά, ἔκβαλε πρῶτον τὴν δοκὸν ἐκ τοῦ ὀφθαλμοῦ σου, καὶ τότε διαβλέψεις τὸ κάρφος τὸ ἐν τῷ ὀφθαλμῷ τοῦ ἀδελφοῦ σου ἐκβαλεῖν.

Mt. 7, 4. εκ ℵ B and others (It., Vulg. *de*); απο E G K etc., Textus rec.

Mt. 7, 3–5:

3. Quid autem vides festucam in oculo fratris tui et trabem in oculo tuo non vides?

4. Aut quomodo dicis fratri tuo: Sine, eiciam festucam de oculo tuo, et ecce, trabs est in oculo tuo?

5. Hypocrita, eice primum trabem de oculo tuo, et tunc videbis eicere festucam de oculo fratris tui.

Lc. 6, 41 *et seq.*:

41. Quid autem vides festucam in oculo fratris tui, trabem autem, quae in oculo tuo est, non consideras?

42. Aut quomodo potes dicere fratri tuo: Frater, sine, eiciam festucam de oculo tuo, ipse in oculo tuo trabem non videns? Hypocrita, eice primum trabem de oculo tuo, et tunc perspicies, ut educas festucam de oculo fratris tui.

Mt. 7:

3. And why do you see the mote that is in your brother's eye, and see not the beam that is in your own eye?

4. Or how can you say to your brother: Let me cast the mote out of your eye; and behold a beam is in your own eye?

5. Hypocrite, cast out first the beam of your own eye, and then shall you see to cast out the mote out of your brother's eye.

Lc. 6:

41. And why see you the mote in your brother's eye: but the beam that is in your own eye you heed not?

42. Or how can you say to your brother: Brother, let me pull the mote out of your eye, when you yourself see not the beam in your own eye? Hypocrite, cast first the beam out of your own eye; and then shall you see clearly to take out the mote from your brother's eye.

In Matthew and in Luke the admonition concerning uncharitable judgments forms part of the Sermon on the Mount. In Matthew the general admonition precedes the parable. In St. Luke this figurative instruction is joined to the two other short parables of the blind leading the blind and of teachers and disciples.

The image chosen by our Lord to illustrate His lesson is found repeatedly in Talmudist and Arabic authors. A proverb already common amongst the Jews in the time of our Lord may have been the suggestion of the parable.

In the tract Erachin, fol. 16, we read: "Rabbi Tarphon says: 'It would surprise me if any one accepted correction, for if one said to another: Take the splinter out of thine eye, he would answer him: First take the beam out of thine own eye.'" Wünsche observes concerning this: "In Jalkut Ruth, § 596, we find this version: 'Take the splinter out of thy *teeth*,' and Samuel Edeles defends this in his commentary on Baba batra, first, because the Talmud elsewhere makes use of the word: a splinter with which to clean the teeth; secondly, because the reading tallies with the probable origin of the expression which is this: some one stole a beam of timber, polished it, and took it to to his palace. Another person broke a splinter off and made a toothpick out of it. 'Give up the splinter out of thy teeth,' said the first thief to the second. 'First,' said the latter, 'get the beam taken away that is always before thy eyes'" (*ibid.* p. 10).

Although a beam before the eyes may be explained in this manner, still "this probable origin of the mode of expression" is not in keeping with the words of the Gospel which concern strange bodies *in* the eyes.

The image of the splinter or mote can be understood without any difficulty, and it is quite as intelligible that then either popular wit in the proverb or our Lord in His popular mode of instruction had therewith contrasted the beam. Assuredly this "clumsy similitude" is not to be taken as corresponding in all parts to reality, nor as intended for the painter's brush (Van Koetsveld, II, 382).

Κάρφος is found in the New Testament in the present parable only; it occurs in the Septuagint as a wrong rendering for the "fresh" olive leaf (Gen. 8, 11). In profane writers, it signifies any dry substance, as for instance hay (Suidas), but generally means withered brushwood or splinters. In the present passage, motes or splinters suit best in contrast to the "beam."

The meaning of the figurative saying is easily understood. It is a warning against trying to correct our neighbor without paying any attention to the correction of our own great faults. The same truth is often expressed in Greek and Roman authors, and also in the writings of the Rabbis. Our Lord, probably, had specially in view the Pharisees who were only too much inclined to judge harshly of others, and to pay no attention to the much needed correction of their own faults (cf. Mt. 23).

The warning concerned all the hearers in general, both the disciples and the people; for even in the fraternal correction of one's equals the same rule must be observed, that is to say, we must begin first to correct our own faults before we can hope for any result from the correction of the lesser imperfections of others. The instruction has very special significance for those whose particular task and duty it is to correct others. Subjects doubtless have not the right to reprehend superiors for their faults, but where the example given by superiors is in contradiction to their words, their instructions and corrections may fail only too easily in producing the desired effect. Thus this warning was addressed particularly to the Apostles, who should beware of becoming "blind leaders of the blind."

The author of the Opus Imperfectum lays stress preferably on this second conception of the words — their relation namely to priests and teachers: "Melius est nec docere nec

reprehendere laicum, quam docere et reprehendere et teipsum in reprehensione consistere, quoniam talis doctrina doctoris non est audibilis, sed derisibilis. Propter quod omnis sacerdos, si vult docere populum, prius seipsum doceat; si autem seipsum non vult docere de omni, quod docet, nec seipsum arguere de omni, quod arguit, nec alios doceat nec arguat quemquam, ut si judicium Dei non evadit, vel hominum opprobrium non patiatur" (Hom. 17. M., P. G. 56, 726).

The similitude forms a part of the Gospel appointed for the first Sunday after Pentecost (Lc. 6, 36–42). The lesson for the third nocturn is taken from St. Augustine's eighty-third Sermon (*al.* 15, de Verbis Domini).

XLIX. PEARLS BEFORE SWINE

Matthew, 7, 6

N St. Matthew, to the preceding parable is subjoined the short figurative warning against the profanation of holy things.

Mt. 7:

6. Μὴ δῶτε τὸ ἅγιον τοῖς κυσίν, μηδὲ βάλητε τοὺς μαργαρίτας ὑμῶν ἔμπροσθεν τῶν χοίρων, μή ποτε καταπατήσουσιν αὐτοὺς ἐν τοῖς ποσὶν αὐτῶν καὶ στραφέντες ῥήξωσιν ὑμᾶς.

Mt. 7:

6. Nolite dare sanctum canibus neque mittatis margaritas vestras ante porcos, ne forte conculcent eas pedibus suis et conversi dirumpant vos.

V. 6. το αγιον: τα αγια c. twenty minus., Orig., Athan.

Mt. 7:

6. Give not that which is holy to dogs; neither cast your pearls before swine, lest perhaps they trample them under their feet, and, turning upon you, they tear you.

Having shown the disciples by means of the proverb of the Motes and Beams how they should act when instructing others with regard to their own personal faults, our Lord

would follow up this lesson by indicating the prudence which is necessary in communicating to the world the truths of the Faith and the means of grace.

For this purpose He made use of incidents which might frequently occur in everyday life in the streets of Palestinian towns. These streets were gathering places for dogs, as indeed is still the case in the East. And swine were also to be met with in the thoroughfares, at least in those localities where pagans were in the majority or where a strong heathen element was mixed with the Jewish population. Such was the case, for instance, in the Decapolis (Mt. 8, 30; Mc. 5, 11; Lc. 8, 32. Cf. Lc. 15, 15).

In the Scriptures and similarly on the Babylonian-Assyrian monuments, both these animals are classed together as unclean and most despicable. Asarhaddon boasted that he put his enemies "in chains to stable with bears (*asi?*), dogs, and swine" (Prisms A and C, II, 4 *et seq.*) and Asurbanipal states in his annals that he threw the bodies of his enemies which had been torn asunder to be devoured by dogs, swine, and other animals (Rassam-Cylinder, IV, 74–76) and that the corpses of the slaughtered people had afforded "disgusting food for dogs and swine" (*idem*, 81).

Although in these passages it is a question of wild pigs, still we must not assume that the χοῖροι in the parable were altogether tame, domestic animals. In Judea of that day the very simple methods of rearing pigs would cause them to lay aside even less than dogs their native wildness.

Moreover, Pliny says that even among the tame farmyard pigs at certain times "the females become so fierce that they will turn upon and rend a man clothed in white" (X, 63 n. 181; cf. S. Bochart, Hierozoicon, I, 2 c. 57 ed. Rosenmüller, I, 813 *et seq.*). Hence, the conclusion of the image in the parable offers no difficulty.

The warning which our Lord addressed primarily to His disciples, therefore, could be easily understood by all: "Give not that which is holy to dogs; neither cast your pearls before swine." The two terms correspond one to the other according to the law of parallelism. Therefore, the pearls mean the same thing as that designated as "holy" in the first half. We are to understand thereby, in the first place, the treasures of the kingdom of Heaven which were

intrusted to the Apostles, that is to say, the truths of the Gospel made known to them by Christ and the means of grace, the administration of which in His kingdom He has committed to them. The dogs and swine represent those men who show themselves unworthy of the Gospel truths and graces, and who from want of good-will or right understanding fail in the necessary conditions presupposed for the communication of these mysteries; our Lord, purposely, does not thus designate any particular class. He would rather impress upon His disciples the necessity of foresight and prudence in general when preaching the mysteries of the Gospel, that they may not hand over sacred things to the unworthy.[1]

In the second part of the image, which has reference to the swine only, Christ describes the result of careless or imprudent communicating of holy things to the unworthy. If any one were to cast splendid pearls before these unclean ravenous animals, at first they would certainly rush upon them to devour them; but then, finding themselves deceived, they would trample the pearls in the mire, and turning would attack and rend the man. One can easily understand half-wild or savage animals doing this when irritated. Just in the same way would unworthy men behave towards those who imprudently made known to them the Gospel mysteries. They would mock and deride and desecrate the truths and the means of grace which they were incapable of comprehending or did not want to comprehend, and would manifest their hatred all the more violently towards those who made known and dispensed these mysteries: "For every one that does evil hates the light, and comes not to the light, that his works may not be reproved" (John, 3, 20).

The lesson which was primarily intended for the Apostles may be applied in manifold ways to all ages and all conditions in the kingdom of Christ. St. John Chrysostom, referring to this admonition, rightly quotes the words of St. Paul: "Animalis homo non percipit ea, quae sunt

[1] On pearls and their high estimation by the ancients, see pp. 194–6.

Spiritus Dei; stultitia enim est illi et non potest intellegere, quia spiritualiter examinatur" (1 Cor. 2, 14). He also regards the Apostles' repeated injunctions to avoid intercourse with heretics (2 Tim. 3, 5; 4, 15; Tit. 3, 10) as an application of this lesson (Hom. 23 *al.* 24 in Mt. n. 3. M. 57, 311).

More particularly have these words of Christ found their application in the early Church's discipline of secrecy (disciplina arcani). In this, a certain reserve was imposed on Christians in their oral, written, and figurative presentment of the mysteries of the Faith, particularly of the Blessed Eucharist, in the presence of unbelievers and even of catechumens, on account of the danger of profaning holy things imperfectly comprehended by the newly converted. We find this reserve, as is well known, very often in the homilies and writings of certain Fathers of the Church, and in the representations in the catacombs. It has been a special cause of the frequent use of symbolic presentments of the mysteries.

To refuse the administration of the Church's means of grace to impenitent public sinners, or to such as will not fulfil the conditions imposed by the Church, is to make a right application of this admonition of Christ. Obedience to it also requires that prudence should be observed, more especially by those who labor in missionary countries, but in general with regard to all who do not believe or otherwise seem unworthy, in order to preserve the mysteries of the Faith from profanation.

L. THE SON WHO ASKS HIS FATHER FOR BREAD

Matthew, 7, 9–11; Luke, 11, 11–13

ATTHEW and Luke both record this parable as follows:

Mt. 7, 9–11:

9. Ἢ τίς ἐστιν ἐξ ὑμῶν ἄνθρωπος, ὃν αἰτήσει ὁ υἱὸς αὐτοῦ ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ;

10. Ἢ καὶ ἰχθὺν αἰτήσει, μὴ ὄφιν ἐπιδώσει αὐτῷ;

11. Εἰ οὖν ὑμεῖς πονηροὶ ὄντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὑμῶν ὁ ἐν τοῖς οὐρανοῖς δώσει ἀγαθὰ τοῖς αἰτοῦσιν αὐτόν.

Lc. 11, 11–13:

11. Τίνα δὲ ἐξ ὑμῶν τὸν πατέρα αἰτήσει ὁ υἱὸς [ἄρτον, μὴ λίθον ἐπιδώσει αὐτῷ; ἢ καὶ] ἰχθύν, μὴ ἀντὶ ἰχθύος ὄφιν αὐτῷ ἐπιδώσει;

12. Ἢ καὶ αἰτήσει ᾠόν, μὴ ἐπιδώσει αὐτῷ σκορπίον;

13. Εἰ οὖν ὑμεῖς πονηροὶ ὑπάρχοντες οἴδατε δόματα ἀγαθὰ διδόναι τοῖς τέκνοις ὑμῶν, πόσῳ μᾶλλον ὁ πατὴρ ὁ ἐξ οὐρανῶν δώσει πνεῦμα ἅγιον τοῖς αἰτοῦσιν αὐτόν.

Mt. 7, 9. εστιν wanting in B* L, b c h and others; — ον: + εαν ℵᵇ E G K etc.

Lc. 11, 11: τινα: τις ℵ D L X and others, Vulg.; — τον πατερα wanting in Syr. Curet. and Sinait.; — ο υιος wanting in ℵ L, 157, c, Vulg.; — αρτον μη λιθον επ. α. η και wanting in B, Syr. Curet. and Sinait., ff² i l, Sahid., Arm. vers. — 13. ο πατηρ: + υμων C U etc., b c i l q, Vulg. etc.; — πνευμα αγιον: αγαθον δομα D, b c ff² i l.

Mt. 7:

9. Aut quis est ex vobis homo, quem, si petierit filius suus panem, numquid lapidem porriget ei?

10. Aut si piscem petierit, numquid serpentem porriget ei?

Lc. 11:

11. Quis autem ex vobis patrem petit panem, numquid lapidem dabit illi?
Aut piscem, numquid pro pisce serpentem dabit illi?

12. Aut si petierit ovum, numquid porriget illi scorpionem?

11. Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester, qui in caelis est, dabit bona petentibus se.

13. Si ergo vos, cum sitis mali, nostis bona data dare filiis vestris, quanto magis Pater vester de caelo dabit spiritum bonum petentibus se.

Mt. 7:

9. Or what man is there among you, who, if his son ask him for bread, will reach him a stone,

10. or if he shall ask him for a fish, will reach him a serpent?

11. If you then, being evil, know how to give good gifts to your children: how much more will your Father who is in heaven give good things to them that ask him?

Lc. 11:

11. And what father is there among you who, if his son ask him for [bread, will give him a stone, or for] a fish, will give him instead of a fish a serpent?

12. Or if he shall ask an egg, will he reach him a scorpion?

13. If you then, being evil, know how to give good gifts to your children, how much more will your Father from heaven give the good Spirit[1] to them that ask him?

St. Matthew joins the exhortation to trustful persevering prayer with the preceding parable in the Sermon on the Mount: "Ask and it shall be given you: seek and you shall find: knock and it shall be opened to you" (Mt. 7, 7 *et seq.*). Our Lord illustrates this exhortation by the similitude of a child who asks his father for food.

In St. Luke the same admonition precedes the short figurative discourse; but both only form part of the instruction on prayer in the course of which Christ taught His disciples the "Our Father," and also proposed to them the parable of the Friend at Midnight.

No certain time or place can be fixed for this instruction. Although the context in Luke is more easily understood, still there is nothing to prevent us assuming that Christ "on different occasions found reasons for inculcating such an important lesson," as Professor Jülicher himself admits in another instance (II, 310).

The image in itself is clear, and can be easily grasped by every one. A father will not give his child who has asked for the food necessary to sustain life anything that is injuri-

[1] Or: the Holy Spirit.

ous to him or useless for that purpose. In St. Matthew, our Lord chooses as an example a request for bread and fish, and contrasts a stone with the bread, and with the fish, a serpent.

Bread is the most usual and the most necessary sustenance of life, but fish is also repeatedly mentioned in the New Testament as a common article of food (Mt. 14, 17; 15, 36 and parallel; Lc. 24, 42; Joh. 21, 9, 13; cf. Numb. 11, 5). For those living in the vicinity of the Sea of Galilee, and especially for the Apostles who had been called from the business of fishermen, bread and fish had an intimate association.

Some try to find an explanation of the contrasting of these two articles of food with a stone and a serpent in their outward resemblance. It is very doubtful, to say the least, whether a stone "was quite similar in shape and color to the Palestinian loaves of bread." At the present day, certainly, the resemblance only exists in very peculiarly shaped stones. That "a serpent may be seen as like a fish from the Sea of Galilee as a stone is like a loaf" (Jülicher, II, 38) is another statement that can only be accepted within narrow limitations; it overlooks the fact that the very fish from the Galilean waters of which there might be question on account of its actual resemblance to a serpent, as, for example, the plentiful *Clarias macracanthus*, Günther, was regarded by the Jews, in accordance with the Levitical Law, as unclean because it had "no fins nor scales" (Lev. 11, 9–11). Amongst the fish which as food come specially under consideration, as, for instance, the various kinds of *Chromis* and *Barbus*, even a very lively imagination could hardly discover such a resemblance.

Exterior likeness, therefore, could not well be the reason for the contrast. Rather was it that Christ would contrast with bread something utterly unfit for human food, and chose the stones which naturally suggested themselves, covering, as they do, all the paths and bypaths and hills and valleys of Palestine. And then, in contrast to fish, He named the serpent as an example of something hurtful to man, and most dreaded, especially by children. Palestine particularly abounds in all kinds of serpents, small and large, poisonous and non-poisonous, of which probably, up to the present, about twenty kinds are known.[1]

According to the different versions of the text in Luke, it is not quite clear whether two or three examples were given. In all we find mentioned the petition for fish and for an egg, to which serpents and scorpions are contrasted. Bread and a stone are omitted in the Codex Vaticanus, in three MSS. of the Itala, and four ancient versions, in the two oldest Syriac (Curetonianus and Sinaiticus), of the Sahidish and

[1] H. B. Tristram, "Nat. History of the Bible," p. 269.

Armenian; also in Origen and St. Epiphanius. Hence, many of the moderns consider that this first term in v. 11 has been taken from Matthew.

It is only in this passage that we find mention in the Bible of eggs as an article of food (cf. however, Is. 10, 14; Jer. 17, 11). On the other hand, in the Talmud there is frequent mention of the different ways of preparing eggs for food.[1] Hen eggs are here naturally to be thought of. This nourishing and to children very acceptable food is contrasted with the poisonous and dreaded scorpion, which certainly, whatever S. Bochart and some others say, cannot be regarded as having any similarity to an egg. Palestine is overrun by these loathsome, troublesome, and noxious reptiles, of which eight different kinds have been collected up to the present. The largest and most dangerous kind is black and about fifteen centimeters in length, others are yellowish brown, white, reddish, and striped. Tristram states that in the hotter parts of Palestine a scorpion is to be found under every third stone.[2]

From the examples which were so easy to understand Christ Himself then drew the conclusion by arguing *a minore ad maius:* "If you then being evil, know how to give good gifts to your children; how much more will your Father who is in heaven, give good things to them that ask him" (Mt. 7, 11). In Luke it reads with a slight change: "how much more will your Father from heaven give the good Spirit to them that ask him" (Lc. 11, 13).

The Lord had already encouraged His people in a similar manner, by means of the Prophets, to have confidence in Him: "And Sion said: The Lord has forsaken me, and the Lord has forgotten me. Can a woman forget her infant, so as not to have pity on the son of her womb? and if she should forget, yet will not I forget thee" (Is. 49, 14 *et seq.*). Thus, by the reference to the unceasing goodness and power of our Heavenly Father, so infinitely beyond all that human love is capable of, our Lord here, also, would invite the disciples to pray with trust and confidence.

The special lesson of the parable is to be restricted to this exhortation to trustful, confiding prayer. That we should always pray for those things which are for our good,

[1] A. Kennedy in Cheyn-Black; "Encyc. biblica," II, 1560.

[2] "Nat. Hist." p. 303. Cf. Bochart, Hierozoicon, II, 4, 29, ed. Rosenmüller, III, 538–56.

and especially for the Divine Spirit, may be easily inferred from the image in its practical application.

Some understand the addition πονηροὶ ὄντες or ὑπάρχοντες in the very restricted sense of "evil in contrast to the never ending goodness of God" (S. Chrysost., Opus imp., Theophyl., Euthym.; S. Hieron., S. Beda, etc.). Others see in it, perhaps more correctly, a reference to the inclination to evil of man's fallen nature and to the sins and imperfections from which no one is free (1 Joh. 2, 4) (S. Aug., B. Rhabanus M., Cajet., Salm., Mald., Jans. Gand., Corn. a Lap. and others.)

Professor Jülicher considers that such an idea about original sin "is a want of good taste, unpardonable in the nineteenth century." Nor will he listen to the "reflections of scholastic philosophy," according to which the stress laid by our Lord on the "good things" and the "good gifts" is not wholly superfluous, and which could recognize that in these words there is an allusion to how a judicious father, and far more the all-wise heavenly Father, would indeed give his child something good in answer to his petition, but not always exactly what was asked for. However, his remarks may be passed over without further notice.

The parable, of itself, furnishes the application of the lesson which it contains. The Church makes use of it at those times when she particularly desires to invite her children to fervent trusting prayer. Thus we find it as part of the Gospel read on the Rogation Days (Feriae Rogationum) before the Feast of the Ascension, with a portion of St. Ambrose's commentary on Luke as the lesson of the nocturn; and further in the Mass *Miseris omnium* 'pro remissione peccatorum' and *Exsurge Domine* 'contra paganos.'

Similarly, these words of our Lord serve for instructions on prayer and as encouragement to its practice. In conjunction with the two parables by which it is followed it affords the most effectual motives both for learning and for teaching ardor, confidence, and perseverance in prayer, pointing out, as it does, the never ending fatherly goodness of God and the inexhaustible treasures of His divine grace.

The ancient homiletic writers and also the moderns generally treat of the parable in combination with the one which follows, with which it is also joined in the Gospel and in the Liturgy.

LI. THE FRIEND COMING AT MIDNIGHT

Luke, 11, 5–8

THE parable of the Friend Coming at Midnight is recorded by St. Luke only.

Lc. 11, 5–8:

5. Καὶ εἶπεν πρὸς αὐτούς· Τίς ἐξ ὑμῶν ἕξει φίλον, καὶ πορεύσεται πρὸς αὐτὸν μεσονυκτίου καὶ εἴπῃ αὐτῷ· Φίλε, χρῆσόν μοι τρεῖς ἄρτους,

6. ἐπειδὴ φίλος μου παρεγένετο ἐξ ὁδοῦ πρός με καὶ οὐκ ἔχω, ὃ παραθήσω αὐτῷ·

7. κἀκεῖνος ἔσωθεν ἀποκριθεὶς εἴπῃ· Μή μοι κόπους πάρεχε· ἤδη ἡ θύρα κέκλεισται καὶ τὰ παιδία μου μετ' ἐμοῦ εἰς τὴν κοίτην εἰσίν· οὐ δύναμαι ἀναστὰς δοῦναί σοι.

8. Λέγω ὑμῖν, εἰ καὶ οὐ δώσει αὐτῷ ἀναστὰς διὰ τὸ εἶναι φίλον αὐτοῦ, διά γε τὴν ἀναίδειαν αὐτοῦ ἐγερθεὶς δώσει αὐτῷ, ὅσων χρῄζει.

Lc. 11, 5–8:

5. Et ait ad illos: Quis vestrum habebit amicum et ibit ad illum media nocte et dicet illi: Amice, commoda mihi tres panes,

6. quoniam amicus meus venit de via ad me et non habeo, quod ponam ante illum;

7. et ille de intus respondens dicat: Noli mihi molestus esse, iam ostium clausum est et pueri mei mecum sunt in cubili; non possum surgere et dare tibi.

8. Et si ille perseveraverit pulsans, dico vobis, etsi non dabit illi surgens, eo quod amicus eius sit, propter improbitatem tamen eius surget et dabit illi, quotquot habet necessarios.

V. 5. προς αυτους wanting in D, c. — 6. παρεγενετο: παρεστιν D (d *supervenit*); — εξ οδου: απ αγρου D; + μακραν L. — 7. κακεινος: εκεινος δε D; — εις την κοιτην: εν τη κοιτη D, 57, b c f ff^2 g l m q, Vulg., Sahid. version. — Before λεγω υμιν c ff^2 i l m, many Cod. and editions of the Vulg. have *et ille (si ille) perseveraverit pulsans;* — οσων ℵ* A B C etc.; οσον ℵ^c D E F etc.

Lc. 11:

5. And he said to them: Which of you shall have a friend, and shall go to him at midnight, and shall say to him: Friend, lend me three loaves,

6. because a friend of mine is come off his journey to me, and I have nothing to set before him.

7. And if he from within shall answer and say: Trouble me not, the door is now shut, and my children are with me in bed; I cannot rise and give to you:

8. [yet, if he continue knocking,] I say to you, although he will not rise and give to him, because he is his friend; still, because of his importunity he will rise, and give him as many as he needs.

This parable, like the preceding one, belongs to the instruction on prayer. It is joined directly to the Lord's Prayer, and is followed by the exhortation to fervent supplication, and the simile of the Child asking his Father for Bread. The Evangelist, as we remarked before, does not specify when or where this instruction was delivered.

The example chosen by our Lord was taken from every-day life and could be easily understood by all. A man of the people, evidently not very well off, was surprised in the middle of the night by the unexpected arrival of a friend who, being on a journey, happened to pass that way, but had given no intimation of his coming. During the hot season of the year it was customary in the East, as indeed it is still, for people who were going on long journeys to wait until the great heat of midday had declined, and then to travel until night was far advanced.

The householder thus taken unawares by this unexpected visit found himself in a very embarrassing position. Friendship, hospitality, and the needs of the tired traveler all alike imperatively demanded that he should offer him refreshment. It is true that at the very most all that he wanted for this purpose was bread and wine, but he was short even of these absolute necessaries. The wine very possibly he may have had, as he made no mention of it afterwards. But, as a rule, the mistress of the house early every morning made just as much bread as was required for the day's consumption and in this case it happened that the children had eaten the last scrap at their supper.

But, as can be very easily understood of friends and neighbors in a small place, he knew that another friend, who probably lived near, could lend him some bread. He

went therefore quickly in the middle of the night to this man's house. By repeated knocking and calling, he roused him from his sleep and made his request, saying: "Friend, lend me three loaves."

The loaves of bread, in the time of our Lord, were probably similar in size and shape to those of the present day in the East. They are usually made in the form of round cakes about twenty centimeters in diameter, and about the thickness of one's little finger, and weigh from 130 to 150 grammes. They are not cut with a knife (which is seldom used at table by Orientals), but are broken, as we read in the Gospel of our Lord's doing on various occasions. While this bread is fresh even the most fastidious European finds it quite palatable, but when stale, it has little flavor and is indigestible. At the present day, as then, three of these loaves constitute the usual allowance for one person's meal.[1]

However, he found great difficulty in obtaining his request. The friend, disturbed in his rest, was indignant and refused admittance to the disturber of his slumbers in no friendly or neighborly manner. "Trouble me not," he called out in a tone in keeping with the words, without responding to the title of "friend" by which he was addressed. He gave two reasons for his not being able to help: The door had been locked a long time before, and where there was question of a big housedoor fastened in the ancient Oriental fashion, the undoing of the wooden pegs and bolts would be very troublesome and difficult. Besides, the children had retired to rest with him, and if he got up he would awaken them and bring more trouble upon himself. Therefore he ends by simply declaring: "I cannot rise and give to you." The "I cannot" certainly sounds, after such reasons, more like "I do not want to," chiefly for motives of laziness and personal ease.

According to the usage of the Greek saying, "Pueri mei," *τὰ παιδία μου*, must be understood as referring to his children and not to the servants (as St. Augustine would interpret). In Greek, instead of *in cubili*, it reads *εἰς τὴν κοίτην*, for which some texts give the grammatically more correct *ἐν τῇ κοίτῃ*. *Κοίτη* is the term for "couch, resting place, bed." In poor Oriental dwellings, there is no question whatever of a

[1] Cf. M. Jullien, "L'Egypte" (Lille, 1891), p. 264, etc.

bed according to our ideas in these countries; a mat, placed, perhaps, on a stone ledge projecting from the wall, and the large mantle worn in the daytime or a coverlet, form the whole fitting up of the couch. It is by no means unusual for the children to sleep with their father on the same mat, more especially as ordinary folk take their rest in the garments they have worn during the day (cf. C. Warren, in J. Hastings, "Dictionary of the Bible," I, 262 and foll.). Moreover, we may accept εἰς τὴν κοίτην εἶναι as the general term for "to be gone to rest, to be in bed" (cf. τῆς κοίτης ὥρη προσέρχεται, "the time for going to sleep is nigh," Herodot, v. 20, etc.)

The three verses from 5 to 7, in this passage, form an anacoluthon; the question τίς ἐξ ὑμῶν is not brought to an issue, the indicative is soon replaced by the hypothetical subjunctive, and instead of an apodosis, is terminated by the emphatic λέγω ὑμῖν (v. 8), "I say to you."

Our Lord shows us in the concluding sentence: "[Yet if he continue knocking], although he will not rise and give to him, because he is his friend; still, because of his importunity he will rise and give him as many as he needs" (v. 8), how the matter ended, and the result of what seemed, at first, a fruitless request.

The "importunity" (ἀναίδεια), as it is called from the point of view of the indignant neighbor who was disturbed in his rest, presupposes that the begging friend was not deterred by the grumbling and the difficulties raised by the other, but continued perseveringly and energetically to knock and call and to repeat his request.

The additional explanatory sentence "et ille si perseveraverit pulsans," which is found in many MSS. of the Itala and the Vulgate, corresponds to the sense, but is to be regarded as a later gloss and not as a part of the text, although Fr. Blass, in his edition of Luke, has accepted the words "κἀκεῖνος ἐὰν ἐπιμείνῃ κρούων" as "secundum formam quae videtur Romanam."

Here, as possibly elsewhere, ἐγερθείς has the same meaning as ἀναστάς and is only used to avoid monotonous repetition. The better attested plural ὅσων before χρῄζει is to be referred to ἄρτους, for which the friend certainly begged. It is unnecessary to find in it a reference to "the needs of his children, known to our heavenly Father" (Jülicher, II, 272).

The meaning of the parable is quite clearly pointed out in the example itself. Our divine Lord at the conclusion sums it up expressly in the words: "And I say unto you:

Ask, and it shall be given you: seek and you shall find: knock, and it shall be opened unto you" (v. 9 *et seq.*).

This is the lesson illustrated in the example related: As this friend prayed, sought, knocked, and, in spite of the difficulties which he met with in the beginning and the delay in the granting of his request, still continued to do so, and thus, in the end, received, found, and gained entrance; so in like manner are we all to ask, to seek, and to knock at the door of our heavenly Friend and Father. But we must practise the same perseverance, and even though the answer to our prayer may be delayed we must continue asking, seeking, knocking. We may be quite certain that in the end we shall be heard.

The parable thus contains an invitation to persevering prayer, and according to Christ's intention is to serve for this main end — to encourage all to be constant in prayer, and to strengthen confidence that our prayers are heard. In accordance with the nature of the subject, it offers in a twofold manner incentives to pray with confidence and perseverance — first, in the example of the friend himself.who was begging, and then in the reflection that God's fatherly goodness and inexhaustible riches afford us a still more certain guarantee that we shall be heard. Jansenius Gandavensis (p. 616) rightly lays stress on this *argumentum a minore ad maius* in the present parable also.

H. J. Holtzmann finds in this "ebionitic" extract from Luke that here, as in the parable of the Unjust Steward, "the subject matter of the parable can be controverted on ethical grounds" ("Hand-Commentar," I, 1, 364). But certainly the solution here is far simpler than in that other case. For in the present example stress is laid, not on the neighbor who is so reluctant to give, but solely on the friend's perseverance in asking, and the most delicate conscience is compelled to approve of his behavior in thus continuing to ask. There is no need to observe expressly that there can be no comparison between the Heavenly Father and the ill-humored and lazy neighbor.

As regards the application, all that was said of the preceding parable holds good here. The two are used in the liturgy on the same occasions. Preachers and homiletic writers also make use of them in a similar manner for instructions on prayer.

Amongst other interpretations and homilies, the following may be compared for the two similes: S. Ambrosius, *in loc.* (Corp. Script. Eccl. Lat. 32, 4, 317 *et seq.*); S. Isid. Hisp., Alleg. Script. S. n. 209 (M. 83, 125); S. Beda, *in loc.* (M. 92, 473 *et seq.*, 519 *et seq.*); Smaragdus Abb., Coll. in Epist. et Evang., In Lit. mai. (M. 102, 305–7); B. Rhab. M., Hom. in Evang. et Epist., Hom. 43 (M. 110, 224–6); Haymo Halberst., Hom. 92 de temp. (M. 118, 530–4); Radulphus Ardens, Hom. in Epist. et Evang. Dom. I Hom. 65 (M. 155, 1902–6); Ven. Hildebertus, Serm. de temp. 47 (M. 171, 574–7); Zacharias Chrysop., In unum ex quattuor, I, 40 (M. 186, 149–51); Thomas Cist. et Joh. Halgrin., Comment. in Cant. X (M. 206, 658 C, 745 A).

LII. THE UNJUST JUDGE

Luke, 18, 1–8

T. LUKE alone records the parable of the Unjust Judge. It is as follows:

Lc. 18, 1–8:

1. Ἔλεγεν δὲ καὶ παραβολὴν αὐτοῖς πρὸς τὸ δεῖν πάντοτε προσεύχεσθαι αὐτοὺς καὶ μὴ ἐνκακεῖν,

2. λέγων· Κριτής τις ἦν ἔν τινι πόλει τὸν θεὸν μὴ φοβούμενος καὶ ἄνθρωπους μὴ ἐντρεπόμενος.

3. Χήρα δὲ ἦν ἐν τῇ πόλει ἐκείνῃ καὶ ἤρχετο πρὸς αὐτὸν λέγουσα· Ἐκδίκησόν με ἀπὸ τοῦ ἀντιδίκου μου.

Lc. 18, 1–8:

1. Dicebat autem et parabolam ad illos, quoniam oportet semper orare et non deficere,

2. dicens: Iudex quidam erat in quadam civitate, qui Deum non timebat et hominem non reverebatur.

3. Vidua autem quaedam erat in civitate illa et veniebat ad eum dicens: Vindica me de adversario meo.

4. Καὶ οὐκ ἤθελεν ἐπὶ χρόνον· μετὰ ταῦτα δὲ εἶπεν ἐν ἑαυτῷ· Εἰ καὶ τὸν θεὸν οὐ φοβοῦμαι, οὐδὲ ἄνθρωπον ἐντρέπομαι,

5. διά γε τὸ παρέχειν μοι κόπον τὴν χήραν ταύτην ἐκδικήσω αὐτήν, ἵνα μὴ εἰς τέλος ἐρχομένη ὑπωπιάζῃ με.

6. Εἶπεν δὲ ὁ κύριος· Ἀκούσατε, τί ὁ κριτὴς τῆς ἀδικίας λέγει·

7. ὁ δὲ θεὸς οὐ μὴ ποιήσῃ τὴν ἐκδίκησιν τῶν ἐκλεκτῶν αὐτοῦ τῶν βοώντων αὐτῷ ἡμέρας καὶ νυκτὸς καὶ μακροθυμεῖ ἐπ' αὐτοῖς;

8. Λέγω ὑμῖν, ὅτι ποιήσει τὴν ἐκδίκησιν αὐτῶν ἐν τάχει. Πλὴν ὁ υἱὸς τοῦ ἀνθρώπου ἐλθὼν ἆρα εὑρήσει τὴν πίστιν ἐπὶ τῆς γῆς;

4. Et nolebat per multum tempus. Post haec autem dixit intra se: Etsi Deum non timeo nec hominem revereor,

5. tamen, quia molesta est mihi haec vidua, vindicabo illam, ne in novissimo veniens sugillet me.

6. Ait autem Dominus: Audite, quid iudex iniquitatis dicit:

7. Deus autem non faciet vindictam electorum suorum clamantium ad se die ac nocte et patientiam habebit in illis?

8. Dico vobis, quia cito faciet vindictam illorum. Verumtamen filius hominis veniens, putas, inveniet fidem in terra?

V. 1. *και* 1° wanting in ℵ B L M etc., Copt. vers.; — *αυτους* wanting in ℵ^{ca} D E etc.; — *ενκακειν* (*al.* *εγκ.*): *εκκακειν* E G M etc., Textus rec. — 2. *τινι*: *τη* D L X, 126, 154. — 4. *ηθελεν*: *ηθελησεν* Γ Δ etc., Textus rec.; — *ειπεν εν εαυτω*: *ηλθεν εις εαυτον και λεγει* D. — 5. *παρεχειν*: *παρενοχλειν* ℵ*; — *κοπον*: *κοπους* ℵ* E* G and elsewhere; + "always" Syr. Curet. — 7. *ποιηση*: *ηοιησει* A E H etc., Textus rec.; — *αυτω*: *αυτων* D (Greek); *προς αυτον* A R X etc., Textus rec.; — *μακροθυμει*: *μακροθυμων* R Γ Δ etc., Textus rec. — 8. *λεγω*: *ναι λεγω* G M R etc.

Lc. 18:

1. And he spoke also a parable to them, that we ought always to pray and not to become remiss,

2. saying: There was a judge in a certain city, who feared not God, nor regarded man,

3. and there was a certain widow in that city, and she came often to him, saying: Avenge me of[1] my adversary.

4. And he would not for a long time: but afterwards he said within himself: Although I fear not God, nor regard man,

5. yet because this widow is troublesome to me, I will avenge her, lest continually[2] coming she plague me.

6. And the Lord said: Hear what the unjust judge says:

7. and will not God avenge his elect who cry to him day and night: and will he have patience in their regard?

8. I say to you, that he will quickly avenge them. But yet the Son of man, when he comes, shall he find, think you, faith on earth?

[1] Or: do me justice against. [2] Rather: at last.

The parable belongs to the eschatological discourse which Christ delivered to His disciples as He was traveling through Perea on His last journey to Jerusalem. The saying about the eagles and the body directly precedes it and it is followed by the parable of the Pharisee and the Publican.

Apart from the introductory and the concluding words, the image itself offers no special difficulty. Our Lord portrays for us the person of a judge who is afterwards called "the judge of injustice" (*κριτὴς τῆς ἀδικίας*, v. 6), that is to say, "the unjust judge." Our Lord specifies the reason for this appellation in the two attributes which He ascribes to him: he did not fear God, nor was he in awe of any man (v. 2). We may, with Theophylact, Jansenius of Ghent, Maldonatus, and others, regard the latter characteristic as an index of extreme wickedness. For even if there are many who are not concerned about God, still they may be often induced from regard for men to fulfil their duty.

The Eastern cadi of the present day might too often serve for an exact portrait of the judge in the parable, as many travelers have testified. In ancient Israel the Prophet denounced wo to them "that justify the wicked for gifts, and take away the justice of the just from him" (Is. 5, 23), and he complains of ancient Jerusalem that "thy princes are faithless, companions of thieves: they all love bribes, they run after rewards. They judge not for the fatherless: and the widow's cause comes not in to them" (Is. 1, 23).

The Talmud accuses judges, especially those of the smaller towns and villages, of ignorance, arbitrariness, and venality, and records many instances of injustice and of corruption amongst judges in Palestine who did or who did not belong to the Jewish people.

In the time of our Lord, also, similar instances were not uncommon. As according to the Law, *one* judge alone did not constitute a legal Jewish tribunal, we must assume that the judge in the parable was either a magistrate appointed by Herod or by the Romans, or else a kind of police court judge, such as is frequently mentioned in the Talmud, and who in popular parlance was called *dayyânê gezelôth*, "the thieves' judge," instead of *dayyânê gezerôth*, "judge of prohibitions or punishments." [1]

The reading *ἐν τῇ πόλει* in codex D. and in some other codices would doubtless convey that Jerusalem was the scene of the incident; however, *ἔν τινι πόλει* is to be preferred.

In the second part, our Lord makes mention of a widow who was sore pressed by her adversary and who could get no assistance from any one. In many passages of Holy Scripture, widows and orphans are specially mentioned as examples of those who have to suffer most from injustice and oppression, and God particularly urges His people to be their advocates (Deut. 14, 29; 16, 11, 14; Is. 1, 23, etc.).

As no one took any interest in her case, she was compelled to seek redress herself from the judge. She went to him therefore and returned repeatedly (ἤρχετο), with the petition: "Avenge me of my adversary" (v. 3).

Ἐκδικεῖν occurs very frequently in the Septuagint for seven different Hebrew terms. Apart from the parable we find the word only in four passages in the New Testament (Rom. 12, 19; 2 Cor. 10, 6; Apoc. 6, 10; 19, 2). However, often we find the more complete term ἐκδίκησιν ποιεῖν (Lc. 18, 7 *et seq.*; Act. 7, 24), or κατεργάζεσθαι (2 Cor. 7, 11), or διδόναι (2 Thess. 1, 8). It signifies either "to obtain justice," by a judicial verdict, or "to secure vengeance," by the punishment of one's enemy. Both meanings are intimately connected, and especially was this the case in ancient judicial proceedings where the sentence was immediately carried into execution. It is, however, not necessary to restrict ourselves wholly to the consideration of the term in its second sense, as if the widow's principal or sole desire was to be revenged on her adversary.

The judge, at first, troubled himself very little about the petition of the poor widow from whom he had nothing to expect. "And he would not for a time" runs the text briefly (v. 4).

Ἐπὶ χρόνον, to which is added in codex D. τινά (*in aliquod tempus*), only means "some time," not *per multum tempus*, as it is rendered in the Vulgate and in most of the codices of the Itala. The Armenian version also renders it similarly. The Syro-Sinaitic version omits it altogether.

"But afterwards he said within himself: Although I fear not God, nor regard man, yet because this widow is troublesome to me, I will avenge her, lest continually coming she plague me" (v. 4 b, 5). Here in this brief monologue we see the result of the poor widow's persevering prayer. It was

unnecessary to add any particulars as to the manner in which the judge carried out his resolution. As we have often remarked, our Lord was accustomed to introduce the persons in His parables, especially in those recorded in St. Luke, as indulging in a soliloquy, thereby affording us an insight into their dispositions. Having regard to the judge's character, there is no occasion for us to look upon his frank avowal of impiety "as a very unlikely confession" for him to make.

Ὑπωπιάζειν means literally *to strike some one in the face*, or (to be exact) *under the eyes* (ὑπώπιον), until he was black and blue, for which reason it has been sometimes translated by "to cudgel" or "to thrash soundly." It occurs only once apart from the present case, in the New Testament, in a well-known passage of St. Paul (1 Cor. 9, 27), ὑπωπιάζω μου τό σῶμα "castigo corpus meum" (Vulg.), and never in the Septuagint. There is no necessity for us to look on the term as deviating into a milder and metaphorical meaning, such as "intolerabiles alicui molestias creo precibus," Wilke-Grimm, Clavis N. T. The idea of physical violence fits with the parable very well, and the fear of it is very naturally expressed by this judge. "To scratch the face" (Weizsäcker) would also befit the situation, but is hardly the sense of the Greek word.[1]

The example which our Lord singled out from actual life contains a twofold factor. It shows, in the first place, the result of incessant supplication, and indeed this is all the more strongly accentuated, inasmuch as the judge's character and the poor widow's helplessness afforded no grounds for expecting such a result; next, by the granting of the persevering prayer of an oppressed and persecuted woman, justice was done to her, and she was avenged of her insolent adversary. Both factors are so intimately connected one with the other, that the second hinges on the first as the effect from the cause, or as the conditional result from the

[1] The literal meaning of ὑπωπιάζω is perfectly expressed by the *sugillet* of the Vulgate. Yet the modern English Catholic versions agree with the Protestant Authorized Version in prefering the incorrect "lest she weary me." The Protestant Revised Version has "wear me out," with "bruise" in the margin. The Anglo-Saxon had the present participle "behropende," *keeping up a cry*, Wyclif (very strangely) "strangle me," Tyndale "rayle at me." (Note by English Editor.)

placing of the condition; whilst in the second is contained the strongest motive for the fulfilment of the condition in the first.

Hence we see the close connection existing between the parable and the words by which it is prefaced and concluded. The first factor is particularly accentuated in the introduction and there stress is laid upon it as being the principal object of the parable: "And he spoke also a parable to them, that we ought always to pray, and not to faint" (v. 1).

The words "always to pray" are not to be interpreted as referring to a prayerful frame of mind, for that is not expressed by προσεύχεσθαι, but to persevering prayer which avails itself of every suitable occasion; πρὸς τὸ δεῖν might be translated literally, *with regard to their obligation;* thus is emphasized the subject to which the parable refers and its aim clearly designated.

Of this first factor we are reminded again in the final verses (6–8), especially in the words: "cry to him day and night" (v. 7). But, in harmony with the whole nature of the eschatological discourse, they describe rather the object and purpose of that persevering prayer of the elect, and thus the second factor obtains more prominence: "And the Lord said: Hear what the unjust judge says. And will not God avenge his elect who cry to him day and night: and will he have patience in their regard?" (v. 6–8).

This perseverance in prayer, which is referred to in the introduction and to which the whole parable is an invitation, must be maintained, therefore, most especially in the last afflictions which are to precede the predicted glorious second coming of the Son of Man (17, 20–37). As the chief incentive to this perseverance our Lord, probably referring to Ecclus. 35, Greek 32, 22 *et seq.*, now emphasizes precisely that second factor, by once more in this simile drawing the conclusion *a minore ad maius.* Truly, if a poor widow, by continual begging, obtained so much from an unjust and impious judge, how much more will the persevering prayer of the elect prevail with God, who is justice and goodness

itself, and obtain from Him in that latter time justice and vengeance against those insolent adversaries who will rise up against them in those days!

Many commentators have found a difficulty in the καὶ μακροθυμεῖ ἐπ' αὐτοῖς (Vulg. *et patientiam habebit in illis*), as μακροθυμεῖν usually means "to be long suffering, to have patience"; but for our passage the meaning "to go to work slowly, to hesitate," which also accords with the words, is rightly preferred by most modern expounders, especially taking into consideration the "soon" in verse 9.[1] Ἐν τάχει, *in a short time* (Vulg. *cito*) that ἐκδίκησις will happen to the elect. For according to the measure of the Eternal God a thousand years are but as one day before him, as St. Peter, referring to the second coming, accentuates emphatically (2 Peter, 2, 8), and the present life is but as a moment compared with eternity (2 Cor. 4, 17).

At the time of those last persecutions, to which the admonition in the parable primarily refers, God will deliver His elect "quickly" from their troubles, because those days "shall be shortened" (Mt. 24, 22; Mc. 13, 20).

Referring to those latter days at the end, our Lord puts the question: "But yet the Son of man, when he comes, shall he find, think you, faith on earth?" He had already in this same discourse depicted what should be the condition of men in those days before the second coming of the Messiah (Lc. 17, 26–28). By this question He shows us that in the last day only a small number of the Faithful will observe and fulfil the condition pointed out in the parable. For a great falling away of many will precede the glorious coming-again (2 Thess. 2, 3).

The efforts of modern rationalist critics to separate verses 1 and 6–8 — as being spurious and added later — from verses 2–5 of the genuine parable are founded on arbitrary interpretations of the text. They come to grief utterly when one allows unprejudiced examination to prove the perfectly harmonious connection of the various parts with one another and with the rest of the discourse. The real grounds for Professor Jülicher's views as to what he calls "the rather easily reconstructed history of our parable" (II, 288 *et seq.*) are as easy to reconstruct as are most of his fabrics of text-elucidation.

[1] Tyndale's version has "ye[a] though he differre them"; the Authorized Version "though he bear long with them"; the Revised Version, "and he is long suffering over them." (Note by English Editor.)

According to what has been said, we are to describe perseverance in prayer, with special reference to the calamities of the latter days of the world, as the particular lesson contained in the parable. According to the introductory words, this admonition primarily concerned the Apostles and disciples. But it immediately appears that the lesson applies to all; for the selfsame condition must be fulfilled by all who would be numbered amongst the elect. As the time of the second coming of the Son of Man is hidden from all, and as each one's destiny at that second coming must necessarily be decided at the close of each individual life, all must try to continue in persevering prayer that we may be able to pass through that hour in which our destiny shall be decided.

The parable, in so far, has a close connection with the one which precedes it, but we are not thereby compelled to regard the two as originally forming one whole and only torn asunder by some unfortunate accident.

Many commentators in union with St. Augustine see in the person of the widow an image of the Church deprived of the visible presence of her Bridegroom and surrounded on all sides by adversaries. As an application of this simile such a conception is not to be rejected, although it is scarcely probable that Christ in the parable had this reference in view.

Moreover, like the two which precede it, this simile may be used as an instruction on prayer.

In addition to the passages already quoted from the commentaries of the Fathers of the Church and from homiletic writers, cf. S. Isidorus Hisp., Alleg. Script. S. n. 222 (M. 83, 127); S. Beda, *in loc.* (M. 92, 550 *et seq.*); Ps.-Beda, Hom. 22 (M. 94, 314 *et seq.*); B. Rhabanus M., De Univ. IV, 1 (M. 111, 81, from St. Isidore); Haymo Halberst., Hom. 131 de temp. (M. 118, 696–8); Zacharias Chrysop., In unum ex quattuor, III, 122 (M. 186, 383).

LIII. THE TWO DEBTORS

Luke, 7, 41–43

T. LUKE records the parable of the Two Debtors as follows:

Lc. 7, 41–43:

41. Δύο χρεοφειλέται ἦσαν δανειστῇ τινι· ὁ εἷς ὤφειλεν δηνάρια πεντακόσια, ὁ δὲ ἕτερος πεντήκοντα.

42. Μὴ ἐχόντων αὐτῶν ἀποδοῦναι, ἀμφοτέροις ἐχαρίσατο. Τίς οὖν αὐτῶν πλεῖον ἀγαπήσει αὐτόν;

43. Ἀποκριθεὶς Σίμων εἶπεν· Ὑπολαμβάνω, ὅτι ᾧ τὸ πλεῖον ἐχαρίσατο. Ὁ δὲ εἶπεν αὐτῷ· Ὀρθῶς ἔκρινας.

Lc. 7, 41–43:

41. Duo debitores erant cuidam foeneratori; unus debebat denarios quingentos et alius quinquaginta.

42. Non habentibus illis, unde redderent, donavit utrisque. Quis ergo eum plus diligit?

43. Respondens Simon dixit: Aestimo, quia is, cui plus donavit. At ille dixit ei: Recte iudicasti.

Lc. 7:

41. A certain creditor had two debtors; the one owed twenty pounds, and the other two:

42. and whereas they had not wherewith to pay, he forgave them both. Which therefore of the two will love him most?

43. Simon answering, said: He, I suppose, to whom he forgave most. And he said to him: You have judged rightly.

This short parable forms part of the Evangelist's account of the sinful woman who anointed the sacred feet of our divine Saviour with precious ointment in the house of Simon the Pharisee, and who received from Him the remittance of her sins. Christ had been invited to a meal by the Pharisee and had accepted the invitation. During the repast a sinful woman (ἁμαρτωλός), well known in the city, came into the banquet hall with an alabaster vase filled with precious ointment. She bedewed the divine feet of Jesus with her tears and dried them with her hair, kissing them unceasingly whilst she anointed them with the precious balsam (v. 36–38).

The host was greatly scandalized that our Lord should thus permit an unclean, sinful woman to touch Him; for, according to Pharisaical views, her touch was defilement. He, therefore, came to the conclusion that this teacher so highly extolled could be no true Prophet, far less "the Prophet," otherwise He would have recognized this person to be a sinner and would have kept far from her (v. 39). "And Jesus answering, said to him: Simon, I have somewhat to say to you. But he said: Master, say it" (v. 40). Thereupon our Lord proposed to him the parable which He then applied to the present case.

To treat of the parable exhaustively and in all its bearings would necessitate an exact explanation of every individual detail of the whole narrative. For this we must refer to the authorities named in Appendix, Parable LIII.

"A certain creditor had two debtors, the one owed twenty pounds, and the other two" (v. 41). This is a very simple example taken from life. The debtors (*χρεοφειλέται*, as in the parable of the Unjust Steward, Lc. 16, 5) are mentioned first, because they are to furnish the lesson of the parable. Their creditor is described as *δανειστής*, the general term for those who lend money, and does not necessarily imply a usurer or a banker (*τραπεζίτης*, Mt. 25, 27). According to our reckoning, 500 denarii would be about twenty pounds or one hundred dollars.

The creditor made a present of the loan to each debtor, as they were poor and had no means of repayment. Here the actual story comes to an end. But our Lord adds a question, in order to draw attention to the lesson which the parable is to illustrate: "Which therefore of the two will love him most?" (v. 42 b). The Pharisee, thus questioned, returned the apparently obvious answer: "He, I suppose, to whom he forgave most," and then our Lord merely confirms his words: "You have judged rightly" (v. 43). There is no occasion to construe this confirmation in a bitter ironical sense, as if the meaning of the words were: "You have spoken judgment against yourself."

Our Lord then subjoined to the parable its application to the present case, whilst at the same time He defended Himself from the reproach involved in Simon's rash judgment. In the most effective manner He contrasted the manifestations of the despised sinful woman's great love with the scant kindliness shown by the host: "And turning to the woman, he said unto Simon: Do you see this woman? I entered into your house, you gave me no water for my feet; but she with tears has washed my feet, and with her hairs has wiped them. You gave me no kiss; but she, since she came in, has not ceased to kiss my feet. My head with oil you did not anoint; but she with ointment has anointed my feet" (v. 44–46). Simon may have observed towards his guest the common rules of politeness incumbent on every one, but he did not go beyond, on any point, what was prescribed by the barest necessity, nor did he offer the celebrated Rabbi any special mark of friendship or esteem; whilst the poor woman was unwearied in manifesting in the most touching manner her humble love for our divine Saviour.

Our Lord, in drawing this contrast, shows us that the greater and lesser love mentioned in the parable have reference, in reality, to His divine Person. Without straining the text and the connection of the simile with His subsequent words, we cannot controvert this reference and application of it to our Lord. But then there follows the necessary conclusion that we must recognize in the image of the debtors a reference to the sinful woman and the Pharisaical host, and in the creditor a reference to Christ, who remits the greater as well as the lesser debts of men. Without this reference to the divinity of Jesus, the parable and its application to the sinful woman would be quite unintelligible.

The rationalist critic has not failed to perceive this and seeks to avoid the inference by a familiar and favorite expedient. Everything except "the words of Jesus in verses 41, 42, and 47, which are scarcely fabricated," is set aside as "Luke's framework" and "an appendage of Luke's" (H. G. Holtzmann in his "Hand-Commentar," I, 1, 346–8,

and Jülicher, II, 300, 2, who regards verses 39–43, and 47, as "absolutely indispensable"). Such an unscientific mauling of the text, the mere result of prejudice and unfounded assumptions, is its own condemnation. Jülicher states clearly enough the real reason for denying the genuineness of the text: "To treat of Jesus as the creditor of the two (Simon and that woman) is, on the ground of synoptic Christology, absolutely impossible," since, according to this Christology, as pruned and trimmed by the critics, Jesus must have been but a mere man!

It is, however, not to be inferred that, because the relations of the debtor with his creditor have reference to similar relations between Simon, the sinful woman, and Christ, the Pharisee's guilt is therefore to be described, in comparison with that of the woman, as ten times less; nor are we to conclude that he received an actual remission of his sins, nor that he manifested himself in the smallest degree grateful. Our Lord would simply impress upon Simon that he, who from his Pharisaical point of view considered himself far superior to this sinful woman, and who regarded his debt as much less, was in reality far behind her in the love of God, and therefore had far less right to hope for the riches of the Messianic kingdom — peace and pardon.

From the greater and the lesser degree of love our Lord then draws this conclusion: "Wherefore I say to you: Many sins are forgiven her, because she has loved much. But to whom less is forgiven, he loves less" (v. 47).

The words present considerable difficulty, so little in keeping do they seem with the parable. For in the latter, stress was laid upon the fact that the remission of sins had the effect of exciting grateful love, whilst these words imply that the sinner's great love obtained her forgiveness. Many Protestant exegetists define ὅτι, "because," as merely meaning the indication by which the remission of the sins is made known: "She has shown before our eyes so much love that it is clear (her) many sins must have been forgiven her." Jülicher maintains as beyond contradiction that "verse 47 indicates love as caused by forgiveness; ὅτι introduces the evidence given by her love." He makes the wicked Jesuits responsible, quite as unquestionably, for the contrary interpretation.

"A proof that love covers a multitude of sins was precious to the Jesuits, including Maldonatus" (II, 287). If this be so, many of the early Fathers of the Church, to whom also this proof was precious, should be reckoned amongst the Jesuits. "Probatum est," says St. Peter Chrysologus of this passage, "quia dilectio delet et abluit universa peccata" (Sermo 94. M. 52, 466 C). St. Luke himself must have been quite Jesuitical in his ideas, for Holtzmann and G. Weiss assure us that

"Luke regarded love as the cause of the remission" of sins, that is to say, he regarded "love not as the evidence of, but as the reason for, the forgiveness" (*ibid.* p. 339).

Most Catholic expounders from the oldest times have upheld this as the clear and unquestionable meaning of Christ's words. Jansenius of Ghent, whom even Professor Jülicher can scarcely reckon amongst the Jesuits, speaks of the perversion of the sense thus: ". . . aliquid putant subintellegendum in hac sententia, hoc modo: Remittuntur ei peccata multa, unde factum est, quoniam, pro quod, dilexit multum. Alii sic: Remittuntur ei peccata multa, quod hinc constat, quia dilexit multum." And then he adds: "Sed *hae interpretationes nimis sunt violentae:* unde praedicta expositio scripturis etiam aliis conveniens potius sequenda est" (p. 370 b A).

But whilst we are thus compelled, according to the clear and emphatic words of Christ, to recognize that love was the anterior cause of the remission of this woman's sins, at the same time, we are by no means to assume that this truth excludes the acceptance of the other, which is that this love, continued after forgiveness, had been obtained and displayed itself by manifold external signs. As it effects the remission of sin in the soul as soon as it is really present, then, where love is manifested in such an extraordinary and unmistakable manner as in this instance of the sinful woman, we must rightly regard this love as a sign and a result of this remission.

However, in the parable, Christ could scarcely adduce love as the cause of the forgiveness in the example chosen. For, in general, one would not be at all likely to find amongst men a creditor who would remit a debt because of the debtor's love for him. On the other hand, this example was most suitable for the end which our Lord had in view, as it must have brought home to Simon how utterly unjustifiable was his condemnation of the sinful woman. For as the greater measure of the debtor's grateful love was a sign of the preceding remission of his great debt, so also the proofs of this sinful woman's extraordinary love must have shown the Pharisee that she had received the remission of her debt of sin.

Our Lord, in the second part of verse 47, pointed out to Simon the second debtor in the parable to whom the saying must be applied: "But to whom less is forgiven, he loves less." It was left to the host to make the application in secret to himself, individually. If he regarded himself, in comparison with the sinful woman, as owing a smaller debt, he showed sufficiently by his behavior that he had little love

for Christ. These words, therefore, by no means convey a verdict as to the remission actually granted to him or the degree of love which he actually possessed; and just as little are they to be regarded as embodying a principle applicable universally to the relation of love to the forgiveness of sins.

In conclusion our divine Lord formally and emphatically declared to the woman that her sins had been forgiven her, and, without paying any attention to the muttered remarks of the guests present, dismissed her with the words: "Thy faith has made thee safe: go in peace" (v. 48–50). The woman had received with faith the tidings that Jesus was the Messiah. Filled with love and repentance she approached Him, and now she could leave Him and return home with the blessed consolation of pardon, with the peace of soul, for which she had sought so long and which she had at length found. The lesson which is contained for all in the touching story is that collectively we are all sinners in the sight of God, and that we must, according to this humble penitent's example, seek for pardon with faith and repentant love—seek it from Him whose divine Heart is overflowing with love and mercy for the loving and repentant sinner.

As to other questions to which this narrative may give rise, the various commentators must be consulted.

The parable with the entire portion of St. Luke from 7, 36–40 has its place in the Liturgy for the Thursday after Passion Sunday, on Ember Friday in September, and on the Feast of St. Mary Magdalen (22 July). It is used in preaching and in meditations, particularly in connection with St. Mary Magdalen.

LIV. THE SALT OF THE EARTH

Matthew, 5, 13; Mark, 9, 50; Luke, 14, 34 et seq.

LL three Synoptists record the short saying of the salt of the earth as follows:

Mt. 5:

13. Ὑμεῖς ἐστε τὸ ἅλας τῆς γῆς· ἐὰν δὲ τὸ ἅλας μωρανθῇ, ἐν τίνι ἁλισθήσεται; Εἰς οὐδὲν ἰσχύει ἔτι, εἰ μὴ βληθὲν ἔξω καταπατεῖσθαι ὑπὸ τῶν ἀνθρώπων.

Mc. 9:

50. Καλὸν τὸ ἅλας· ἐὰν δὲ τὸ ἅλας ἄναλον γένηται, ἐν τίνι αὐτὸ ἀρτύσετε; Ἔχετε ἐν ἑαυτοῖς ἅλα καὶ εἰρηνεύετε ἐν ἀλλήλοις.

Lc. 14:

34. Καλὸν οὖν τὸ ἅλας· ἐὰν δὲ καὶ τὸ ἅλας μωρανθῇ, ἐν τίνι ἀρτυθήσεται;

35. Οὔτε εἰς γῆν, οὔτε εἰς κοπρίαν εὔθετόν ἐστιν· ἔξω βάλλουσιν αὐτό. Ὁ ἔχων ὦτα ἀκούειν ἀκουέτω.

Mt. 5, 13. μωρανθη: three minus. μαρανθη (Vulg. *evanuerit*) (similarly in Lc.); — βληθεν εξω καταπ. ℵ B C and elsewhere; βληθηναι εξω και κατ. D E K etc.

Mc. 9, 59. γενηται: γενησεται D.

Lc. 14, 25. γην: την γην D, 69.

Mt. 5:

13. Vos estis sal terrae. Quod si sal evanuerit, in quo salietur? Ad nihilum valet ultra, nisi ut mittatur foras et conculcetur ab hominibus.

Mc. 9:

50. Bonum est sal. Quod si sal insulsum fuerit, in quo illud condietis? Habete in vobis sal et pacem habete inter vos.

Lc. 14:

34. Bonum est sal. Si autem sal evanuerit, in quo condietur?

35. Neque in terram neque in sterquilinium utile est, sed foras mittetur. Qui habet aures audiendi, audiat.

Mt. 5:

13. You are the salt of the earth. But if the salt lose its savour,

Mc. 9:

49. Salt is good. But if the salt become unsavoury; wherewith

Lc. 14:

34. Salt is good. But if the salt shall lose its savour, where-

wherewith shall it be salted? It is good for nothing any more but to be cast out and to be trodden on by men.

will you season it? Have salt in you, and have peace among you.

with shall it be seasoned?

35. It is profitable neither for the land nor for the dunghill, but shall be cast out. He that hath ears to hear, let him hear!

In St. Matthew, the short saying forms part of the Sermon on the Mount and immediately follows the beatitudes, of which the beatitude of those who suffer persecution for justice' sake directly precedes it. Similarly to the verses which precede and to those which follow — concerning the light on the candle-stick and the city on a hill — the words regarding the salt of the earth refer especially to the Apostles and disciples who had crowded round their divine Master during the instruction (v. 1). They have, however, also their application to all the members of the kingdom.

In the form in which we find the saying in Matthew, the image appears at once in the application to the hearers; it is, indeed, "a step taken towards allegorizing," as Jülicher says (II, 73). "You are the salt of the earth." The salt serves chiefly for a twofold purpose: to preserve from corruption, and to season food, thereby rendering it palatable. In this twofold connection the image of the salt may be applied to the disciples and to all Christians, as the Fathers of the Church have applied them in manifold ways. To the truths and the treasures of grace in the Gospel it is proper to keep off everywhere the corruption of error and wickedness and render men's worship a sacrifice pleasing before the Lord. Rightly, therefore, is reference made to the mention in the Old Testament of the use of salt at every sacrifice (Lev. 2, 13), and to the example of Eliseus who, by means of salt, rendered the bad water of the well at Jericho drinkable (4 Reg. 2, 20–22), and to the covenant of salt, in forming which some grains of salt were eaten as a symbol of unalterable friendship (Lev. 2, 13; Numb. 18, 19; 2 Par. 13, 5).

The form τὸ ἅλας is used in the Septuagint, the New Testament, and in the later versions, instead of the regular ὁ ἅλς.

In Palestine, salt was procured from the "Salt Sea," i.e., the Dead Sea, as is mostly the case at the present day. In the 20–26% solid component parts which these waters contain, there are about 7% of common salt. According to Pococke, this common salt can be obtained in a very simple manner by digging holes in the sea shore and filling them with the salt-water. The burning heat of the sun in a short time causes the water to evaporate, leaving an incrustation of salt. The salt thus obtained, which is more or less impure, is sold without any further preparation in Jerusalem and throughout the country.[1] But it seems doubtful, as Richen observes, whether this was the method followed in earlier times. For salt obtained in this way would consist mostly of salts of magnesia, the percentage of which in the Dead Sea is considerably larger than that of chloride of sodium or common salt. Such salt must at least be purified by washing in fresh water. Moreover, at the present day, the native Bedouins who are engaged in the work of extracting the salt have from long practice learned a simple method of removing all impurities. In the holes dug in the sea shore, mentioned by Richen, they allow only some of the water to evaporate. As the common salt crystallizes much more quickly than the other mineral parts, the crust of salt which forms on the bottom of the hole consists, at least in the beginning, for the most part of the useful common salt. A Bedouin then stands in the hole, the water in which reaches to his chest, and with his feet scrapes the salt from the bottom into a sack. This salt, of course, is also somewhat impure, but it can be purified by repeated washings in ordinary water, and in this way the more easily dissolved salts of magnesia together with the other component parts are removed. The salt is then sold everywhere throughout the country and used by the people. A great bed of rock salt exists southwest of the Dead Sea, in the *Djebel Usdum* or *Djebel el-Melah* (hill of salt), the basis of which to a height of 30–45 meters consists of rocks of pure bluish salt.[2]

In addition to the two purposes already mentioned, for which salt serves, bad salt can also be used, at least in these days, in small quantities mixed with other stuffs as manure. Some, taking Luke, 14, 35 into special consideration, would fain interpret the expression τὸ ἅλας τῆς γῆς primarily in this latter sense (Schanz, Mt. p. 172). But it cannot be proved

[1] Cf. Pococke, "Beschreibung des Morgenlaubes," 1771, p. 54.

[2] Baedeker-Benzinger, "Pälastina[6]" (Leipzig 1904), p. 120; F. de Saulcy, "Voyage autour de la Mer Morte," I (Paris 1853), pp. 247–52; L. Lartet in: Duc de Luynes, "Voyage d'exploration à la Mer Morte" (Paris 1871–6), III, 87–9, 286–8; K. Meusburger, "Das tote Meer" (Brixen 1908), pp. 110 *et seq.* 172.

that the use of salt as manure was known to the ancients, nor can the words in Luke be used as proof of such knowledge, as we shall see from the interpretation of those words. On the contrary, salt land, in the Bible, expresses barren land (Job, 39, 6; Ps. 106, Hebr. 107, 34; Jer. 17, 7; Soph. 2, 9; cf. Judc. 9, 45). Pliny also says (XXXI, 7, 80): "Omnis locus, in quo reperitur sal, sterilis est nihilque gignit."

"But if the salt shall lose its savor, wherewith shall it be seasoned?" No other seasoning will restore to salt the savor which it has lost. It remains perfectly useless: "It is good for nothing any more but to be cast out, and to be trodden on by men."

The first proposition, "You are the salt of the earth," furnishes of itself the application for the second: If the truths and the graces of the Gospel do not preserve you, and if, untrue to your vocation, you lose your strength and efficiency for others as well as yourself, then there are no other means by which you can be aided. There remains no other fate for you but to be cast out of the kingdom of God and to suffer eternal ruin.

The assertion that salt loses its savor has been questioned by many, and chemical observations have furnished grounds for the doubt by showing that perfectly pure common salt is not hygroscopic, in other words, does not absorb moisture from the air. But there are facts to be noted on the other side. In the first place, experience shows that in damp warehouses our ordinary salt becomes insipid and tasteless; in the next place, chemistry shows us that impure salt mixed with salts of magnesium and other impurities is notably susceptible to the effects of the air. It is to be observed, moreover, that the salt from the Dead Sea, in particular, is mixed with many inorganic substances and is very impure.[1] Hence Palestinian salt is much more liable to become insipid, whether from lying a long time on the strand exposed to the weather, or from being stored in damp, musty warehouses. The expressions, however, in Pliny, *sal iners* (XXXI, 7, 82), and *coepit sal tabescere* (XXX, 9, 95), pointed out by Weiner ("Bibl. Realwörterbuch"), do not (according to the context) refer to the salt losing its proper savor.

[1] For the percentage of salt and the various salts in the Dead Sea, cf. L. Lartet, "Étude de la salure de la Mer Morte," in Duc de Luynes, III, 269–99; K. Meusburger, "Das tote Meer" (Brixen 1908), pp. 80–7; and for salt and salt production in general, cf. V. v. Richter, "Lehrb. d. anorg. Chemie[6]" (Bonn 1889), p. 321 *et seq.*

In St. Mark, the words concerning salt form the close of the admonition addressed by our divine Lord to the disciples on the occasion of the dispute amongst themselves regarding precedence. Here, the characteristics of a true parable are more strictly preserved in the form, without the direct application to the disciples: "Salt is good. But if the salt become unsavored: wherewith will you season it?" The sense is the same as in Matthew, only in the context the exclusive reference of the words to the disciples and their vocation is more strongly accentuated.

As, above all things, the Apostles, to prosecute successfully the labors of their calling, must have the necessary qualifications, our Lord added the warning: "Have salt in you," that thus they might be able to season the world with the teaching and the graces of the Gospel, "and have peace among you," by avoiding such disputes about precedence.

In St. Luke, the form in which the words are put corresponds to that employed by St. Mark. They precede the exhortation given to the multitude regarding the conditions necessary for following Christ, for the confirmation of which the two parables of the Builder of a Tower and the King Going to War were to serve (v. 25–32). Our divine Saviour concludes these with the words: "So likewise any one of you that does not renounce all he possesses cannot be my disciple" (v. 33).

Then, without any transition, He subjoins the new parable: "Salt is good. But if the salt shall lose its savor, wherewith shall it be seasoned? It is profitable neither for the soil nor for the dunghill, but shall be cast out." The mention of the land and the manure heap more particularly accentuates the utter uselessness of the salt which has lost its savor. For if other things become corrupt and no longer suited to their purpose, they can be used, at least, as manure if they are taken at once to the field, or are thrown with other refuse on the manure heap.

But it by no means follows from this that salt in a good condition was used for manuring arable land. Κοπρία is found nowhere but here

in the New Testament (and as a variant in Lc. 13, 8); on the other hand, it occurs frequently in the Septuagint (for four different Hebrew terms). It has the signification, as a rule, of ἡ κόπρος, "dung, manure" (cf. the Septuagint, 4 Reg. 9, 37; Thren. 4, 5, etc.), also "dungheap" (Job, 2, 8. Cf. 1 Reg. 2, 8, and Ps. 112, Hebr. 113, 7, and the πύλη τῆς κοπρίας in Jerusalem, 2 Esdras, 2, 13, etc.). In the latter sense it suits the present passage best. In the East, certainly it was not only in Job's country that such necessary places were to be found near houses, towns, and villages, where all refuse and offal were thrown.

The parable ends in Luke with the monition: "He that has ears to hear, let him hear!" which we met with in the first parable.

The words of the simile in Luke are addressed to the entire multitude. They are to point out to all hearers how necessary it is in following Christ to do really all that is required of His true disciples that they may co-operate with the treasures of the Gospel, and render the strength residing in it efficacious for themselves and for others.

Herr Georg Aicher, in the *Biblische Zeitschrift* (V [1907], pp. 48–59), reconstructs the text of this parable according to a notion of his own as to how it ran originally. "You are the millstone of the earth. If the millstone is broken, what will it grind? It is fit for nothing but to be thrown out and be trodden under foot by men." The argument on behalf of this new interpretation seems to me to break down utterly at all points. Compare my further treatment of the subject in *Zeitschrift für kath. Theologie*, XXXI (1907), 553–8.

This image of the salt has very special application to all those who in virtue of their calling have been chosen to labor actively for others and for the salvation of men's souls. They must above all things preserve themselves as the salt which keeps far away the corruption of error and of moral evil; they must communicate to all the savor of the true spirit of Christ.

In the liturgy of the Church this parable, according to St. Matthew's version, together with the two that follow, is used in the office for the Doctors of the Church as the Gospel for the Mass *In medio Ecclesiae*. Portion of the interpretations of the Sermon on the Mount by St. Augus-

tine and from the commentaries on St. Matthew of Saints Hilary, John Chrysostom, Jerome, and Bede, as well as from the writings of Saints Leo the Great, Peter Chrysologus, Gregory the Great, and Isidore of Seville, serve as lessons of the third nocturn.

LV. LVI. THE LAMP ON THE LAMP-STAND, AND THE CITY ON THE MOUNTAIN

Matthew, 5, 14–16; Mark, 4, 21; Luke, 8, 16; 11, 33

THE proverb of the Lamp on the Lamp-stand is found in all three Synoptists. Matthew joins to it the words about the city on the mountain.

Mt. 5, 14–16:

14. Ὑμεῖς ἐστε τὸ φῶς τοῦ κόσμου. Οὐ δύναται πόλις κρυβῆναι ἐπάνω ὄρους κειμένη·

15. οὐδὲ καίουσιν λύχνον καὶ τιθέασιν αὐτὸν ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, καὶ λάμπει πᾶσιν τοῖς ἐν τῇ οἰκίᾳ.

16. Οὕτως λαμψάτω τὸ φῶς ὑμῶν ἔμπροσθεν τῶν ἀνθρώπων, ὅπως ἴδωσιν ὑμῶν τὰ καλὰ ἔργα καὶ δοξάσωσιν τὸν πατέρα ὑμῶν τὸν ἐν τοῖς οὐρανοῖς.

Mc. 4, 21:

21. Καὶ ἔλεγεν αὐτοῖς, ὅτι μήτι ἔρχεται ὁ λύχνος, ἵνα ὑπὸ τὸν μόδιον τεθῇ ἢ ὑπὸ τὴν κλίνην; οὐχ ἵνα ἐπὶ τὴν λυχνίαν τεθῇ;

Lc. 8, 16; 11, 33:

8, 16. Οὐδεὶς δὲ λύχνον ἅψας καλύπτει αὐτὸν σκεύει ἢ ὑποκάτω κλίνης τίθησιν, ἀλλ' ἐπὶ λυχνίας τίθησιν, ἵνα οἱ εἰσπορευόμενοι βλέπωσιν τὸ φῶς.

11, 33. Οὐδεὶς λύχνον ἅψας εἰς κρυπτὴν τίθησιν οὐδὲ ὑπὸ τὸν μόδιον, ἀλλ' ἐπὶ τὴν λυχνίαν, ἵνα οἱ εἰσπορευόμενοι τὸ φέγγος βλέπωσιν.

Lc. 8, 16. *ουδεις*: Syr. Curet. has these words first: He spoke another parable. — 11, 33. *κρυπτην*: *κρυπτον* 1, 28 and some others, Textus rec.; — *φεγγος*: *φως* ℵ B C D etc.

Mt. 5, 14–16:

14. Vos estis lux mundi. Non potest civitas abscondi super montem posita.

15. Neque accendunt lucernam et ponunt eam sub modio, sed super candelabrum, ut luceat omnibus, qui in domo sunt.

16. Sic luceat lux vestra coram hominibus, ut videant opera vestra bona et glorificent patrem vestrum, qui in caelis est.

Mc. 4, 21:

21. Et dicebat illis: Numquid venit lucerna, ut sub modio ponatur aut sub lecto? Nonne ut super candelabrum ponatur?

Lc. 8, 16; 11, 33:

8, 16. Nemo autem lucernam accendens operit eam vase aut subtus lectum ponit, sed supra candelabrum ponit, ut intrantes videant lumen.

11, 33. Nemo lucernam accendit et in abscondito ponit neque sub modio, sed supra candelabrum, ut qui ingrediuntur, lumen videant.

Mt. 5:

14. You are the light of the world. A city seated on a mountain cannot be hid.

15. Neither do men light a lamp and put it under a bushel, but upon a stand, that it may shine to all that are in the house.

16. So let your light shine before men, that they may see your good works and glorify your Father who is in heaven.

Mc. 4:

21. And he said to them: Is a lamp brought in to be put under a bushel, or under a bed? and not to be set on a lamp-stand?

Lc. 8:

16. Now no man, lighting a lamp, covers it with a vessel, or puts it under a bed; but he sets it upon a stand, that they who come in may see the light.

11, 33:

33. No man lights a lamp, and puts it in a hidden place, nor under a bushel: but upon a stand, that they that come in may see the light.

In St. Matthew, the two images are directly joined to the preceding one. In St. Mark, the interpretation of the parable of the Sower (Mc. 4, 14–20) precedes the simile of the Lamp on the Stand, and after some further lessons, is followed by the simile of the Growing Seed (Mc. 4, 26–29)

and the Grain of Mustard-seed (Mc. 4, 30–32). St. Luke quotes the saying of the Lamp on the Stand twice, the first time, like Mark, at the end of the explanation of the parable of the Sower (Lc. 8, 11–15), and again in combination with Christ's repudiation of the Pharisees' accusation that He was in league with Beelzebub and the demand for a sign from heaven (11, 17, 32).

The commentators rightly point out that the repetition of the words in two wholly different passages in Luke is a proof that our divine Lord made use of these short, terse sayings on different occasions. As we have remarked before, Jülicher admits with reference to Matthew, 18, 25 that not only is the repetition to be found in the original MSS., but also that our divine Saviour Himself actually repeated His words (II, 310). But in the present instance he will not admit any knowledge of such a thing, and therefore institutes long investigations into the literary connection of the four accounts of the saying about the light and its display, and into the correct place to which this saying originally and exclusively belonged. Finally, he is unable to award it a place in any definite relation whatever. We may pass over such illuminating discussions on "the doubtless loosely handed down saying" about the light, without suffering any loss in our comprehension of these figurative words.

The image of the light is frequently used in Holy Scripture. It was employed by the Prophets particularly with reference to the Messiah. "Darkness shall not remain," says the Prophet Isaias to the people, "where there was vexation. In the earlier time he brought affliction upon the land of Zabulon and the land of Nephthali; but in the time to come he will bring to honor the way to the sea, the lands beside the Jordan, Galilee of the Gentiles. The people that walk in darkness shall see a great light, and to those that dwell in the land of dusk and gloom shall light shine forth" (Is. 9, 1 *et seq.* Hbr. 8, 23; 9, 1). Of the "servant of Jehovah" the same Prophet repeats: "I will give thee for a covenant to the people, for a light to the Gentiles: that thou mayest open the eyes of the blind, and bring forth the prisoner out of prison, and them that sit in darkness out of the prison-house" (Is. 42, 6 A; cf. 49, 6; 60, 1–3).

As Matthew lays stress on the fulfilment in Christ of that first prophecy (Mt. 4, 15), so John in the first verses of his Gospel particularly describes our divine Saviour as the "true light which enlightens every man that comes into this world" (Joh. 1, 9), and he tells us how Christ repeatedly described Himself as the Light of the world (3, 19; 8, 12; 9, 5; 12, 35, 46; cf. n. 4 XIV). "And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him there is no darkness" (1 Joh. 1, 5).

But as the sun communicates its light to other heavenly bodies causing them to become in turn diffusers of light, so would Christ spread the light of His truth and grace amongst men by means of men. Thus He appoints men to be diffusers of the light in the world: "You are the light of the world" (Mt. 5, 14).

There cannot be the least question, therefore, of a "contradiction" to the other sayings about the light, and far less can there be the smallest question of such a thing as that "Jesus would have included Himself in the ὑμεῖς in verse 13 and the following verses," as a mere man, if Matthew himself had not been sole author of this saying, as Jülicher groundlessly assumes he was (II, 79).

As in the previous parable, Matthew gives us here the image at the same time with its application to the disciples and further to all the faithful followers of Christ. The meaning of the image is clear without further elaboration. The disciples of Christ are to cause the light of His Gospel, "full of grace and truth," to shine on the world, that is to say, on all mankind, so that everywhere the darkness of error and the night of evil may be dispelled from man's will and understanding. Thus this image in its meaning has a close connection with the preceding saying about the salt of the earth.

From the image which He chose, our Lord develops a complete parable to enforce the necessity of causing the light to shine forth: "Neither do men light a lamp and put it under a bushel, but upon a stand, that it may shine to all that are in the house" (Mt. 5, 15).

Λύχνος is the term used to describe the small portable oil lamps which in the house were usually placed on high lamp-stands (ἡ λυχνία, LXX and N. T.). Καίειν means "to light" and also "to let burn" as well (cf. LXX, Lev. 24, 2, 3). In contradistinction to ἅπτειν, the usual term for "to kindle," we may here understand it in the second sense.

The bushel (ὁ μόδιος, the Latin *modius*) was the general measure for dry substances (1 modius = 8.75 liters). Such a measure, or a Jewish dry measure equivalent to it, formed part of the usual household utensils, being required especially for the measuring of the corn and meal used for the bread which was made daily.

The lamp on the stand diffuses its light on all "that are in the house," because the ordinary dwelling in Palestine consists of but one room in which all the members of the family live.

In Matthew, the application is contained in the second link of the parable: "So let your light shine before men, that they may see your good works, and glorify your Father who is in heaven" (v. 16). Not alone by the preaching of the doctrine are they to be the light of the world, but also by observing it themselves, by rendering the grace and truth of the Gospel efficacious and fruitful by means of their own good works. Christ had explained already in the Beatitudes the works which are of the greatest importance.

But the supreme aim and the final goal for every one must be, ever and always, the honor and glory of God.

The parable in St. Matthew and in St. Luke is presented to us without the direct reference to the hearers and without the application in the second portion. The meaning is, however (apart from Lc. 11, 33), exactly the same, and the deviations in the narrative are more in the form and the grammar.

Next to the bushel, for which Luke, 8, 16 uses the general term τὸ σκεῦος, both Evangelists mention the bed or mattress or couch (ἡ κλίνη) which is to be distinguished from the κοίτη previously mentioned. The term κλίνη is used in the Septuagint for three Hebrew words. According to its etymology, it describes everything used for support or to lean against, and in profane writers it is used especially for the couches at the dinner table. From the words of the Gospel we must assume that the κλίνη stood on legs so that the lamps could be thrust under it, for as these little earthenware lamps were very low, the supports of the couch need not have been high to suit the idea of our parable.

In the second passage in Luke, after the modius, a "dark nook" or "corner" is mentioned (εἰς κρυπτήν). Instead of the oxytone, κρυπτήν, many texts here have κρύπτην, which would mean a "crypt," a "dark subterranean room." Modern commentators, however, prefer εἰς κρυπτήν according to its analogy with εἰς μακράν, etc., whereby every dark hidden place in general is described. The same sense is given by the conjectural emendation εἰς κρυπτόν.

Taken in conjunction with the conclusion of the preceding explanation of the parable of the Sower, it is obvious that the saying about the lamp on the lamp-stand in Mark and in Luke, 8, 16, is to be referred in the sense in which Matthew expressly presents it, to fruitfulness in good works.

On the other hand, the sequence in Luke, 11, 33 points to another meaning. The adversaries had asked for a sign from heaven, and this saying, probably, was intended to remind them that such a sign was not necessary for the recognition of Christ. For God the Father had sent Him as the Light into this world and had not hidden the Light under a bushel. All who are of good-will can recognize it easily without a sign from heaven being necessary to them.

In Matthew the saying about the city on the mountain is inserted together with the image of the light of the world: "A city seated on a mountain cannot be hid" (Mt. 5, 14).

There were several such hill cities in Galilee which naturally were visible at a great distance on all sides; such were Safed, which can be fully viewed from Lake Gennesareth,[1] and Itabyrion, the little citadel on Mount Tabor (562 m.), etc. Although we need not assume that Jesus, when He spoke these words, was referring to such a city, still the fact that His hearers, particularly in Galilee, were familiar with such examples enables us to understand more easily our Lord's choice of the image which He employed.

The meaning of the saying is variously interpreted. On account of its close connection with the words about the lamp on the stand, and the similarity between the two images, we shall probably come nearer to the exact mean-

[1] Eight hundred thirty eight meters above the Mediterranean Sea, 1046 above the level of Lake Gennesareth, and about two and one-half hours' distance from where the Jordan flows into the lake.

ing if we accept this similitude in the same sense as the former. The disciples, by reason of the treasures of truth and grace intrusted to them, are like a city situated high upon a mountain, like a lamp set upon a stand. As they are to let their light shine by means of their good works, they must live so that they may be an example to all, and that they may not have reason to fear the regards of men which are fixed on them. Thus, as St. Chrysostom observes, our Lord exhorts them to lead a life of virtue befitting their high calling (*πάλιν αὐτοὺς διὰ τούτων εἰς ἀκρίβειαν ἄγει βίου.* Hom. 15 in Mt. n. 7. M. 57, 232). At the same time, as the holy Doctor adds, the image must have encouraged the disciples, for "the force and efficacy of the Gospel can no more remain hidden than can a city standing high on a mountain."

The two images are applied in manifold ways. In the first place, as we have seen, they apply to those whose vocation it is to instruct and to guide others. As they, in virtue of their office, are favored beyond others and have part in the work of Christ, so they are, preferably, to let the light of their teaching and of their life shine upon all. They, in a more especial manner, are like unto a city on a mountain, because the regards of all men are fixed upon them, and they are to be a model for all.

Hence we find the two similes together with the preceding one used in the liturgy as the Gospel in the Mass de Communi Doctorum *In medio Ecclesiae.*

The image of the light, moreover, may be applied to the truths of the Gospel and the treasures of divine grace which it has brought to man; further, it can be applied to holiness of life in the members of the Church, etc.

The Church itself is also rightly compared to a city on a mountain; for the Prophets have already made use of a similar image for the coming kingdom of the Messiah (cf. Is. 2, 2 *et seq.*; Mich. 4, 1, *et seq.*).

For the application of the image of the light to Christ, cf. Parable LXIV.

LVII. LVIII. THE BUILDER. THE KING GOING TO WAR

Luke, 14, 28–33

THE two similes of the man building a tower and the king going to war are recorded for us by St. Luke alone:

Lc. 14, 28–33:

28. Τίς γὰρ ἐξ ὑμῶν θέλων πύργον οἰκοδομῆσαι, οὐχὶ πρῶτον καθίσας ψηφίζει τὴν δαπάνην, εἰ ἔχει εἰς ἀπαρτισμόν;

29. ἵνα μὴ ποτε θέντος αὐτοῦ θεμέλιον καὶ μὴ ἰσχύοντος ἐκτελέσαι, πάντες οἱ θεωροῦντες ἄρξωνται αὐτῷ ἐμπαίζειν,

30. λέγοντες, ὅτι οὗτος ὁ ἄνθρωπος ἤρξατο οἰκοδομεῖν καὶ οὐκ ἴσχυσεν ἐκτελέσαι.

31. Ἢ τίς βασιλεὺς πορευόμενος ἑτέρῳ βασιλεῖ συμβαλεῖν εἰς πόλεμον, οὐχὶ καθίσας πρῶτον βουλεύσεται, εἰ δυνατός ἐστιν ἐν δέκα χιλιάσιν ὑπαντῆσαι τῷ μετὰ εἴκοσι χιλιάδων ἐρχομένῳ ἐπ' αὐτόν;

32. Εἰ δὲ μήγε, ἔτι αὐτοῦ πόρρω ὄντος, πρεσβείαν ἀποστείλας ἐρωτᾷ τὰ πρὸς εἰρήνην.

33. Οὕτως οὖν πᾶς ἐξ ὑμῶν, ὃς οὐκ ἀποτάσσεται πᾶσιν τοῖς ἑαυτοῦ ὑπάρχουσιν, οὐ δύναται εἶναί μου μαθητής.

Lc. 14, 28–33:

28. Quis enim ex vobis, volens turrim aedificare, non prius sedens computat sumptus, qui necessarii sunt, si habeat ad perficiendum,

29. ne, posteaquam posuerit fundamentum et non potuerit perficere, omnes, qui vident, incipiant illudere ei,

30. dicentes: Quia hic homo coepit aedificare et non potuit consummare?

31. Aut quis rex, iturus committere bellum adversus alium regem, non sedens prius cogitat, si possit cum decem milibus occurrere ei, qui cum viginti milibus venit ad se?

32. Alioquin, adhuc illo longe agente, legationem mittens rogat ea, quae pacis sunt.

33. Sic ergo omnis ex vobis, qui non renuntiat omnibus quae possidet, non potest meus esse discipulus.

V. 28. γαρ: δε D, e; is wanting in a b ff^2 l q; — εις απαρτισμον B D L R etc.; τα εις απαρτ. ℵ A E etc.; τα προς απ. F V X and elsewhere, Textus rec. — 29. αρξωνται αυτω εμπ. 30. γελοντες: μελλουσιν λεγειν D, e. — 31. ουχι: ουκ ευθεως D; — βουλευσεται ℵ B etc.; βουλευεται D R X etc., Textus rec.

Lc. 14:

28. For which of you having a mind to build a tower, does not first sit down and count the cost, whether he have wherewithal to finish it:

29. lest, after he has laid the foundation, and is not able to finish it, all that see it begin to mock him,

30. and say: This man began to build, and was not able to finish.

31. Or what king, about to go to make war against another king, will not first sit down, and take counsel whether he be able, with ten thousand, to meet him that with twenty thousand comes against him?

32. Else whilst the other is yet afar off, sending an embassy, he asks conditions of peace.

33. So likewise every one of you that does not renounce all that he possesses, cannot be my disciple.

The two similes so closely joined together form part of the instruction on following Christ and fellowship with Him which was given to the multitude at the end of the parable of the Great Supper (Lc. 14, 25–35). According to the time, this instruction was given towards the end of our Lord's public life between the last Feast of the Dedication of the Temple and His last journey to Jerusalem. We may assume that the place where it was given was a street in Perea where Christ while at dinner on a Sabbath in the house of a Pharisee had proposed the three parables which have banquets as their subject (cf. Parables XXVI, XXXII, XXXIII).

In reference to the last of these three parables the Evangelist remarks: "And there went great multitudes with him (*συνεπορεύοντο*): and turning he said to them: If any man come to me, and hate not his father, and mother, and wife and children, and brethren and sisters, yea and his own life also, he cannot be my disciple. And whosoever does not carry his cross and come after me, cannot be my disciple" (v. 25–27). Thus, by these words, He requires from those who would follow Him and become His disciples that they should possess the spirit of complete self-renunciation, of detachment from all earthly ties, and that following in His footsteps they should take up the Cross.

Having regard to the views prevailing in Israel, the

accentuation of these necessary conditions was of special significance. For as the children of Abraham, the members of the chosen nation believed that without further effort on their part they had a right to participate in the great Banquet of the Messiah, and that they had no need to trouble themselves, as the Messiah required, about a life of penance and self-denial.

In proof (*τίς γάρ*) of the serious necessity of that condition for following Him and being His disciple, our Lord added the two similes of men building a tower or going to war, and to these subjoined the saying about the salt (v. 34 *et seq.*; cf. Parable LIV).

"For which of you having a mind to build a tower, does not first sit down, and count the cost, whether he have wherewithal to finish it" (v. 28). Our divine Saviour chose an example on which those present could have no difficulty in giving an opinion. Any one who wished to build a tower in his vineyard should first count the cost, and then compare it with his means. If he were to begin at once, he would run the risk of his money running short before the work was finished; in which case every one would justly laugh at him (v. 29 *et seq.*).

The "tower" (*πύργος*) has had to stand a great many shots of conjecture from the expounders. Van Koetsveld errs in thinking that Bauer was the first to turn it into "palace." Maldonatus connects "palatia turresque" with this image (p. 288A), and the latest of modern commentators sees in it "a building more ornamental than necessary put up by one who can afford a little more than others, and is not inclined to economy" (Jülicher, II, 202). Others are satisfied with defining it as "a tower-like building affording a safe dwelling" (Schanz, Lc. p. 389; Wilke-Grimm, Clavis N. T.[4] p. 389: "aedificium turri forma simile, quo tuto et commode habitari possit").

In a country with many vineyards like Palestine the object most likely to appeal to the "multitudes" would be a watch-tower in the small vineyards, as Van Koetsveld rightly observes (I, 326). On an ordinary man of the people who owned a vineyard the building of such a tower would entail an outlay which might easily exceed his modest income. Hence, it would be necessary for him to consider whether his means were sufficient to meet the expenses. Such a tower moreover was not

indispensable, for where the means did not permit of it, the watchman might content himself with a little hut covered with leaves, such as is usual at the present day in Northern Palestine.

The second example is taken by our Lord, not from daily life, but from the case of a war between two princes. In this instance, also, the hearers would have no difficulty in forming an opinion, accustomed as they were in those days in the East to rebellions and wars.

"Or what king, about to go to make war against another king, will not first sit down, and take counsel whether he is able with ten thousand to meet him that, with twenty thousand, comes against him" (v. 31). Every one would consider such timely deliberation as absolutely indispensable. Notwithstanding the superior strength of the attacking party, the prince attacked might still hope — by some means — to conquer. In any case, it was a serious and difficult affair, and required consideration.

Such a state of affairs generally ends in the manner pointed out by Christ: "Else, whilst the other is yet afar off, sending an embassy, he asks conditions of peace" (v. 32).

In comparison with the first, in this second image the interests involved are of far more importance. In the first, it is a question of an example taken from private life in which the person concerned had nothing worse to fear than the derision of the people. Here, on the contrary, in this instance of political life, far more is at stake, the lives and the property of the prince and his subjects. In the first instance, if the man had not sufficient money to carry on the building, the work simply should be discontinued, and he would have to be content with the little cottage and the hut which he had previously occupied. But the prince could only buy peace at a greater or less sacrifice according to the conditions imposed by the stronger combatant.

Both images, however, contain in common one lesson which is: that before we enter upon an undertaking, we should reflect well, and examine into all that we are required

to do in order to bring the matter to a happy issue; and then compare our strength and our means with what is required of us.

Our Lord, in the concluding words, gives us the explanation of the two similes: "So likewise every one of you that does not renounce all that he possesses, cannot be my disciple" (v. 33). In these words, He repeats the same thought which He had expressed previously in verses 26 and 27. Whoever is resolved to follow Him and to be His disciple, must be prepared to renounce all earthly attachments.

At the first glance, this explanation seems to present a certain difficulty, which commentators have tried in various ways to remove. In the first place, however, we must recall that principal rule for the explanation of all parables so often insisted upon, that we are only to keep in view the point of comparison which our Lord had in mind. Clearly, we can only discover this point of comparison in what is common to both parables, for both are to serve the same end and to illustrate the same lesson.

In these parables, therefore, we have to maintain, as Christ's principal idea, that all who desire to become His disciples must reflect well on the sacrifices which will be exacted from them as the conditions for following Him, just as in daily life every sensible man reflects before he undertakes anything. This examination into the duties and conditions to be fulfilled is not to deter us from following Christ, but, on the contrary, to urge every one to unite himself to Christ with that complete detachment from earthly things, that generous spirit, that readiness for every sacrifice, which He requires from His disciples.

In this sense, very well brought out by Maldonatus, neither the explanation of the simile nor the sequence in which it is found presents any difficulty.

On the other hand, if the point of comparison is disregarded and the individual parts of the parable are drawn into the explanation, then nothing follows but confusion. Only by attaching an unjustifiable and

erroneous importance to the details can it be deduced, for instance, that here Christ does not invite all to follow Him; that our spiritual enemy is twice as strong as we are; that it would be wise to accept his conditions of peace, etc.

All this is utterly remote from Christ's end and aim in these similes. On the contrary, He would point out, solemnly and decidedly, more especially to the multitudes out of Israel, that it is not enough to follow Him with transient enthusiasm, but that to follow Him entails the generous acceptance of the duties and the sacrifices which the Gospel of the kingdom exacts from all.

That such solemn admonitions are by no means whatever inconsistent with the sweet yoke and the easy burdens of our divine Saviour requires no detailed explanation.

Whilst, in the exact explanation and exposition of the parable, we are compelled to confine ourselves to our Lord's principal idea, in the application of the two images we are by no means restrained within such strict limits.

According to the Fathers of the Church, the similitude of the tower may be applied to the Christian's life and to the practice of the virtues by which we are to become God's building situated on high (1 Cor. 3, 9; 6, 19). The image is frequently applied in particular to the striving for perfection, as St. Thomas Aquinas, following the lead of St. Augustine, beautifully sets forth (Summa 2^{a} 2^{ae} q. 189 a. 10 *ad* 3).

The opinion expressed by many, Cajetan and Cornelius a Lapide included, that Christ had this reference to evangelical perfection primarily in view is rejected, rightly, by Maldonatus.

The other simile of the leaders of war, in its application, presents greater difficulty. If we wholly set aside the text and context, then the image of the campaign alone may, no doubt, very well be applied to the spiritual campaign against the mighty powers of darkness; but the details of the parable cannot be applied in this manner without many limitations. Still more remote from its meaning is the referring of the king who advances in superior strength against us to God or to Christ.

On the other hand, the chief idea of the simile itself is a fruitful subject for private meditation, as well as for the instruction and encouragement of the Faithful. It teaches and urges that detachment of heart and that spirit of generous self-sacrifice which we should all manifest in the service of God and of which we are given a sublime model in the sacred Heart of our divine Redeemer — that Heart so utterly detached from everything earthly, so perfect in its heroic love, so ready to accept joyfully every sacrifice.

Both parables find place in the Church's liturgy as the Gospel in the Mass *Statuit* de Communi Martyris Pontificis 1° l. and on the Feast of St. Basil, 14 June.

Cf. also St. Bede *ad loc.* (M. 92, 517 *et seq.*); Smaragdus Abb., Collect. in Epist. et Evang., In nat. unius Conf. (M. 102, 532–4).

LIX–LXI. DISCIPLES, SERVANTS, THE HOUSEHOLD

Matthew, 10, 24 et seq.; *Luke, 6, 40; John, 13, 16; 15, 20*

THE saying about the disciples, the servant, and the household is recorded by St. Matthew and also in part by St. Luke and St. John:

Mt. 10, 24 *et seq*:

24. Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον οὐδὲ δοῦλος ὑπὲρ τὸν κύριον αὐτοῦ.

25. Ἀρκετὸν τῷ μαθητῇ, ἵνα γένηται ὡς ὁ διδάσκαλος αὐτοῦ καὶ ὁ δοῦλος ὡς ὁ κύριος αὐτοῦ. Εἰ τὸν οἰκοδεσπότην Βεελζεβοὺλ ἐπεκάλεσαν, πόσῳ μᾶλλον τοὺς οἰκιακοὺς αὐτοῦ.

Lc. 6, 40:

40. Οὐκ ἔστιν μαθητὴς ὑπὲρ τὸν διδάσκαλον· κατηρτισμένος δὲ πᾶς ἔσται ὡς ὁ διδάσκαλος αὐτοῦ.

John, 13, 16; 15, 20:

13, 16. Ἀμὴν ἀμὴν λέγω ὑμῖν, οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ οὐδὲ ἀπόστολος μείζων τοῦ πέμψαντος αὐτόν.

15, 20. Μνημονεύετε τοῦ λόγου, οὗ ἐγὼ εἶπον ὑμῖν· Οὐκ ἔστιν δοῦλος μείζων τοῦ κυρίου αὐτοῦ. Εἰ ἐμὲ ἐδίωξαν, καὶ ὑμᾶς διώξουσιν· εἰ τὸν λόγον μου ἐτήρησαν, καὶ τὸν ὑμέτερον τηρήσουσιν.

Mt. v. 24. διδασκαλον: αυτου + ℵ F M etc.; similarly in Lc. A C P etc. — 25. τον οικοδ. and τους οικιακους: τω οικοδεσποτη and τοις οικιακοις B*.

Mt. 10:

24. Non est discipulus super magistrum nec servus super dominum suum.

25. Sufficit discipulo, ut sit sicut magister eius, et servo sicut dominus eius. Si patremfamilias Beelzebub vocaverunt, quanto magis domesticos eius.

Lc. 6:

40. Non est discipulus super magistrum: perfectus autem omnis erit, si sit sicut magister eius.

John, 13; 15:

13, 16. Amen, amen dico vobis, non est servus maior domino suo neque apostolus maior est eo, qui misit illum.

15, 20. Mementote sermonis mei, quem dixi vobis: Non est servus maior domino suo. Si me persecuti sunt, et vos persequentur; si sermonem meum servaverunt, et vestrum servabunt.

Mt. 10:

24. The disciple is not above the master, nor the servant above his lord.

25. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the goodman of the house Beelzebub, how much more them of his household?

Lc. 6:

40. The disciple is not above his master: but every one shall be perfect even as his master is.[1]

John, 13:

16. Amen, amen I say to you: The servant is not greater than his lord; neither is he that is sent greater than he that sent him.

15:

20. Remember the word that I said to you: The servant is not greater than his master. If they have persecuted me, they will also persecute you: if they have kept my word, they will keep yours also.

In Matthew, this saying, which Professor Jülicher rightly regards as a parable, forms part of the instruction given by our Lord to His disciples, and belongs to that portion of it

[1] Or: shall be trained according as his master is.

which refers to the persecutions threatening them in the near future (v. 16–31).

To console them and give them courage in these tribulations, the divine Master set before them His own example. He compares Himself to a master, a lord, and a father of a family, at the same time likening them to disciples, servants, and the household. Strictly speaking, only the first two images really belong to the parable and those in the second part He applies to Himself and His disciples under the new image of the goodman of the house and his household.

These short sayings present no special difficulty. The original reading in the Codex Vaticanus, *τῷ οἰκοδεσπότῃ* and *τοῖς οἰκιακοῖς*, which was preferred by Lachmann, deserves special attention for the reason that we do not read anywhere that Christ or His disciples were called Beelzebub, and moreover, the name given to the prince of the devils seems but little suited to the disciples. But the dative instead of the accusative may well have been intended, according to the meaning of the expression *ἐπικαλεῖν τινί τι*, "to reproach some one with something," to mean the accusation of being in league with Beelzebub, — an accusation recorded by the Evangelists (cf. 19–21), in which probably the disciples also were included (cf. Parables XIX–XXI).

In Luke, the saying about the master and the disciple has another meaning. It belongs here to the Sermon on the Mount; it is subjoined to the parable of the Blind Leaders of the Blind and is followed by the image of the Motes and Beams (cf. Parable XLVIII). As was explained before, the words are intended here to continue the preceding image and to impress still more deeply the lesson it contains. In order to teach, and to guide others, the leader himself must be able to see; otherwise he will be the ruin both of himself and of others. For as a rule, the pupil is not above his master, and generally speaking, the pupils resemble the master in whose school they have been trained.

The *perfectus* of the Vulgate is not the correct rendering of *κατηρτισμένος*, which means simply "trained," "educated" in a certain way by a certain master.

In St. John, our Lord in His farewell discourse twice repeats the saying about the servant and the master, in

order to encourage the disciples to imitate the example of their divine Master's humility and to give them courage in the impending persecutions.

The words, especially in the form in which we find them in St. Matthew and St. John, contain sublime consolations for all our divine Saviour's disciples. The example and the model set before them in the Son of God must be, indeed, for all who, as Christians, bear His name, an inexhaustible source of courage and consolation, of strength and of joy, in every affliction. To become like such a master, such a lord, such a head of the household must, indeed, suffice for each one of His disciples, servants, and domestics.

Christ has chosen privation, pain, and persecution to be His earthly companions, and therefore these same companions will be welcome to His disciples, for it is only by them that they can become like unto their divine Master. Hence it is that the love of the Cross, which rejoices in sacrifice and is so truly the special characteristic of the true disciple of Jesus, has its roots in this saying about the disciples and the household.

Thus each one of these images individually may be used efficaciously for meditation and for the exposition of our relations with Christ, who in every respect is our Teacher and Master, and who acknowledges us as the members of His household in the great family of His Church.

LXII. THE PRUDENT HOUSEHOLDER

Matthew, 13, 52

T. MATTHEW relates the simile of the prudent householder and the well-instructed scribe as follows:

Mt. 13:

52. Ὁ δὲ εἶπεν αὐτοῖς· Διὰ τοῦτο πᾶς γραμματεὺς μαθητευθεὶς τῇ βασι-

Mt. 13:

52. Ait illis: Ideo omnis scriba doctus in regno caelorum similis est

λείᾳ τῶν οὐρανῶν ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδεσπότῃ, ὅστις ἐκβάλλει ἐκ τοῦ θησαυροῦ αὐτοῦ καινὰ καὶ παλαιά.

homini patrifamilias, qui profert de thesauro suo nova et vetera.

τῃ βασιλεια ℵ B C etc., e k, Copt., Arm., Eth. version; εν τη β. D M, 42, most of the It. codices, Vulg.; εις την βασιλειαν E F G L etc., Textus rec.

Mt. 13:

52. He said unto them: Therefore every scribe instructed in the kingdom of heaven is like to a man that is a householder, who brings forth out of his store-chamber new things and old.

The saying forms the conclusion of the great series of parables in the thirteenth chapter of St. Matthew. After our divine Saviour had proposed the last of these similes He put the question to His Apostles: "Have you understood all these things?" and received an answer in the affirmative (v. 51).

Christ connects the new similitude with their answer by the word "therefore" (διὰ τοῦτο), that is to say, obviously, because they understood the preceding parables and the explanations propounded to them.

As the disciples were called to be teachers in the new Messianic kingdom, they were to make use of what they had learned and understood from their divine Master's instruction in their labors for others. Hence, our Lord designates them first as "scribes instructed in the kingdom of heaven." According to the context we must understand these words in the first instance as applying to the previous instruction on the mysteries of the kingdom of Heaven.

Γραμματεύς is the usual term for the Jewish scribe, but it also applies generally to every teacher of the sacred γράμματα. Μαθητεύειν τινί signifies "to be somebody's disciples" and similarly the passive "to become somebody's disciples"; therefore τῇ βασιλείᾳ τῶν οὐρανῶν, as the better attested reading runs, is best rendered by the genitive, "disciples of the kingdom of Heaven." Many, however, comprehend it in the sense in which we find it in the variants found in other MSS., εἰς (πρὸς) τὴν βασιλείαν τ. ο. (cf. Wilke-Grimm, Clavis[4], p. 83 *s. v.* γραμματεύς: "doctor sic institutus, ut ex ejus doctrina et docendi facultate utilitas redundet ad regnum

caelorum"). The disciples who were to be teachers of the Gospel had become "disciples of the kingdom of Heaven in the school of their divine Lord and Master."

Christ now compared these future teachers of His kingdom and all those who are chosen for the same calling and are trained in the same school for the kingdom of Heaven to a wise and careful householder who brings out of his storeroom things both old and new. Thus in this comparison we must bear in mind that there is a special reference to the parabolical instruction by which it was preceded. Our Lord in His teaching had combined both in matter and form the old and new, the old truths, long known and recognized, with the new mysteries of His kingdom, and the old mode of teaching followed by the Jewish teacher with new applications full of a new strength and beauty. Hence the disciples, having understood this instruction and taken it to heart, were to act according to the manner in which they had been trained for the kingdom of Heaven by their divine Master. They, too, were to combine the old truths and forms with the new, and thus to resemble the prudent householder who knows well how to keep house and to bring forth from his storeroom at one time the new things and at another the old for the benefit of those committed to his care.

θησαυρός need not be taken in its most restricted sense of "treasure" or of "treasury." It means in general the place where anything is laid or preserved (cf. the verb τίθημι), therefore any storeroom. On the other hand, we are not to interpret it as referring only to store of provisions, but also of clothes, furniture, and whatever else might be useful to the household.

It is quite in keeping with the inferior position of women amongst the Orientals that even the storeroom should be in the care of the father of the family, whereas with us it would be naturally in the hands of the mistress of the house (Van Koetsveld).

It follows from what has been said that the saying concerning old and new things is to be referred to the teaching which is to be given in the new kingdom of Christ, to the matter as well as to the form of the instruction.

Professor Jülicher prefers to regard the διὰ τοῦτο "as a remnant of another sequence from which Matthew has lifted the saying" and he would fain see in this "a valuable proof of its antiquity" (II, 133). But there is not the least foundation for the assertion that the connection of the similitude in Matthew with the preceding question and answer is an invention of the Evangelist, nor need we "with incredible stupidity" (with which the Evangelist is credited) characterize the speaking in parables as a distinctive mark of the teachers of more recent [our Lord's own] times. Our Lord only takes occasion from the previous instruction to recommend the combination of the old and the new in the method of teaching which He had Himself pointed out, and in every other similar method also, nor does He limit the new method of instruction to speaking in parables only.

What applies in general to the new teaching of the Gospel may be applied in various ways to individual parts of the Gospel teaching. The Fathers of the Church specially favor the application to the Old and the New Testament. Others interpret the old things to mean what concerned man in ancient times, as for instance, the punishment of sin, and the new what refers to the new life in Christ (St. Gregory the Great).

LXIII. THE HOUSE BUILT ON A ROCK AND THE HOUSE BUILT ON SAND

Matthew, 7, 24–27; Luke, 6, 47–49

T. MATTHEW and St. Luke both relate the simile of the house built upon a rock and the one built upon sand as follows:

Mt. 7, 24–27:

24. Πᾶς οὖν, ὅστις ἀκούει μου τοὺς λόγους τούτους καὶ ποιεῖ αὐτούς, ὁμοιωθήσεται ἀνδρὶ φρονίμῳ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν πέτραν.

25. Καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προ-

Lc. 6, 47–49:

47. Πᾶς ὁ ἐρχόμενος πρός με καὶ ἀκούων μου τῶν λόγων καὶ ποιῶν αὐτούς, ὑποδείξω ὑμῖν, τίνι ἐστὶν ὅμοιος.

48. Ὁμοιός ἐστιν ἀνθρώπῳ οἰκοδομοῦντι οἰκίαν, ὃς ἔσκαψεν καὶ ἐβάθυνεν

σέπεσαν τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἔπεσεν· τεθεμελίωτο γὰρ ἐπὶ τὴν πέτραν.

26. Καὶ πᾶς ὁ ἀκούων μου τοὺς λόγους τούτους καὶ μὴ ποιῶν αὐτοὺς ὁμοιωθήσεται ἀνδρὶ μορῷ, ὅστις ᾠκοδόμησεν αὐτοῦ τὴν οἰκίαν ἐπὶ τὴν ἄμμον.

27. Καὶ κατέβη ἡ βροχὴ καὶ ἦλθον οἱ ποταμοὶ καὶ ἔπνευσαν οἱ ἄνεμοι καὶ προσέκοψαν τῇ οἰκίᾳ ἐκείνῃ καὶ ἔπεσεν καὶ ἦν ἡ πτῶσις αὐτῆς μεγάλη.

καὶ ἔθηκεν θεμέλιον ἐπὶ τὴν πέτραν· πλημμύρης δὲ γενομένης προσέρηξεν ὁ ποταμὸς τῇ οἰκίᾳ ἐκείνῃ καὶ οὐκ ἴσχυσεν σαλεῦσαι αὐτὴν διὰ τὸ καλῶς οἰκοδομῆσθαι αὐτήν.

49. Ὁ δὲ ἀκούσας καὶ μὴ ποιήσας ὅμοιός ἐστιν ἀνθρώπῳ οἰκοδομήσαντι οἰκίαν ἐπὶ τὴν γῆν χωρὶς θεμελίου, ᾗ προσέρηξεν ὁ ποταμός, καὶ εὐθὺς συνέπεσεν καὶ ἐγένετο τὸ ῥῆγμα τῆς οἰκίας ἐκείνης μέγα.

Mt. v. 24. *ομοιωθησεται* ℵ B Z and others; *ομοιωσω αυτον* C E G etc. — 25. *ηλθον*: *ηλθαν* B; — *προσεπεσαν* ℵ B C etc.; *προσεπεσον* K L M etc.; *al. προσεκοψαν, προσερρηξαν, προσεπηξαν.* — 27. *ηλθον*: *ηλθαν* ℵ; — *προσεκοψαν*: *προσερρηξαν* C M etc.; — *μεγαλη*: + *σφοδρα* some minus.

Lc. v. 48. *δια το κ. οικ. αυτ.* ℵ B L etc., Copt. vers.; *τεθεμελιωτο γαρ επι την πετραν* A C D etc., It., Vulg., Pesh., Goth., Arm. version, Lachm., Brandsch., Hetz. (like Mt.); Syr. Sinait. omits the words. — 40. *οικοδομησαντι*: *οικοδομουτι* C etc.

Mt. 7:

24. Omnis ergo, qui audit verba mea haec et facit ea, assimilabitur viro sapienti, qui aedificavit domum suam supra petram:

25. et descendit pluvia et venerunt flumina et flaverunt venti et irruerunt in domum illam et non cecidit: fundata enim erat supra petram.

26. Et omnis, qui audit verba mea haec et non facit ea, similis erit viro stulto, qui aedificavit domum suam super arenam:

27. et descendit pluvia et venerunt flumina et flaverunt venti et irruerunt in domum illam et cecidit et fuit ruina illius magna.

Lc. 6:

47. Omnis, qui venit ad me et audit sermones meos et facti eos, ostendam vobis, cui similis sit:

48. similis est homini aedificanti domum, qui fodit in altum et posuit fundamentum super petram. Inundatione autem facta illisum est flumen domui illi et non potuit eam movere: fundata enim erat super petram.

49. Qui autem audit et non facit, similis est homini aedificanti domum suam super terram sine fundamento; in quam illisus est fluvius et continuo cecidit et facta est ruina domus illius magna.

Mt. 7:

24. Every one therefore that hears these my words, and does them, shall be likened to a wise man that built his house upon a rock,

25. and the rain fell and the floods came and the winds blew, and they beat upon that house, and it fell not, for it was founded on a rock.

26. And every one that hears these my words, and does them not, shall be like a foolish man that built his house upon the sand,

27. and the rain fell and the floods came and the winds blew, and they beat upon that house, and it fell, and great was the fall thereof.

Lc. 6:

47. Every one that comes to me, and hears my words, and does them, I will shew you to whom he is like.

48. He is like to a man building a house, who digged deep and laid the foundation upon a rock. And when a flood came, the stream beat vehemently upon that house, and it could not shake it; for it was founded on a rock.

49. But he that hears and does not is like to a man building his house upon the earth without a foundation: against which the stream beat vehemently, and immediately it fell, and great was the ruin of that house.

In St. Matthew as well as in St. Luke, this beautiful simile forms the last image in the Sermon on the Mount. According to both Evangelists, it is preceded by our Lord's warning words with regard to those who merely say "Lord, Lord," and forms a fitting sequel (Mt. 7, 2, 23; Lc. 6, 46).

To all hearers the image must have been quite clear and easy of comprehension. For as it concerned the building of a house, all could the better form an opinion, inasmuch as in the East, generally speaking, every man was his own architect and built himself his unpretentious dwelling, especially when it was a case of founding a home for himself and his family.

The site for the house was chosen according to the locality in which it was to be built. In a mountainous country and on rocky hill-slopes every one followed the same method of building, as the rocks were everywhere plainly visible. On the other hand, in valleys and plains, the builder had a better opportunity of affording proof of his individual wisdom. We must assume therefore that these latter were the conditions to which our parable refers.

Under such circumstances a wise man would take every care to lay the foundations of his house on rocky ground; he would choose a site either on the hillside where he could reach the rock easily, or he would dig deep into the stratum of sand until he reached the solid earth. It would be folly, on the other hand, to erect the building on the deposit of sand in the depths of the wadi, or on the surface of the earth without laying a firm foundation. The consequences of the different methods pursued in the building of the houses must have been easily apparent to every one.

In October and November, when the rainy season sets in, furious storms often burst accompanied by sudden and violent showers of rain which in a few hours transform the hitherto dry wadis into roaring watercourses. A house standing within reach of these mountain-torrents could not withstand their shock unless it were firmly and solidly built upon rock.

The images require no further explanation; even prolix "critical" elaborations on the relation of the texts in the two Evangelists to each other can help very little towards their comprehension. Indeed, Professor Jülicher's observation that people in Palestine have good reason to build their houses as near to the rivers as possible (II, 262) only tends, with many other similar remarks, to increase considerably the difficulty of rightly understanding the text.

There could not, indeed, have been the least doubt in the minds of Christ's hearers as to the image He set before them or its significance. The man who merely listens to Christ's words, and to His teaching and admonitions, as the Master had just been delivering them, and who takes no care to live and to act accordingly — such a man is a fool like that second builder, and he similarly will have to bear the consequences of his folly. He will not withstand the judgment of God, but will be precipitated into temporal and eternal ruin, and great will be his downfall.

But the "hearers and doers" of the Word resemble the first wise man both in his wisdom and in the blessed results which they will secure. The edifice which by their obedience

to the teachings and the commandments of Christ they erect for the kingdom of Christ will be of permanent stability, and will suffer neither downfall nor destruction.

The essential explanation and exposition of the simile was, we may believe, according to the Saviour's intention, limited to the general doctrine thus indicated. How far the individual features of the image, according to our Lord's design, permit of being transferred to the truth to be illustrated, is very difficult to determine; even the Fathers of the Church and the exegetists on this point differ widely. What they have said may be classed among applications rather than expositions.

Admirers of the Talmud have claimed that the original words upon which Jesus modeled His simile are to be found amongst the sayings of the Rabbis (cf. Schöttgen, I, 84 *et seq.*; Wettstein, I, 345; Wünsche, pp. 108–10; Edersheim, II, 540). The passage from Aboth de R. Nathan, c. 24, comes nearest to it: "Elizaben Abuja says: 'To whom is he like in whom is united much merit with great learning? He is like unto him who first lays hewn stones and then bricks. And so, if even a great flood dashes against the building, it cannot make it yield. But to whom is he like who knows much and does little? To him who lays the foundation with bricks which the least water will upset. Further, the former resembles a painting on bricks, the latter, what is sketched carelessly on chalk and is effaced by the least rain.'"

But Jülicher rightly remarks: "If the one simile is dependent upon the other for its form (which Van Koetsveld denies), and if we treat as an open question whether Jesus or Rabbi Eliza flourished earlier, we shall rather regard, I think, Eliza's parable as a further development of that in Luke, 6, 47–49 than the reverse" (II, 267).

The applications of this parable refer especially to its two principal elements, the building and the test of its strength. St. Paul also compares the Faithful to a building, and he follows up the image by describing his Apostolic labors as the laying of the foundations upon which each individual Christian would have to carry on the superstructure with great care (1 Cor. 3, 9–12). Then many also, with the Apostle, have understood the foundation of rock in the present parable as referring to Christ (1 Cor. 3, 11; 10, 4), and the building erected thereon as meaning Christ's teaching and labors.

The digging and deepening of the foundations may be applied to study and meditation by which we seek to pene-

trate more and more into the knowledge of Christ, of His sentiments and principles. The more we advance in this knowledge, the more firmly shall we be established on the rock-foundations of the eternal Truth.

In contrast to this foundation of rock, the sand and clay may be understood as an image of the world and its transient splendor. As in itself it possesses no stability or durability, it can afford no permanent security to the edifice which rests upon it.

The testing of the building by heavy rains, floods, and gales affords a beautiful image of the manifold trials by which the Christian's life of virtue must be put to the proof. Privation, persecution, suffering of every kind, is the best touchstone for the solidity of the edifice which has been erected. None of these things avail aught against him who is founded on Christ. But they will quickly effect the destruction of him who has relied on the world and its deceitful shows.

In addition to these tests and trials, amongst which we must include temptations and enticements to evil, we may also consider in connection with the image the calamities of the latter days, and the terrors of the Last Judgment when only those who are closely united to Christ shall be able to endure.

In addition to the passages quoted in the beginning from the Fathers of the Church,[1] compare St. Jerome in Mt. 7 (M. 26, 51); Arnobius iun., Adnot. ad quaedam Evang. loca (M. 53, 573 *et seq.*); St. Isidore Alleg. Script. S. n. 148 *et seq.* (M. 83, 118); B. Rhaban Maur De Univ. IV, 1 (M. 111, 75, from St. Isidore); St. Paschasius Radb. *in loc.* (M. 120, 328–31), etc.

Thus we find in this simile a fitting conclusion to our second division of the parables. It shows us the reward for the fulfilment of those obligations which our Lord points out to us in His various figurative discourses, and it serves as a guide to us in those parables still remaining which refer to the Head of the kingdom of Heaven and His position with regard to its members.

[1] See Parable LXIII, in Appendix.

Of course, in all the parables, both of the first and the second part, we can learn something which will increase our knowledge of our divine Lord. And it would be a valuable labor and a sublime task to combine these individual features from all the parables into one complete and splendid image. But we must be satisfied in what remains of this book to give a brief explanation of those parables in which the chief idea and the precise point of comparison are concerned with God the Father and Christ.

Although these are few in number, yet they afford us a wealth of matter by which we may advance in the knowledge of our Lord, and more especially in the knowledge of the love which fills His divine Heart.

THIRD PART

PARABLES OF THE HEAD OF THE KINGDOM OF HEAVEN AND HIS RELATION TO ITS MEMBERS

LXIV. THE LIGHT OF THE WORLD

John, 3, 19–21; 8, 12; 9, 5; 12, 35 et seq., *46*

THE words which refer to Christ as the Light of the world are found particularly in five passages of St. John's Gospel:

John:

3, 19. Αὕτη δέ ἐστιν ἡ κρίσις, ὅτι τὸ φῶς ἐλήλυθεν εἰς τὸν κόσμον, καὶ ἠγάπησαν οἱ ἄνθρωποι μᾶλλον τὸ σκότος ἢ τὸ φῶς· ἦν γὰρ αὐτῶν πονηρὰ τὰ ἔργα.

20. Πᾶς γὰρ ὁ φαῦλα πράσσων μισεῖ τὸ φῶς καὶ οὐκ ἔρχεται πρὸς τὸ φῶς, ἵνα μὴ ἐλεγχθῇ τὰ ἔργα αὐτοῦ.

John:

21. Ὁ δὲ ποιῶν τὴν ἀλήθειαν ἔρχεται πρὸς τὸ φῶς, ἵνα φανερωθῇ αὐτοῦ τὰ ἔργα, ὅτι ἐν θεῷ ἐστιν εἰργασμένα.

8, 12. Πάλιν αὐτοῖς ἐλάλησεν Ἰησοῦς λέγων· Ἐγώ εἰμι τὸ φῶς τοῦ κόσμου. Ὁ ἀκολουθῶν μοι οὐ μὴ περιπατήσῃ ἐν τῇ σκοτίᾳ, ἀλλ' ἕξει τὸ φῶς τῆς ζωῆς.

9, 5. Ὅταν ἐν τῷ κόσμῳ ὦ, φῶς εἰμι τοῦ κόσμου.

12, 35. Εἶπεν οὖν αὐτοῖς ὁ Ἰησοῦς· Ἔτι μικρὸν χρόνον τὸ φῶς ἐν ὑμῖν ἐστιν.

John:

3, 19. Hoc est autem iudicium quia lux venit in mundum et dilexerunt homines magis tenebras quam lucem; erant enim eorum mala opera.

20. Omnis enim, qui male agit, odit lucem et non venit ad lucem, ut non arguantur opera eius.

John:

21. Qui autem facit veritatem venit ad lucem, ut manifestentur opera eius, quia in Deo sunt facta.

8, 12. Iterum ergo locutus est eis Jesus dicens: Ego sum lux mundi; qui sequitur me, non ambulat in tenebris, sed habebit lumen vitae.

9, 5. Quamdiu sum in mundo, lux sum mundi.

12, 35. Dixit ergo eis Jesus: Adhuc modicum lumen in vobis est.

Περιπατεῖτε, ὡς τὸ φῶς ἔχετε, ἵνα μὴ σκοτία ὑμᾶς καταλάβῃ· καὶ ὁ περιπατῶν ἐν τῇ σκοτίᾳ οὐκ οἶδεν, ποῦ ὑπάγει.

Ambulate, dum lucem habetis, ut non vos tenebrae comprehendant. Et qui ambulat in tenebris, nescit, quo vadat.

36 a. Ὡς τὸ φῶς ἔχετε, πιστεύετε εἰς τὸ φῶς, ἵνα υἱοὶ φωτὸς γένησθε.

36 a. Dum lucem habetis, credite in lucem, ut filii lucis sitis.

46. Ἐγὼ φῶς εἰς τὸν κόσμον ἐλήλυθα, ἵνα πᾶς ὁ πιστεύων εἰς ἐμὲ ἐν τῇ σκοτίᾳ μὴ μείνῃ.

46. Ego lux in mundum veni, ut omnis, qui credit in me, in tenebris non maneat.

8, 12. περιπατηση: περιπατησει D E H etc. — 12, 35. εν υμιν ℵ B D etc., It., Vulg. and others; μεθ υμων A E F etc., Sah., Arm., Ath. version, Textus rec.; — ως A B D etc.; εως ℵ Γ Δ etc. (It., Vulg. *dum*, d *cum*) (similarly v. 36).

John, 3, 19-21:

19. But this is the judgment: that the light is come into the world and men have loved darkness rather than the light: for their works were evil.

20. For every one that does evil hates the light, and comes not to the light, that his works may not be reproved.

21. But he that does truth comes to the light, that his works may be made manifest, that they have been done in God.

8, 12:

12. Again, therefore, Jesus spoke to them, saying: I am the light of the world: he that follows me, shall never walk in darkness, but shall have the light of life.

9, 5:

5. As long as I am in the world, I am the light of the world.

12, 35 *et seq.*:

35. Jesus, therefore, said to them: Yet a little while the light is among you. Walk whilst you have the light, that the darkness may not overtake you. And he that walks in darkness, knows not whither he goes.

36. Whilst you have the light, believe in the light, that you may be the children of light.

12, 46:

46. I am come a light into the world; that whosoever believes in me may not remain in darkness.

In the application of a similar image to the Apostles and disciples in Parable LV, we have already recalled that

the Prophets of the Old Covenant announced the future Messiah as the light of the nations. And the law of God is described as a light that cannot fail (Sap. 18, 4; cf. 2 Petr. 1, 19).

John the Evangelist likewise in the beginning of his Gospel proclaims Christ the Lord, the Word made Flesh, as the true light which came into this world: "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by him: and without him was made nothing that was made. In him was life, and the life was the light of men, and the light shines in darkness, and the darkness has not comprehended it. There was a man sent from God, whose name was John: this man came for a witness, to give testimony of the light, that all men might believe through him. He was not the light, but was to give testimony of the light. That was the true light, which enlightens every man that comes into this world" (Joh. 1, 4–9).

In the discourses of Jesus, as the fourth Evangelist records, this beautiful simile belongs to those favorite images by which our divine Saviour was wont to describe Himself in contradistinction as well to His friends and disciples as to His enemies.

As in many other figurative utterances, our Lord in these words has not adhered strictly to the form of a parable. Type and antitype here constantly shade off, one into the other, and interpenetrate each other. But, as it is almost impossible always to draw the line sharply, and as in this instance more depends on the subject itself than on the form in which it is clothed, we may include these figurative utterances amongst the parables, more especially as it cannot be denied that the similar saying about the Apostles is, strictly speaking, a parable.

A brief explanation of the image must suffice. For a more exhaustive discussion of contexts and of other questions relating to the text the reader is referred to the commentaries. Amongst modern commentators may be mentioned in particular Knabenbauer, Pölzl, Schanz, Corluy, Belser.

"In the whole visible creation there is nothing brighter, pleasanter, more beautiful, more efficacious than light.

Light is good (Gen. 1, 4); light is sweet (Eccli. 11, 7); light gives beauty, movement, fruitfulness to all things. Light leads and guides the whole of the great, multifarious life of Creation as if by a golden bridle. The flowers, the clouds, the stars are lovely, because they are robed in its beauty. And when, after the darkness of night, its rays once more fall upon the earth, there resounds from all living Nature a chorus of rejoicing, as if the morn of a new creation had dawned. Without light, the visible Creation would be but a world full of fear, of horror, of death" (Meschler, vol. I, p. 5).[1]

From this glorious light which warms and illumines the whole of visible Creation and everywhere awakens life and fruitfulness is taken the fair and lovely image by which God-made-Man describes Himself in His essence and in His relation to the invisible Creation — to the supernatural kingdom of grace. According to His nature, He is the uncreated, eternal Light, because He is the essence of all that is true and good — truth and goodness itself: "And this is the declaration which we have heard from him, and declare unto you: That God is light, and in him is no darkness" (Joh. 1, 5).

Every creature endowed with reason, in the angelic world and the world of men, was destined in the supernatural order of grace to participate in the treasures of the truth and goodness of its Creator; thus, therefore, is the eternal

[1] One may recall the sublime apostrophe of the blind Milton:

Hail, holy Light! offspring of Heaven first-born;
Or of the Eternal co-eternal beam.
May I express thee unblamed? since God is Light,
And never but in unapproached light
Dwelt from eternity, — dwelt then in thee,
Bright effluence of bright essence increate.
Or hear'st thou rather pure ethereal stream,
Whose fountain who shall tell? before the sun,
Before the heavens thou wert; and at the voice
Of God, as with a mantle, did'st invest
The rising world of waters, dark and deep,
Won from the void and formless infinite:

with the following allusions to his physical privation, and his appeal to the "celestial Light" to "shine inward" ("Paradise Lost," III, 1–55). (Note by English Editor.)

Word of the Father, according to His Godhead, the Light which enlightens and shines from the beginning for all, the source of supernatural knowledge and sanctification.

But the fallen human race by their own fault had forfeited this participation in the divine Light. Then, as was decreed by the Almighty Wisdom and Love of God, through the merciful mystery of the Redemption they were brought back from darkness to the light. Thus "the Word was made flesh, and dwelt among us (and we saw his glory, the glory as it were of the only-begotten of the Father) full of grace and truth. . . . And of his fulness we have all received" (Joh. 14, 16).

Because God-made-Man has come to share with all men the fulness of His grace and truth, He can in the fullest sense of the word call Himself the Light of the world. He is, and continues to be, in the supernatural order for man's understanding and will, in all ethical and intellectual relations, the source of illumination, of impulse, of knowledge, of sanctification for all.

But, as in the visible Creation darkness is opposed to light, the gloomy night to the radiant day, so also in the supernatural order the darkness of error, the night of malignity and sin, are contrasted with the pure effulgence of sanctity.

As at all times there have been and will ever be amongst men those who with the free consent of their will prefer sin and error to truth and holiness, Christ was obliged to show Himself to us as the Light of the world in a twofold relation to His human creatures. Those who unite themselves to Him, who faithfully accept His truth, and with upright will labor to become like Him, remain not in darkness, but become children of the light and have the light of life. For such as these is the God-made-Man, in effect as well as in intention, the true light which enlightens, sanctifies, and leads to Life.

But those who do evil come not to the light that their works may not be reproved (Joh. 3, 20). They cannot

bring themselves to give up their life of sin, and therefore will remain in darkness, for their evil works fear the light. For them also is God-made-Man the true Light, but in intention only; the sun shines in vain for the blind.

Thus this image shows us the Head of the kingdom of Heaven, Christ the Lord, in His majesty and splendor, and in His relations with the good and the bad in His kingdom.

What concerns the divine Person of God-made-Man may be applied also to His work and to the individual mysteries of His life and His doctrine. For He has poured out the inexhaustible fulness of His light over everything that is connected with Him and that goes out from Him.

We recall especially the truths of the Gospel, each one of which contains in itself a sun of radiant brilliancy which illuminates us here below with the light of Faith, and one day will illuminate us far more splendidly with the light of eternal glory. If these rays of the sun have a warming, vivifying effect upon our will, then will the examples of perfect love and holiness and the manifold proofs of divine Love afforded by the life of Christ, in a more especial manner, have power to enkindle a burning fire which will consume all that is earthly in our weak human hearts and will permit nothing to live therein save divine Love. Justly, therefore, may we apply this beautiful image especially to the widely diffused love of the Sacred Heart.

The saying, "As long as I am in the world, I am the light of the world," has reference also to Christ in His Church; for there throughout the ages He ever lives and ever works. Throughout all time the light of His truth and holiness shines in her like the sun before which the darkness must flee.

The image may be applied also, fittingly, to the means of grace in the Church and especially to the Blessed Eucharist. The Word of God, also, has been likened by St. Peter to a "light that shines in a dark place until the day in perfect light shall dawn and the morning-star shall arise in our hearts" (Petr. 2, 99).

In the liturgy of the Church we meet this beautiful image very often, notably on Christmas morning in the second Mass, "Lux fulgebit hodie super nos," on Whit-Monday (Joh. 3, 16–21), on the Feast of the Exaltation of the Holy Cross (14 September; Joh. 12, 31–36), and on the Wednesday after the fourth Sunday in Lent (Joh. 9, 1–38), and further in many liturgical hymns and elsewhere. Moreover, in every Mass, in the prologue to the Gospel of St. John, we have the true Light pointed out to us, Who came into the world to enlighten every man.

LXV. THE GRAIN OF WHEAT

John, 12, 24 et seq.

ST. JOHN records the similitude of the grain of wheat as follows:

John, 12, 24–25:

24. *Ἀμὴν ἀμὴν λέγω ὑμῖν, ἐὰν μὴ ὁ κόκκος τοῦ σίτου πεσὼν εἰς τὴν γῆν ἀποθάνῃ,*

25 a. *αὐτὸς μόνος μένει· ἐὰν δὲ ἀποθάνῃ, πολὺν καρπὸν φέρει.*

John, 12, 24–25:

24. Amen, amen dico vobis, nisi granum frumenti cadens in terram mortuum fuerit,

25 a. ipsum solum manet; si autem mortuum fuerit, multum fructum affert.

John, 12:

24. Amen, amen I say to you, unless the grain of wheat falling into the ground die,

25. itself remains alone. But if it die, it brings forth much fruit.

After the solemn entry of Jesus into Jerusalem some heathens expressed a desire to see Him. They were probably Greek-speaking proselytes who had come to the holy city for the Festival of the Pasch. They addressed themselves, in the first instance, to Philip who at once in company with Andrew laid their request before the divine Master. He answered them, perhaps so that the strangers could hear Him, in the words: "The hour is come, that the Son of man should be glorified," that is to say, in and after His Passion and Death, and through the conversion of the heathens, which should be the fruit of His sacrifice (Joh. 12, 20–23).

This glorification of the Son of Man in the conversion of the heathen world, as the glorious result of His death, He then proceeded to illustrate by means of the present similitude. The image is not new to us, as we met with it repeatedly in the first parable. On this particular occasion it was admirably suited to the idea which Christ would illustrate.

Who is there who has not seen the farmer scattering his seed over the field? But have we ever thought of the deep mystery to which our divine Master here draws our attention?[1] Unseen, hidden, the grain of wheat lies quietly in the bosom of the earth. Within it, however, Almighty God has placed the germ of life, and the fruitful core He has surrounded with abundant nourishment to sustain it in the early and most trying stages of its growth. The warmth and moisture of the soil soon awaken the slumbering principle of life, and nourished as it is by the earth's substance, the grain of wheat develops a twofold power of germination. In whatever position the seeds have fallen in the earth, one of its shoots infallibly makes its way as a little hungry root into the depths of the soil, whilst the other forces itself upwards as a sprouting blade thirsting for air and light.

Thus the grain of wheat must die; it must sacrifice all that it hides within itself in order that this new life may spring up and that the little grain may arise again from its grave, multiplied thirty, sixty, and one hundred fold. On the other hand, if the seed does not fall into the earth, if it remains lying on the floor of the dry granary, or on the hard, much-trodden road, or on stony ground, it certainly does not need to sacrifice any of its substance for the new life, but it will never arrive at maturity; under the most favorable circumstances it remains what it was at first, a small, insignificant grain of wheat. But a worse fate may befall it very easily: it may be trodden under foot by the

[1] Cf. St. Augustine Tract. 24 in Joh. n. 1 (M. 35, 1593): "Miracula eius, quibus totum mundum regit universamque creaturam administrat, assiduitate viluerunt, ita ut paene nemo dignetur attendere opera Dei mira et stupenda in quolibet seminis grano."

passers-by, or be picked up by the birds, or devoured by the field-mice.

The image, which was so simple, taken as it was from everyday life in the natural order, afforded the Eternal Wisdom an opportunity for the most profound and sublimest lessons on the necessary preparation and condition of fruitfulness in that supernatural order of grace which God-made-Man would reveal and confirm, by His own example, as the great fundamental and unchanging law of His kingdom. Can we wonder that He prefaces a mystery of such far-reaching significance with the solemn formula, "Verily, verily, I say unto you"?

In the grain of wheat [1] our divine Lord, first of all, shows us an image of Himself. The hour of the glorification of the Son of Man has come; therefore, what He says about the grain of wheat must be verified in Himself. He is appointed by God to bring forth precious fruit, to offer by means of the Redemption life and salvation to all men of good-will, and, by the conversion of those heathens who, believing, approach Him, to be glorified together with the Father. But to this supernatural life the same law applies as in the natural order. The grain of wheat must die in order to arise to new life, and even to produce good fruit. So, also, must the Son of Man suffer and die, to give life to the world, and honor and glory to the Most High. As He had offered joyfully to undertake, in the Redemption decreed from all eternity, the atonement of sin, so will He now with the same love complete this atonement and by His death obtain for all mankind life superabounding.

But Christ, being the head of the Church of the New Covenant, and therefore the model for all time Whom all must resemble, being for all the Way, the Truth, and the Life, proclaims, consequently, both by His doctrine and His example that law of sacrifice which until the end of time is to govern the spiritual and supernatural fruitfulness of the life of every man in His kingdom.

[1] We must apply *σῖτος* in the first instance to wheat.

Our Lord, therefore, applies the parable which, primarily and before all, has reference to His own divine Person, to His disciples: "He that loves his life shall lose it; and he that hates his life in this world, keeps it unto life eternal" (v. 25 b).

According to the well-known Semitic idiom, this saying might also be rendered thus: "Whosoever loves himself will be precipitated into eternal ruin, and he who hates himself in this world shall save himself for eternal life." "Loves" in this instance must be understood as referring to inordinate love, and "hates," according to the Semitic mode of expression, is to be understood in the sense of loving less. For we must forego the realization of many wishes and the gratification of many inclinations of our own natures in order to attain to eternal life and to the spiritual riches necessary to its attainment.

By these words Christ would point out to the disciples that the great law of sacrifice applied to them also, and that only by sacrifice could they bring forth fruit for eternal life. He adds, therefore, further admonition with regard to imitating Him: "If any man minister to me, let him follow me." And then, to encourage them to this imitation of Him in crosses and suffering, and to the making of many kinds of sacrifice, He continues: "And where I am, there also shall my minister be. If any man minister to me, him will my Father honor" (v. 26).

Our divine Saviour does not merely by such promises as this offer effectual incentives for the imitation of His own spirit of sacrifice. He has also merited for all by His own Sacrifice overflowing grace and strength to follow Him in the path of self-denial.

From these words of Christ, the Church in all ages has drawn that spirit of joyous, heroic sacrifice which is her characteristic sign, and which is peculiar, in great measure, to her children, according as they distinguish themselves by their imitation of their divine Lord and Master.

St. Ignatius of Antioch, amongst thousands of other martyrs, is a beautiful example of this Christian spirit of sacrifice. His letters breathe only this spirit (especially his

letter to the Romans). Dear to Christians in all ages has been the memory of his last hours as described by St. Jerome: "Cumque jam damnatus esset ad bestias, ardore patiendi, cum rugientes audiret leones, ait: Frumentum Christi sum, dentibus bestiarum molar, ut panis mundus inveniar" (De viris illustr. c. 16).

The Church uses this parable together with the closing words (Joh. 12, 24–27) as the Gospel for the Feast of this Martyr, 1 February, and also on the Feast of St. Lawrence. For the third nocturn on both feasts is read a portion of the fifty-first tract of St. Augustine on the Gospel of St. John.

The application of the image of the parable to the Blessed Eucharist is obvious. In the Blessed Sacrament of the Altar, Jesus Christ has become in truth like unto a grain of wheat which must die in order that it may bring forth abundant fruit.

LXVI. THE VINE

John, 15, 1–8

T. JOHN records the similitude of the vine and its branches as follows:

John, 15, 1–8:

1. Ἐγώ εἰμι ἡ ἄμπελος ἡ ἀληθινὴ καὶ ὁ πατήρ μου ὁ γεωργός ἐστιν.

2. Πᾶν κλῆμα ἐν ἐμοὶ μὴ φέρον καρπὸν αἴρει αὐτὸ καὶ πᾶν τὸ καρπὸν φέρον καθαίρει αὐτό, ἵνα καρπὸν πλείονα φέρῃ.

3. Ἤδη ὑμεῖς καθαροί ἐστε διὰ τὸν λόγον, ὃν λελάληκα ὑμῖν.

4. Μείνατε ἐν ἐμοὶ κἀγὼ ἐν ὑμῖν. Καθὼς τὸ κλῆμα οὐ δύναται καρπὸν φέρειν ἀφ' ἑαυτοῦ, ἐὰν μὴ μένῃ ἐν τῇ ἀμπέλῳ, οὕτως οὐδὲ ὑμεῖς, ἐὰν μὴ ἐν ἐμοὶ μένητε.

John, 15, 1–8:

1. Ego sum vitis vera et Pater meus agricola est.

2. Omnem palmitem in me non ferentem fructum tollet eum, et omnem, qui fert fructum, purgabit eum, ut fructum plus afferat.

3. Iam vos mundi estis propter sermonem, quem locutus sum vobis.

4. Manete in me et ego in vobis. Sicut palmes non potest ferre fructum a semetipso, nisi manserit in vite, sic nec vos, nisi in me manseritis.

5. Ἐγώ εἰμι ἡ ἄμπελος, ὑμεῖς τὰ κλήματα. Ὁ μένων ἐν ἐμοὶ κἀγὼ ἐν αὐτῷ, οὗτος φέρει καρπὸν πολύν, ὅτι χωρὶς ἐμοῦ οὐ δύνασθε ποιεῖν οὐδέν.

6. Ἐὰν μή τις μένῃ ἐν ἐμοί, ἐβλήθη ἔξω ὡς τὸ κλῆμα καὶ ἐξηράνθη καὶ συνάγουσιν αὐτὰ καὶ εἰς τὸ πῦρ βάλλουσιν καὶ καίεται.

7. Ἐὰν μείνητε ἐν ἐμοὶ καὶ τὰ ῥήματά μου ἐν ὑμῖν μείνῃ, ὃ ἐὰν θέλητε, αἰτήσασθε καὶ γενήσεται ὑμῖν.

8. Ἐν τούτῳ ἐδοξάσθη ὁ πατήρ μου, ἵνα καρπὸν πολὺν φέρητε καὶ γενήσεσθε ἐμοὶ μαθηταί.

5. Ego sum vitis, vos palmites. Qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere.

6. Si quis in me non manserit, mittetur foras sicut palmes et arescet et colligent eum et in ignem mittent et ardet.

7. Si manseritis in me et verba mea in vobis manserint, quodcumque volueritis, petetis et fiet vobis.

8. In hoc clarificatus est Pater meus, ut fructum plurimum afferatis et efficiamini mei discipuli.

V. 1. αληθινη: + υμεις τα κληματα 5. 28, Orig., Chrysost., Cyril., Hilar. (from v. 5). — 2. αιρει: c e ff^2 g l q, Vulg., Copt. vers. *tollet* (a b d f *tollit*); — το καρπον φερον: το καρποφορον D (a q *fructiferum;* d *qui fructum adferet*); — καθαιρει: καθαριει D, b c e ff^2 g l q, Vulg., Copt. vers. — 3. 4. ηδη υμεις το καρπον φερειν wanting in D*, d. — 3. μενη ℵ B L, a (*maneat*); μεινη A D X etc., Vulg. (*manserit*), Textus rec. etc.; — μενητε ℵ A B L, d (*maneatis*), μεινητε D X etc. (similarly v. 6, but not v. 7). — 6. αυτα A B Γ etc., most Cod. of the Vulg. (*eos*) etc.; αυτο ℵ D L etc.; — το before πυρ wanting in D H X, Textus rec. etc. — 7. αιτησασθε A B D etc.; αιτησεσθε ℵ E G etc., Textus rec., Vulg. (*petetis*), and others. — 8. γενησεσθε ℵ A E etc.; γενησθε B D L etc.

John, 15:

1. I am the true vine; and my Father is the husbandman.

2. Every branch in me that bears not fruit he will take away: and every one that bears fruit he will purge, that it may bring forth more fruit.

3. Already you are clean by reason of the word which I have spoken to you.

4. Abide in me, and I in you. As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me.

5. I am the vine; you the branches: he that abides in me, and I in him, he bears much fruit: for without me you can do nothing.

6. If any one abide not in me, he is cast forth as a vine branch, and is withered; and they gather them up, and cast them into the fire, and they are burnt.

7. If you abide in me and my words abide in you, you shall ask whatever you will, and it shall be done unto you.

8. In this is my Father glorified; that you bring forth very much fruit and become my disciples.

The night of the Passion had fallen; Christ had partaken of the Last Supper with His own, and had thereat instituted a supreme and touching memorial of His love until the end. After He had spoken the first consoling words to His grieved and troubled Apostles, He said to them: "Arise, let us go hence" (Joh. 14, 31).

He did, however, not leave the supper room at once (cf. 18, 1), but remained standing, surrounded by the eleven who pressed closer to their divine Master Who was about to leave them. One more supreme consolation would He give them, a consolation which in this hour of parting filled His own divine Heart with especial joy. Although in the future they could no longer remain, as hitherto, in the intimacy of exterior visible communion together, yet there would still exist between Him and them the closest living union, a real active, effectual union as between the Head and the members, a communion which His approaching death could neither interrupt nor sever.

As an image of this most intimate living communion He chose the simile of the vine. The disciples, as we remarked before, were very familiar with this image, owing to the extensive cultivation of the vine in Palestine and its frequent mention among the figures of the Scriptures. It was also a favorite image with our Lord in His parables.[1] It was particularly well suited in every respect for the illustration of the most intimate living union between Christ and His own; this our exposition will make clearer. The season of the year also may well have afforded favorable opportunity for one or other feature of the similitude; for it was the end of March or the beginning of April — the time when the first work in the vineyards was beginning.

It is therefore quite unnecessary to seek out any special determining cause for the selection of this image. Efforts have been made to find

[1] Cf. parables XXII, XXIV, XXIX.

such in the previous mention of the "fruit of the vine," or in a vine-tendril climbing into the supper room, or in the vineyards through which the way led to Gethsemane, or in the glitter of the golden vine in the Temple [1] which it is difficult to imagine visible from the supper room.

Here again in this parable the image and its antitype are intermingled. It is scarcely possible to define exactly what belongs to the image and what to the truth which it is to illustrate. The truth itself, however, will be revealed all the more clearly, if we briefly emphasize those features which of a certainty belong to the image.

Although the words addressed, in the first instance, to the disciples had reference to them, still their import is by no means restricted to the limited circle of the Apostles. On the contrary, Christ regarded these as the beginning and the representatives of His Church. His words concern all her members — the Faithful in every age. In the image, Christ makes special mention of the vine, the vine-dressers and their care for the branches, at the same time describing the fruitful and unfruitful vine-branches and their destiny. No further details about the vine are given. The disciples had the vineyards daily before their eyes, and for the lesson of the parable no further description of the plant was required, nor in speaking of the vine-dresser is anything said about his labor in the first planting and cultivation of the vineyard, nor of the vine itself, because this likewise has no connection with the principal idea.

On the other hand, great stress is laid on the way in which the husbandman treats the individual branches of the vine. After the first growth he knows right well how to distinguish the useless shoots from the branches which will bear fruit. The former he cuts away and lets lie on the ground; or else he throws them away at once together with those branches which are decayed, withered, or which from some other cause are worthless. The fresh leaves at least can be given to the cattle, but the woody parts are of no further use. They are collected and thrown into the fire, as Ezechiel expressly accentuates: "Son of man, what shall be made of the wood of the vine, out of all the trees of the

[1] It was on the eastern front of the Sanctuary.

woods that are among the trees of the forests? Shall wood be taken of it, to do any work, or shall a peg be made of it for any vessel to hang thereon? Behold it is cast into the fire for fuel: the fire has consumed both ends thereof, and the midst thereof is reduced to ashes: shall it be useful for any work? Even when it was whole it was not fit for work: how much less, when the fire has devoured and consumed it, shall any useful thing be made of it?" (Ez. 15, 2–5).

But the good branches which will bear fruit are treated quite differently. The vine-dresser purges them by cutting away the superfluous leaves and the injurious suckers, and carefully removes the caterpillars and other noxious insects, that so every tendril may bear better fruit. But branches must receive sap and vigor from the vine. Where these are in active, living connection with each other, and the stem itself is strong and healthy, and of a good species, and is planted in good soil, then the vine-branches which have been tended properly will bear good fruit in abundance. Such abundant fruitfulness is the joy and the boast of the vine-dresser.

Even this brief reference to the details which belong to the parable shows us how extraordinary well suited this image was to illustrate in the most intelligible, profound, and complete manner that most intimate living union which binds together Christ and His own in the supernatural order.

Christ then propounds the image in such a way that He joins with the simile, at the same time, its application to the truth which it is to illustrate: "I am the true vine; and my Father is the husbandman" (v. 1). As God-made-Man, Christ, according to His nature and His operations, is to all men as the vine is to its branches. By His assumption in the Incarnation of a true human nature, that organic living communion between the Redeemer and the redeemed was rendered possible, of which the natural union of the vine with its branches is the image. God-made-Man by His divine Nature participated in the infinite goodness and perfection

of the Most High, and thus could cause the strength for supernatural effort bestowed by divine grace to flow to the branches.

Truly and beautifully does St. Augustine interpret this passage in the words so often quoted: "Iste locus evangelicus, fratres, ubi se dicit Dominus vitem et discipulos suos palmites, secundum hoc dicit, quod est caput Ecclesiae nosque membra eius, mediator Dei et hominum, homo Christus Jesus. Unius quippe naturae sunt vites et palmites: propter quod cum esset Deus, cuius naturae non sumus, factus est homo, ut in illo esset vitis humana natura, cuius et nos homines palmites esse possemus" (Tract. 80 in Joh. n. 1. M. 35, 1839), and again: "Quamvis autem Christus vitis non esset, nisi homo esset, tamen istam gratiam palmitibus non praeberet, nisi etiam Deus esset" (Tract. 81, 3. *Ibid.* 1842).

The additional ἡ ἀληθινή is variously interpreted. St. Augustine, with whom many agree, says: "Cum dicit: ego sum vitis vera, ab illa se utique discernit, cui dicitur: quomodo conversa es in amaritudinem, vitis aliena?" (Tract. 80, 1). More probably, however, the epithet will be best explained, without any reference to the contrast of the false vineyard of Israel, or of the plants in Nature, by the truth that God-made-Man possesses in Himself all those qualities which are illustrated in the ideal image of the vine.

That Christ describes His Heavenly Father as the vine-dresser cannot reasonably be said to suggest any difficulty as to His own divine Nature (cf. St. Augustine, Tract. 80, 2).

The Heavenly Father's work on the branches is then briefly described in verse 2: "Every branch in me, that bears not fruit, he will take away: and every one that bears fruit he will purge, that it may bring forth more fruit." We need add nothing more to what has been said in explanation of the image. The application to the antitype is clearly expressed by means of the words ἐν ἐμοί, and the Heavenly Father is distinctly mentioned as the vine-dresser. Hence, the fruit-bearing branches, their purification, their culture, and the removal of the useless ones must be understood with reference to the organic union of all the Faithful collectively with Christ.

As in the earlier parables, by the fruits we are to understand good works — those supernatural good works, of course,

which are meritorious for Heaven. For these alone correspond to the vine and the branches according to the meaning of this parable. He who does not bring forth this fruit by the fulfilment of God's will, of a certainty will belong only outwardly to the Vine with which he has been incorporated by Baptism and to which he still by the Faith adheres externally. But he resembles the worthless shoot which only puts forth leaves, and sooner or later he will lose, through grievous sin, the real interior, living fellowship with Christ. Very often, in such cases, God permits special trials to come upon him in which his faith suffers shipwreck, or it may be that the "taking away" even from external communion with the Vine will only be accomplished on the day of general judgment.

The "purifying" of the vine-branches which are fruitful in good works is performed on God's part by means of trials, troubles, and temptations of all kinds. These are intended by God to serve only the purpose of making each one still more fruitful by the practice of patience and other virtues. The doctrine and the truths of the Gospel, the example and the mysteries of the life of Christ, the manifold effects produced by the grace of the Holy Ghost, are to aid in furthering this greater purification and increasing to a higher degree this fruitfulness.

The play upon the words *αἴρει* and *καθαίρει* (as if "pare and prepare") will be observed. It is doubtful, however, whether our Lord made use of similar expressions in the original Aramaic. On the other hand, the influence of the original is perceived in the placing of the object *πᾶν κλῆμα* before the verb and its being afterwards referred to by means of the pronoun *αὐτό*.

For the consolation of the disciples our Lord adds: "Already you are clean by reason of the word which I have spoken to you" (v. 3). They had, indeed, experienced the fostering and purifying hand of the Heavenly Father in the doctrine of the Gospel which they had learned from the lips of their divine Master, and which believing, they had accepted; and by means of this doctrine there had been

effected more and more within them that purification which is essential for the bringing forth of good fruit. But there yet remained much more for them to do, above all it behooved them to maintain steadfastly their fellowship with Christ.

Hence did their divine Master most strongly urge them to adhere firmly to Him: "Abide in me, and I in you" (v. 4 a). By thus abiding in Him, they should be preserved in faith and in charity, and if these virtues existed within them then would their divine Master abide in them in the most intimate communion of sanctifying and of actual grace, rendering all their labors efficacious with a divine force.

As an incentive, Christ further referred to the necessity of that fellowship with Him, if they would bring forth fruit, and added the promise of more abundant fruitfulness as the reward of faithful adherence: "As the branch cannot bear fruit of itself, unless it abide in the vine, so neither can you, unless you abide in me" (v. 4 b, 5). "Magna gratiae commendatio, fratres mei," observes St. Augustine, "corda instruit humilium, ora obstruit superborum" (Tract. 81, 2). Christ's splendid panegyric of grace raises up the courage of the humble, stops the boastings of the proud.

For the vine, the life principle of the vine-trunk and the sap, of which the trunk is the channel to the branches, are the indispensable condition of all growth and productivity. Each individual branch can send forth neither shoot nor bud, nor can it bear leaves, or blossom, or fruit, unless it is in living organic union with the whole vine. In the supernatural order, divine grace conveyed to us by Christ is the principle of life; it will be given to no one who is not united with the Redeemer by faith and charity and who does not abide in Him. Hence, without Christ no one can do the least thing for Heaven. "Ne quisquam putaret, saltem parvum aliquem fructum posse a semetipso palmitem ferre, cum dixisset: Hic fert fructum multum, non ait: Quia sine me parum potestis facere, sed: Nihil potestis facere.

Sive ergo parum, sive multum, sine illo fieri non potest, sine quo nihil fieri potest" (S. Aug., Tract. 81, 3).

The comparison with the vine, as well as our Lord's emphatic words, affords incontestable proof of the absolute necessity of both actual and sanctifying grace in every supernatural good work. This particular passage therefore was used by St. Augustine, especially in the conflict with the Pelagians, as a proof of the truth of the Catholic doctrine.

On the other hand, the words do not preclude the possibility of the performance of merely natural good works without union with Christ, — the impossibility of such works being an erroneous contention of the Protestant reformers. For the words, as well as the whole similitude, have reference to the supernatural order only.

That the union of the branch with the vine refers, before all, to the bond of sanctifying grace is perfectly certain from the text and context. Such is the general opinion of ancient and modern commentators. Only in a restricted sense can the words be applied to union by Faith or by Baptism.

As fellowship with Christ is the necessary and indispensable condition for the bringing forth fruit for Heaven, so, on the other hand, the goodness and excellence of the vine, together with its superabounding vital strength and its fructifying efficacy, afford guarantee that every branch shall bear good and abundant fruit, but in different measure, undoubtedly, according to the position, the size, and the quality of the branches.

The fate of the barren branch affords our Lord a further argument to urge on His hearers to abide in Him: "If anyone abide not in me, he is cast forth as a vine branch, and is withered; and they gather them up, and cast them into the fire and they burn" (v. 6).

The five brief but forcible propositions which follow successively are again borrowed from the image, but from the words of the introduction, and by comparing the description of the Last Judgment with other passages in the Gospel (especially in the parable of the Tares), we learn that here also the individual features are to be applied to the fate of the wicked.

Of the five short sentences the first two are expressed by the Aorist ἐβλήθη and ἐξηράνθη, the remainder by the present tense: As he who does not believe in the only begotten Son of God is already judged (Joh. 3,

15), so, also, every one who does not abide by Faith and Charity in Christ is indeed cast out of living fellowship with Him, and is already a withered branch for whom is reserved the sad fate to be gathered with the tares and cast into the fire to burn. The present tense expresses the inevitable consequences of that condition to which the guilt of the wicked has already reduced them.

But it is by no means to be understood from this that there can be no change for the better before the Last Judgment. These obvious limitations and presuppositions are always to be borne in mind, even though they may not be in a given passage expressly accentuated.

But not with those words of awful severity, which cause us to tremble, would our divine Lord conclude the parable. He would excite above all things trust and confidence; therefore He adds the consoling words: "If you abide in me and my words abide in you, you shall ask whatever you will and it shall be done unto you" (v. 7). Because the bringing forth of fruit is dependent on the operation of the vital principle and on the flowing of the sap into the branches, it is absolutely essential that these should receive freely the sap of the vine. But, whilst in the order of nature the vine-branches can do nothing to promote this circulation, it is otherwise with the Faithful in their relation with Christ. They must do something on their part in order to receive the vital strength of grace which shall make them fruitful in good works. It is on the work of prayer that the more copious supply of grace depends.

Hence our Lord now particularly referred the disciples to prayer, giving them a promise that they should be heard of a certainty, provided only that the necessary conditions were fulfilled, that is to say, that they abide in Him and that His words abide in them. If we abide in Him by Faith and Charity, then it follows of itself that in us also must abide His words, to which we adhere by Faith and which through Charity we observe by our good works. "Tunc enim dicenda sunt verba eius in nobis manere, quando facimus, quae praecepit, et diligimus, quae promisit" (St. Augustine, tract 81, 4; similarly St. Chrysostom and St. Thomas Aquinas).

The saying, therefore, expresses somewhat more than the previous "and I in you"; it is not merely the substitution of one equivalent phrase for another. It cannot be maintained as an argument against the interpretation given by the above mentioned Fathers of the Church and many other commentators that the granting of our prayers must be presupposed to our keeping the Commandments. The grace of God, undoubtedly, must effect in us the beginning, the continuance, and the completion of all good, but after grace has made the beginning, the continuance and the completion can only be effected by the co-operation of man's will with divine grace (1 Cor. 15, 10). The profiting by the grace previously given to keep the Commandments is, therefore, the condition usually exacted from man for the obtaining of further and greater grace. Thus, while it is true that the granting of our prayers enables us to keep the Commandments, none the less the observance of God's word by faithful employment of the grace already bestowed renders our prayer far more effectual for the granting of our further needs. Christ in this passage lays stress on the latter truth, but does not exclude the former and complementary one.

Our Lord thus pointed out to the disciples how they could bring forth abundant fruit by means of prayer which is all-powerful. In fact, in this law of grace "the secret of bringing forth fruit is disclosed." (Keppler, p. 102.)

The divine Master had but one thing more to add to the parable, the reference to the last and supreme goal, for the attainment of which the abundant fruitfulness of the vine and the branches will serve: "In this is my Father glorified; that you bring forth very much fruit, and become my disciples" (v. 8). By fruitfulness in good works, more than all, is glory and honor given to the Eternal Father, just as the abundant yield of the vineyard is the vine-dresser's joy and glory. By their deeds, then, will all prove themselves disciples of Jesus whilst laboring to learn more and more of His doctrine and His example, and to show these forth in the daily practice of their lives.

Ἵνα is used here in an explanatory sense instead of an infinitive after ἐν τούτῳ, a construction frequently met with, especially in St. John.[1]

According to the reading καὶ γενήσεσθε ἐμοὶ μαθηταί some expounders

[1] Cf. John, 6, 39; 17, 3; 1 John, 3, 11, 23; 4, 21; 5, 3; 2 John, 6.

regard these words as forming an independent sentence, but it is better to take them as dependent on ἵνα, as γένησθε requires and as is permissible with γενήσεσθε in the frequent combination of ἵνα with the indicative future, particularly in St. John.

It is obvious from the explanation how completely the parable, even in the particular meaning primarily intended by our Lord, applies in practice to each individual life and offers to every man the most effective suggestions and exhortations.

The image itself may be employed in manifold ways. First, it may be used in meditation on the efficacy of grace, by means of which Christ fructifies the individual branches. Amongst the means of grace, the Blessed Eucharist corresponds, in a most beautiful manner, to this image, and may be meditated upon in connection with it. The parable may be applied also most suitably and effectively to the Church as a continuation of the life of Christ and to her relations with Christians.

Of the individual features, the labor of the husbandman, the abiding in the vine, the bearing of fruit, and the fate of the barren vine-branches afford abundant matter for practical applications.

In the liturgy of the Church we find the similitude as the Gospel in the Mass *Protexisti* (Unius Mart. temp. pasch.) and *Sancti tui* (Plur. Mart. temp. pasch.) with a portion of the tracts eighty and eighty-one of St. Augustine in the lessons of the third nocturn; further, on the Vigil of the Apostles, Saints Simon and Jude (27 October), and on the Feast of St. Isidore. The beautiful image is used also in the seventh responsorium for the Paschal Office of Martyrs.

LXVII. THE KING'S SON FREE FROM TRIBUTE

Matthew, 17, 23–26 (Greek, 24, 27)

THIS simile is recorded by St. Matthew only.

Mt. 17, 24–27:

24. Ἐλθόντων δὲ αὐτῶν εἰς Καφαρναούμ, προσῆλθον οἱ τὰ δίδραχμα λαμβάνοντες τῷ Πέτρῳ καὶ εἶπαν· Ὁ διδάσκαλος ὑμῶν οὐ τελεῖ τὰ δίδραχμα;

25. Λέγει· Ναί. Καὶ ἐλθόντα εἰς τὴν οἰκίαν προέφθασεν αὐτὸν ὁ Ἰησοῦς λέγων· Τί σοι δοκεῖ, Σίμων; Οἱ βασιλεῖς τῆς γῆς ἀπὸ τίνων λαμβάνουσιν τέλη ἢ κῆνσον, ἀπὸ τῶν υἱῶν αὐτῶν ἢ ἀπὸ τῶν ἀλλοτρίων;

26. Εἰπόντος δέ· Ἀπὸ τῶν ἀλλοτρίων, ἔφη αὐτῷ ὁ Ἰησοῦς· Ἄραγε ἐλεύθεροί εἰσιν οἱ υἱοί.

27. Ἵνα δὲ μὴ σκανδαλίσωμεν αὐτούς, πορευθεὶς εἰς θάλασσαν βάλε ἄγκιστρον καὶ τὸν ἀναβάντα πρῶτον ἰχθὺν ἆρον, καὶ ἀνοίξας τὸ στόμα αὐτοῦ εὑρήσεις στατῆρα· ἐκεῖνον λαβὼν δὸς αὐτοῖς ἀντὶ ἐμοῦ καὶ σοῦ.

Mt. 17, 23–26:

23. Et cum venisset Capharnaum, accesserunt, qui didrachma accipiebant, ad Petrum et dixerunt ei: Magister vester non solvit didrachma?

24. Ait: Etiam. Et cum intrasset in domum, praevenit eum Jesus dicens: Quid tibi videtur, Simon? Reges terrae a quibus accipiunt tributum vel censum, a filiis suis an ab alienis?

25. Et ille dixit: Ab alienis. Dixit illi Jesus: Ergo liberi sunt filii.

26. Ut autem non scandalizemus eos, vade ad mare et mitte hamum et eum piscem, qui primus ascenderit, tolle, et aperto ore eius invenies staterem: illum sumens da eis pro me et te.

V. 24. τα before διδραχμα 2^0 wanting in ℵ* D. — 25. ναι: *utique non* b; — εισελθοντα ℵ B D etc.; οτε εισηλθεν E F G etc., Textus rec. — 26. ειποντος δε ℵ B C etc.; λεγει αυτω ο Πετρος D E F etc., Textus rec.

Mt. 17:

23. And when they were come to Capharnaum, they that received the didrachmas came to Peter and said to him: Does not your master pay the didrachmas?

24. He said: Yes. And when he was come into the house, Jesus anticipated him, saying: What is thy opinion, Simon? The kings of the

earth, of whom do they receive tribute or custom? of their own children, or of strangers?

25. And he said: Of strangers. Jesus said to him: Then the children are free.

26. But that we may not scandalize them, go to the sea, and cast in a hook: and that fish which shall first come up, take: and when thou hast opened its mouth, thou shalt find a stater: take that, and give it to them for me and thee.

To the account of the Transfiguration (Mt. 17, 1–13) and of the healing of the lunatic (v. 14–20) St. Matthew adds Christ's second prediction of His Passion and records the payment of the tribute to the Temple (v. 23–26).

The parabolic characteristics in verses 24 and 25 cannot be denied, although Professor Jülicher, as in the case of the similes peculiar to St. John, has refused to treat of them in his exposition of the figurative discourses. The reason of this is found in the inner significance of these parables, which will not fit in with his preconceived theories.

On this occasion there was question of the payment of the Temple tribute. Τὸ δίδραχμον is the term for the yearly tax of two drachmas or half a shekel levied on every male Israelite of twenty and upwards (Fl. Joseph. Ant. XVIII, 9, 1 n. 312; Bell. VII, 6, 6 n. 218. Tract Scheqalim in Mishna). It was applied for the maintenance of public worship, especially for the defraying of the cost of the daily holocaust. Payment had to be made in the month of Adar (February–March) in the ancient Hebrew or Tyrian currency, according to which two Tyrian (Phoenician) drachmas, or one half shekel, were equal to about 1*s.* 6*d.*, or 30 cents.

According to the Evangelist's account we may assume that the incident occurred in the month of May or June. It is not to be inferred from the tax receiver's question that this was the usual time for collecting the tax.

On our Lord's return to Capharnaum with His disciples, probably whilst He abode in Peter's house, the collectors of the Temple tribute went to Peter, whom they certainly knew to be the owner of the house, and put the question: "Does not your master pay the didrachmas?" Without reflection, and not waiting to ask our Lord, Peter answered: "Yes." He then went into the house, perhaps to lay the matter before His divine Master, perhaps to get the money (v. 23).

But Christ anticipated him with the query: "What is thy opinion, Simon? The kings of the earth of whom do they receive tribute or custom? of their own children or of strangers?" Peter had no difficulty in giving the right answer, "Of strangers," whereupon Christ drew the inference: "Then the children are free" (v. 24 *et seq.*).

The image is clear and presents no difficulty whatever. The tithes and taxes which in ancient times were intended primarily for the king and those of his house, naturally would not be collected from members of the royal family, but from those who did not belong to the house of the reigning prince (*οἱ ἀλλότριοι*). The children of the king are free of such taxes. If the words are accepted in their plain sense as Peter understood them, there can be no exception taken to them.

But the image clearly and plainly derives its significance from its attendant circumstances. The Temple tribute, like the tax which we find in the Book of Exodus, "was a price for their souls to the Lord" (Ex. 30, 12) which the children of Israel paid to Jehovah. Hence, He Who is the only begotten Son of the Father and equal to the Most High God is exempt from this tax. This is the conclusion which necessarily must be drawn from our Lord's words.

The plural *υἱοί* is no argument against this conclusion, for it was naturally induced by the context, nor is the subsequent payment of the tax by Christ as well as by Peter. Yet some commentators have argued from the plural term that all members of the household, that is to say, the Apostles and disciples, must be regarded as included in this exemption. Some canonists have even tried to prove from our Lord's words that all clerics by virtue of the divine law were exempt from taxation; a theory which Cornelius a Lapide rightly rejects. For this assumption it would be necessary, first, to prove that all the household were to be included in the *υἱοί*. The tax-collector's question certainly had reference to Christ Himself in person, and in any case the divine Master's primary intention with regard to the Temple tribute to be rendered to Jehovah was to describe Himself as the son of the king, that is the Son of God who was exempt from the tax. Our Lord would here again point out His divine dignity to Peter — that divinity which the Apostle

such a short time before at Caesarea Philippi had so solemnly acknowledged (Mt. 16, 16).

But in order in this instance also "to fulfil all justice" and to avoid giving needless offense to the people, our Lord would now submit to the Law. He provided, however, the coin with which the tax should be paid in a manner which at once manifested the power of the Son of the King of Heaven, of the eternal Son of God. In the mouth of the first fish caught by Peter with a hook in the adjacent lake was found a stater (four drachmas or one shekel) with which he was to satisfy the tax-collector's demand on behalf of his divine Master and on his own (v. 26).

H. J. Holtzmann recognizes in the story only "an example of a legend in a half-developed state, and in that state committed to writing" ("Hand-Commentar," I, 1, 262). His nephew, O. Holtzmann, with other Modernists, once more in the twentieth century dishes up the naturalistic explanation which was regarded in Van Koetsveld's time as out of date — that perhaps the proceeds of the sale of the first fish that was caught sufficed to satisfy the collectors ("Leben Jesu," p. 278). Fish was not so dear in those days in Palestine, justly remarks the Dutch commentator (II, 175). This is not the place, however, to notice at length these critical shufflings.

LXVIII. THE PHYSICIAN

Matthew, 9, 12 et seq.; *Mark, 2, 17; Luke, 5, 31* et seq.

THE three Synoptists record the saying about the physician in words closely agreeing.

Mt. 9, 12 *et seq.*:

12. Ὁ δὲ ἀκούσας εἶπεν· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες.

13. Πορευθέντες δὲ μάθετε, τί ἐστιν· Ἔλεος

Mc. 2, 17:

17. Καὶ ἀκούσας ὁ Ἰησοῦς λέγει αὐτοῖς· Οὐ χρείαν ἔχουσιν οἱ ἰσχύοντες ἰατροῦ, ἀλλ' οἱ κακῶς ἔχοντες·

Lc. 5, 31 *et seq.*:

31. Καὶ ἀποκριθεὶς ὁ Ἰησοῦς εἶπεν πρὸς αὐτούς· Οὐ χρείαν ἔχουσιν οἱ ὑγιαίνοντες ἰατροῦ, ἀλλὰ οἱ κακῶς ἔχοντες·

θέλω καὶ οὐ θυσίαν· οὐ γὰρ ἦλθον καλέσαι δικαίους, ἀλλὰ ἁμαρτωλούς.	οὐκ ἦλθον καλέσαι δικαίους, ἀλλὰ ἑμαρτωλούς.	32. οὐκ ἐλήλυθα καλέσαι δικαίους, ἀλλὰ ἁμαρτωλοὺς εἰς μετάνοιαν.

Mt. v. 13. αμαρτωλους: + εις μετανοιαν C E G etc., Textus rec. (from Lc.); similarly in Mc. — Lc. v. 32. αμαρτωλους: ασεβεις ℵ*.

Mt. 9:	Mc. 2:	Lc. 5:
12. At Jesus audiens ait: Non est opus valentibus medicus, sed male habentibus.	17. Hoc audito Jesus ait illis: Non necesse habent sani medico, sed qui male habent	31. Et respondens Jesus dixit ad illos: Non egent, qui sani sunt, medico, sed qui male habent;
13. Euntes autem discite, quid est: Misericordiam volo et non sacrificium; non enim veni vocare iustos, sed peccatores.	non enim veni vocare iustos, sed peccatores.	32. non veni vocare iustos, sed peccatores ad paenitentiam.

Mt. 9:	Mc. 2:	Lc. 5:
12. But Jesus hearing it, said: They that are in health need not a physician, but they that are ill.	17. Jesus hearing this, said to them: They that are well have no need of a physician, but they that are sick. For I came not to call the just, but sinners.	31. And Jesus answering, said to them: They that are well need not the physician: but they that are sick.
13. Go then and learn what this means, I will have mercy and not sacrifice. For I am not come to call the just, but sinners.		32. I came not to call the just, but sinners to penance.

St. Luke mentions on another occasion a figurative saying of a similar kind, "Physician, heal thyself" (*ἰατρέ, θεράπευσον σεαυτόν*. Lc. 4, 23). But our Lord did not propose this as a parable to the people. He merely made use of this adage as one which His fellow-townsmen in Nazareth might apply to Him, and goes on to refuse the demand which they joined with it that He should work miracles in His native city similar to those at Capernaum: "Doubtless you will say to me . . .," *πάντως ἐρεῖτέ μοι κτλ.*

According to the three Evangelists, writing in perfect agreement, the occasion of this saying about the sick and the physician was the feast given to both his old and his new friends by Matthew, the publican who had been called to the ranks of the Apostles. In that feast our Lord and His disciples took part. When the Pharisees beheld the honored Rabbi seated at table with the publicans and sinners, they approached the disciples and gave expression to their vexation in the question: "Why does your master eat with publicans and sinners?" (Mt. 9, 10 and parallel.) His condescension was a great offense to the representatives of Pharisaical purity and holiness.

Christ Himself replied to them by the present similitude, which forms an answer as beautiful as it is striking and decisive: "They that are well [or "the strong"] need not the physician; but they that are sick." No one could make any retort to this, nor even demand an explanation of the image.

But our Lord at once supplied the meaning by pointing out how by means of this image He would rebut the Pharisaical charge: "Go then and learn what this means: I will have mercy and not sacrifice. For I am not come to call the just, but sinners" — that is to say, to penance, as St. Luke adds.

In these words we hear the language of the merciful Heart of our divine Redeemer wounded in its tenderest feelings by the cold, uncharitable, scornful speech of the Pharisees. Proud and puffed up with a sense of their own righteousness, they looked down on the poor publicans and sinners, whom they spurned as unclean beings whose lightest touch would defile. They were of the number of those who say: "Depart from me, come not near me, I am holy for thee" (Is. 65, 5, Hebr.; Vulg. *quia immundus es*). How different from the ways of our divine Redeemer: He the all-pure, the all-holy, purity, holiness itself, He knows that God wills not the death of a sinner nor the destruction of the impious, but that he should be converted

and live (Ez. 33, 11). It was God's infinite mercy to the sinful human race which had caused Him to come as their Redeemer and Saviour to seek and to save that which was lost. To the ardor of this divine mercy He unites in His sacred Heart the most burning human love and the most tender compassion for His brethren. The flames of these glowing fires of love and mercy consume Him and render Him a holocaust for the salvation of sinners.

Hence, He points out to His unfeeling, merciless adversaries by means of a prophetic Scriptural saying the all-merciful love of the Most High God: "Go then and learn what this means, *I will have mercy and not sacrifice. . . .*" These are the words in which Jehovah by the mouth of the Prophet Osee rejected the exterior sacrifice of those in Israel who had not the interior spirit of charity. The Pharisees showed by their acts that they did not observe nor comprehend these words of their God, and therefore they brought their charges solely against the friend of the publicans and sinners. They thought that by their external, formal worship expressed in their anxious observance of human ordinances they rendered themselves pleasing to God. Christ showed them that above all things God requires the spirit of merciful charity—a spirit in which they were wholly wanting.

This divine spirit of charity animated Him in all His labors and desires, the more that as God-made-Man He had come to be, before all, the spiritual physician, the helper and deliverer of the sinful human race. As all had fallen into this slavery of sin, and no one, in truth, of himself and without Christ is just before God, the divine Saviour says to all mankind without exception: "I am not come to call the just, but sinners."

Many commentators have tried to construe the words into an ironical allusion to the Pharisees; but this is assuredly not what they directly imply. It may, of course, be rightly inferred from them that those who look upon themselves as the just, and who think that they do not need a redeemer, lose through their own fault the fruit of the work of redemption and are excluded from the salvation of the Messiah.

Thus Christ designates Himself as the Messiah sent by God and the Redeemer of sinful man, Who, as the true heavenly physician, fulfils the promises concerning Him which God made by the mouth of the Prophet Ezechiel: "I will bind up that which was broken, and I will strengthen that which was weak" (Ez. 34, 16).

The image, in which the characteristics and the work of our divine Redeemer are so beautifully portrayed, may be applied, in the first place, to the help and consolation and healing in which Christ allows every individual soul to participate. Through the manifold power of grace He acts continually towards each individual in His Church as the heavenly physician; He distributes wine and oil for every wound, soothing balm for every grief, strength and consolation in every suffering, to the poor, weak, sick children of men.

Amongst the means of grace in the Church, therefore, the Sacrament of Penance must be mentioned in particular, as it is in this Sacrament that our Lord especially proves Himself to be the physician of souls. Priests who are His representatives in their operations must resemble the divine Redeemer; hence the image may be applied in a most special manner to their labors in the administration of the Sacrament of Penance, and to their care for souls in other ways also (cf. Noldin, De Sacramentis[5], p. 444, etc.; J. Bucceroni, Instit. Theol. mor. II, n. 808 *s* [5]pp. 305–10).

The image may be applied also to the Sacrament of Extreme Unction in which our Lord as the physician for soul and body visits those who are sick.

Further, all the labors and the desires of every disciple of Christ must be wholly animated by this spirit of divine charity which He makes known to us in these words.

On account of the occasion on which this simile was proposed, it forms part of the Gospel appointed for the Vigil of the Feast of St. Matthew and for the Feast itself (20 and 21 September).

LXIX. THE GOOD SHEPHERD

John, 10, 1–16

T. JOHN relates the parable of the Good Shepherd as follows:

John, 10, 1–16:

1. Ἀμὴν ἀμὴν λέγω ὑμῖν, ὁ μὴ εἰσερχόμενος διὰ τῆς θύρας εἰς τὴν αὐλὴν τῶν προβάτων, ἀλλὰ ἀναβαίνων ἀλλαχόθεν, ἐκεῖνος κλέπτης ἐστὶν καὶ λῃστής·

2. ὁ δὲ εἰσερχόμενος διὰ τῆς θύρας ποιμήν ἐστιν τῶν προβάτων.

3. Τούτῳ ὁ θυρωρὸς ἀνοίγει καὶ τὰ ἴδια πρόβατα φωνεῖ κατ' ὄνομα καὶ ἐξάγει αὐτά.

4. Ὅταν τὰ ἴδια πάντα ἐκβάλῃ, ἔμπροσθεν αὐτῶν πορεύεται καὶ τὰ πρόβατα αὐτῷ ἀκολουθεῖ, ὅτι οἴδασιν τὴν φωνὴν αὐτοῦ·

5. ἀλλοτρίῳ δὲ οὐ μὴ ἀκολουθήσουσιν, ἀλλὰ φεύξονται ἀπ' αὐτοῦ, ὅτι οὐκ οἴδασιν τῶν ἀλλοτρίων τὴν φωνήν.

6. Ταύτην τὴν παροιμίαν εἶπεν αὐτοῖς ὁ Ἰησοῦς· ἐκεῖνοι δὲ οὐκ ἔγνωσαν, τίνα ἦν, ἃ ἐλάλει αὐτοῖς.

7. Εἶπεν οὖν πάλιν αὐτοῖς ὁ Ἰησοῦς· Ἀμὴν ἀμὴν λέγω ὑμῖν, ὅτι ἐγώ εἰμι ἡ θύρα τῶν προβάτων.

8. Πάντες, ὅσοι ἦλθον πρὸ ἐμοῦ, κλέπται εἰσὶν καὶ λῃσταί· ἀλλ' οὐκ ἤκουσαν αὐτῶν τὰ πρόβατα.

9. Ἐγώ εἰμι ἡ θύρα· δι' ἐμοῦ ἐάν τις εἰσέλθῃ σωθήσεται καὶ εἰσελεύσεται καὶ ἐξελεύσεται καὶ νομὴν εὑρήσει.

John, 10, 1–16:

1. Amen, amen dico vobis, qui non intrat per ostium in ovile ovium, sed ascendit aliunde, ille fur est et latro;

2. qui autem intrat per ostium, pastor est ovium.

3. Huic ostiarius aperit et oves vocem eius audiunt et proprias oves vocat nominatim et educit eas.

4. Et cum proprias oves emiserit, ante eas vadit et oves eum sequuntur, quia sciunt vocem eius:

5. alienum autem non sequuntur, sed fugiunt ab eo, quia non noverunt vocem alienorum.

6. Hoc proverbium dixit eis Jesus. Illi autem non cognoverunt quid loqueretur eis.

7. Dixit ergo eis iterum Jesus: Amen, amen dico vobis, quia ego sum ostium ovium.

8. Omnes, quotquot venerunt, fures sunt et latrones et non audierunt eos oves.

9. Ego sum ostium. Per me si quis introierit salvabitur, et ingredietur et egredietur et pascua inveniet.

Joh. 10:

10. Ὁ κλέπτης οὐκ ἔρχεται, εἰ μὴ ἵνα κλέψῃ καὶ θύσῃ καὶ ἀπολέσῃ· ἐγὼ ἦλθον, ἵνα ζωὴν ἔχωσιν καὶ περισσὸν ἔχωσιν.

11. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλός. Ὁ ποιμὴν ὁ καλὸς τὴν ψυχὴν αὐτοῦ τίθησιν ὑπὲρ τῶν προβάτων·

12. ὁ μισθωτὸς καὶ οὐκ ὢν ποιμήν, οὗ οὐκ ἔστιν τὰ πρόβατα ἴδια, θεωρεῖ τὸν λύκον ἐρχόμενον καὶ ἀφίησιν τὰ πρόβατα καὶ φεύγει, καὶ ὁ λύκος ἁρπάζει αὐτὰ καὶ σκορπίζει,

13. ὅτι μισθωτός ἐστιν καὶ οὐ μέλει αὐτῷ περὶ τῶν προβάτων.

14. Ἐγώ εἰμι ὁ ποιμὴν ὁ καλὸς καὶ γινώσκω τὰ ἐμὰ καὶ γινώσκουσί με τὰ ἐμά,

15. καθὼς γινώσκει με ὁ πατὴρ κἀγὼ γινώσκω τὸν πατέρα, καὶ τὴν ψυχήν μου τίθημι ὑπὲρ τῶν προβάτων.

16. Καὶ ἄλλα πρόβατα ἔχω, ἃ οὐκ ἔστιν ἐκ τῆς αὐλῆς ταύτης· κἀκεῖνα δεῖ με ἀγαγεῖν καὶ τῆς φωνῆς μου ἀκούσουσιν καὶ γενήσεται μία ποίμνη, εἷς ποιμήν.

Joh. 10:

10. Fur non venit, nisi ut furetur et mactet et perdat. Ego veni, ut vitam habeant et abundantius habeant.

11. Ego sum pastor bonus. Bonus pastor animam suam dat pro ovibus suis.

12. Mercenarius autem et qui non est pastor, cuius non sunt oves propriae, videt lupum venientem et dimittit oves et fugit, et lupus rapit et dispergit oves.

13. Mercenarius autem fugit, quia mercenarius est et non pertinet ad eum de ovibus.

14. Ego sum pastor bonus et cognosco meas et cognoscunt me meae,

15. sicut novit me Pater et ego agnosco Patrem, et animam meam pono pro ovibus meis.

16. Et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere et vocem meam audient et fiet unum ovile et unus pastor.

V. 2. ποιμην εστιν: αυτος εστιν ο ποιμην D, Sah. version; *hic pastor est* b c f ff^2 l q, Copt. vers. — 3. φωνει: καλει Γ Λ etc., Textus rec. — 4. παντα: προβατα A Γ etc., Textus rec., Vulg. etc.; wanting in ℵ*. — 8. παντες wanting in D, b; — προ εμου ℵ^c A B D etc., Copt., Eth. vers. etc.; wanting in ℵ* E F etc., Vulg., most Cod. of Itala, and others. — 10. και περισσον εχ. wanting in D. — 11. τιθησιν: διδωσιν ℵ D, b c, Vulg. — 12. σκορπιζει: + τα προβατα Λ X etc., Textus rec., It., Vulg. etc. — 13. Before οτι μισθ. A^2 X Γ etc., a b c f ff^2 g l, Vulg., Goth., Syr. vers., Textus rec. have ο δε μισθωτος φευγει. — 14. γινωσκω τα εμα: γινωσκομαι υπο των εμων A X Γ etc., Syr., Arm. vers., Textus rec. — 15. τιθημι: διδωμι ℵ* C.

John 10:

1. Amen, amen I say to you: He that enters not by the door into the sheepfold, but climbs up another way, the same is a thief and a robber

2. But he that enters in by the door is the shepherd of the sheep.
3. To him the porter opens; and the sheep hear his voice: and he calls his own sheep by name, and leads them out;
4. and when he has let out his own sheep, he goes before them: and the sheep follow him, because they know his voice.
5. But a stranger they follow not, but fly from him, because they know not the voice of strangers.
6. This proverb Jesus spoke to them; but they understood not what he spoke to them.

John 10:

7. Jesus therefore said to them again: Amen, amen I say to you, I am the door to the sheep.
8. All others, as many as have come, are thieves and robbers: and the sheep heard them not.
9. I am the door. By me if any man enter in, he shall be saved: and he shall go in and go out and shall find pastures.
10. The thief comes not, but that he may steal and kill and destroy. I am come that they may have life and may have it more abundantly.
11. I am the good shepherd. The good shepherd gives his life for his sheep.
12. But the hireling, and he that is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flies: and the wolf catches, and scatters the sheep:
13. And the hireling flies, because he is a hireling: and he has no care for the sheep.
14. I am the good shepherd; and I know mine, and mine know me,
15. as the Father knows me, and I know the Father: and I lay down my life for my sheep.
16. And other sheep I have that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd.

St. John relates in the ninth chapter of his Gospel the healing of the man who was born blind, and the proceedings taken by the Sanhedrim against him which ended in his expulsion from the Synagogue (v. 1–34). The pastors of the people had thus shown how little they cared for the real welfare of the flock entrusted to them, since the penalty for believing in the Messiah was exclusion from the congregation of God's people. Our Lord soon afterwards met the man thus expelled and made known to him that he was

the Son of God (v. 35–38), at the same time addressing an admonition to the Pharisees in which He reproached them for their blindness and hardness of heart (v. 39–41). In continuation of this discourse, He proposed to these His adversaries the parable of the Good Shepherd, in which He contrasts His own love and faithfulness to His flock with the behavior of these false shepherds in Israel. According to the date, the discourse was delivered in the last period of His public life, before the last Feast of the Dedication of the Temple. The scene was Jerusalem, perhaps a hall in one of the outer courts of the Temple.

Next to agriculture and the cultivation of vineyards and olive gardens, the care of flocks formed the chief occupation of the inhabitants of Palestine. As in the time of the Patriarchs, and as is even yet the case, in the days of our Lord a great number of the people, especially in the northern and eastern districts, led a pastoral life. Hence it is that everywhere in the Holy Scripture we so frequently meet with images taken from this pastoral life. They were familiar to every one from youth, and were excellently suited to illustrate in manifold ways God's relations with His people. In the present parable, the shepherds, their flocks, the sheepfolds, the leading of the sheep to pasture, the enemies of the flocks, come specially under our consideration. With regard to all these matters, we shall be able from the existing conditions at the present day to form a very good idea of pastoral life in Palestine at the time of our Lord; besides which many details taken for granted in this passage are expressly mentioned in the Scriptures.[1]

Generally speaking, where it is a question of a small peasant proprietor, and not of a large landowner, the shepherd is also the owner of the flock. On account of the many hardships and dangers attendant on a shepherd's life (cf. Gen. 31, 38–40; 1 Reg. 17, 34–37) the tending of

[1] Van Lennep, "Bible Lands," I, 178–88; Thomson, "The Land and the Book"; Tristram, "Nat. Hist. of the Bible"; Selbie in Hastings, "Dict. of the Bible"; Mackie, "Bible Manners and Customs"; Robinson Lees, "Village Life in Palestine."

flocks has little attraction for the ordinary day-laborer. But wealthy owners of flocks and herds must intrust their animals, big and little, to the care of strangers who enter their service for regular money wage or (more often) for return in kind.

The flocks and herds vary in size, according to the districts and the wealth of the owners, from the hundreds or it may be thousands, of camels, horses, and cattle belonging to a rich sheik or a tribe of Bedouins, to the modest flock of sheep and goats owned by an ordinary man. In this present parable, there is only question of herds of small cattle, sheep, goats, or pigs (*τὰ πρόβατα*), but which consist mostly of sheep; as a rule, a flock of goats are pastured together with these. The Syrian or Palestinian sheep is specially distinguished from the European species by its big heavy tail, of which there is mention in the Bible as being a part suited for sacrifice preferably to all others (Ex. 29, 22; Lev. 3, 9), the Orientals regarding it as a special delicacy.

Sheep are by nature shy, timid animals and quite defenseless against an enemy. But they show great attachment to the shepherd and at once recognize his voice. They get accustomed quickly to the names which he, even to-day, often gives them and follow him willingly when he calls them.[1] On the other hand, if a strange shepherd or any other person calls them, they first listen and then take fright and run away.

The names, as a rule, are given according to the color, or some special distinguishing mark of the animal; even our shepherds at times designate their sheep in this way. During my visit in the Spring of 1907 to the country east of the Jordan, I had plenty of opportunity of verifying this fact. The Headmaster of the Greek Catholic Seminary in Jerusalem, L. Federlin, showed me during my sojourn at St. Anna for the Easter in 1907 a list of about forty names which he had collected from the shepherds in the surrounding neighborhood of Jerusalem. He intended to add to the list and to publish it later.

A special peculiarity of sheep, easily to be observed, is their want of the sense of locality. Hence it often happens

[1] Tristram, *ibid.* p. 140, etc.; G. E. Post, *ibid.* p. 487.

that they go astray and are unable to find their way back to the flock. It would seem as if nature had intended that these animals should live in flocks and under man's protection.

On account of their helplessness and the many dangers to which they are exposed, the sheep are sheltered at night in one common enclosure which affords them some security. Where large natural, or artificially excavated, caves or grottoes are to be found in the locality, these are sought out preferably by the shepherds for their flocks. There are many such caves in the wilderness of Judea, also on the Mount of the Forty Days' Fast near Jericho and round the Lake of Gennesareth (cf. 1 Reg. 24, 4).

In other localities, such as our Lord probably had in mind when proposing this parable (cf. Numb. 32, 16; Judc. 5, 16; Soph. 2, 6), there are public spaces enclosed by a wall of loose stones with thorn-bushes on top, or simply by a thorn hedge. An opening closed with stakes or brambles serves for ingress or egress. Where several small flocks graze close together, one common fold is used as a shelter for the night. But, on account of the various nocturnal enemies, one shepherd must keep watch at the entrance, whilst the others after the labors of the day take their rest, near at hand under the open sky or in a grotto. This watchman is also the doorkeeper of whom our Lord speaks in the parable.

Professor Jülicher objects to the beautiful parable in St. John on the ground that it is not genuine, and with the utmost imprudence ventures, for the purpose of substantiating his charge, to accuse the Evangelist of ignorance with regard to Palestinian usages and customs. After some remarks intended to show penetration and good taste on the "mixed and superabundant" imagery of which He finds St. John guilty, "Jesus being at one time the door of the fold, and at another the shepherd," he writes in the second edition of his first volume: "The various statements in the text (Joh. 10, 1–16) are singly open to objection. The presence of a θυρωρός, *doorkeeper*, in such a small flock (for the shepherd calls each sheep by a special name) is very curious. What is said in this discourse does not accord with general experience. It is an allegory, and to give it any meaning, the words must be applied to the spiritual order.

It is moreover an imperfect allegory, for θύρα and ποιμήν mean one and the same thing, and the θυρωρός, as it stands, seems nothing at all, is, therefore, an offense against the canons of art." On the ground of these and similar objections, he then comes to the conclusion that he "cannot regard these παροιμίαι, to which there is nothing analogous in the Synoptists, as genuine; even admitting that they contain some authentic reminiscences, still I do not venture to make any conjecture as to how their original form stood" (I, 115).

He has thus afforded us a classic example of a critical edifice built merely on the sands of ignorance and of unscientific prejudice. Professor Otto Schmiedel of Eisenach, who is no more of a believer than Professor Jülicher, rightly sets forth the cause of the opposition to St. John and the assaults made upon his Gospel: "They are intimately united with *the war against the divinity of Christ*" ("Hauptprobleme der Leben-Jesu Forschung"). With the same campaign, doubtless, is bound up the omission of the parable of the King's Son Free from Tribute.

For the greater part of the year, from the spring until the beginning of the rainy season in October or November, the shepherds and their flocks are under the open sky on the public pasture land. These pastures as a rule are situated in hilly districts where on the slopes and in the valleys the low shrubs and the young plants afford food for the sheep and goats throughout the summer. In other parts of the country the flocks are driven into the wilderness where they can thrive fairly well on the scanty herbage (cf. Mt. 18, 12; Lc. 15, 4 in Parable LXX).

In the early morning the different shepherds come again to the fold and are admitted by the gatekeeper. Each one knows his own sheep and calls them by name. They, also, know him, listen to his call, and in obedience to it gather round him. He then leads them out of the fold, going before them to the pasture ground, whilst, perhaps, as he goes he plays his shepherd's flute. At the present day it is the general rule in Palestine that the shepherd leads his sheep, not drives them, and thus he goes before them while they follow him (cf. Ps. 22, 2; 76, 21; 77, 52 *et seq.*; 79, 2). In many localities the shepherd, during the day, does not require a dog to assist him. But at night, when the sheep are in the fold, the watchman generally has several

dogs, often six, to help him in guarding the sheep from nocturnal enemies.

In the present day, wolves and jackals are the most dangerous of these enemies. In some parts, as for instance, in the Anti-Lebanon in the neighborhood of Hermon, bears have also to be reckoned with. They haunt more especially the deep, almost inaccessible gorges of a pastoral region whence they go forth at night to seek their prey. But it happens often that pressed by hunger they will venture to attack the flock even in broad daylight before the shepherd's eyes, and thus, confronted with such enemies, he may indeed have an opportunity to risk his life for his sheep (cf. Reg. I, 17, 34–37).

Other enemies are thieves and robbers, who in modern as in ancient times in the East have directed their efforts specially to the plundering of flocks (Job, 1, 14–17). They do not enter the fold by the gate, but climb over the wall (for which they need no ladder) and seize and slaughter all they can lay hands upon. Sometimes, indeed, they attack the flocks in the pastures and kill the shepherds. The attacks of these robbers render the life of a shepherd, once he goes outside the limits of the inhabited parts of the country, peculiarly one of self-sacrifice and danger, and this self-sacrifice and fidelity of the shepherd must sometimes be maintained even unto death.

The explanation of the image renders the similitude clear without further exposition. The image was quite familiar to the Pharisees, but the meaning of it was hidden from them (v. 6). Hence our Lord adds the interpretation by describing Himself, first as the door of the fold through which alone the true shepherd can come to the sheep: "Amen, amen I say to you, I am the door of the sheep" (v. 7).

Taking in consideration the first and the ninth verses, it is best to render the genitive, *τῶν προβάτων*, by "to the sheep," not "for the sheep."

Christ here contrasts Himself with the enemies of the sheep, that is to say, the thieves and the robbers.

As a distinguishing mark of these, He pointed out in the first verse

that they do not enter by the door, but get at the flock by some other way, whilst the true shepherd enters by the door. In applying the image to Himself and to His adversaries He could not say of Himself that He had gone through the door to His flock like an earthly shepherd. For in virtue of His Godhead it is from him that all earthly shepherds must receive the mission and the authority to feed the sheep. Hence, those who have come before Him, that is to say the Pharisees and their followers, of whom there was then question, were thieves and robbers (v. 8); for without any reference to God's mission or authority they allowed themselves in the guidance of the people to be ruled by earthly ordinances, which were opposed to the spirit of the Law, and by their own selfish interests.

But He describes Himself as the door to the sheep, and thereby reveals Himself, not merely as the true Shepherd, but also as the One from Whom all other true shepherds must receive their office. Without Him no shepherd can obtain safety and deliverance for himself, nor can he provide for the welfare of the flock. He adds therefore: "I am the door. By me, if any man enter in, he shall be saved: and he shall go in, and go out, and shall find pastures" (v. 9).

Christ then still further developed the contrast to the false and unlawful shepherds in Israel by remarking in the first place that the sheep do not listen to the voice of the thieves and robbers (v. 8 b). By these are meant those who, like the man born blind, had already believed Jesus to be the Messiah and the Son of God, or who were in future so to believe.

With regard to the false shepherds, He continues thus: "The thief comes not but that he may steal and kill and destroy . . ." (v. 10 a). The Pharisees and those who shared their views did not trouble themselves about the spiritual welfare of the people; they only aimed at carrying out their own selfish designs of gaining wealth and honor. "I am come that they may have life, and may have it more abundantly" (v. 10 b), not life alone, but also superabundance of all that is required for preserving, strengthening, and perfecting this spiritual life of grace (cf. v. 26–28, in which Christ reverts to the same image).

In this care for the life of His sheep, our divine Lord proves Himself indeed the true good shepherd. In contrast to the hireling, He develops this image of the good shepherd still more fully: "I am the good shepherd. The good shepherd gives his life for his sheep. But the hireling, and he that is not the shepherd, whose own the sheep are not, sees the wolf coming, and leaves the sheep, and flies: and the wolf

catches and scatters the sheep. And the hireling flies because he is a hireling: and he has no care for the sheep. I am the good shepherd; and I know mine, and mine know me, as the Father knows me, and I know the Father; and I lay down my life for my sheep" (v. 11–15).

In the Old Testament, Almighty God often compares Himself to a shepherd and His people to the flock (Ps. 25, 1; 78, 13; 94, 7; 99, 3; Ez. 34; Mich. 7, 4; Zach. 10, 3). He had announced the coming of the Messiah to the people under the same beautiful image (Is. 40, 11; Ez. 34, 23; Zach, 13, 17). Hence Christ, by emphatically repeating His words, points out that in Him these prophecies have been fulfilled, that He is in truth the Good Shepherd promised to His people. He also points out that He has fulfilled the duties of a good shepherd towards his flock. He had said already that He was come to bring life and life more abundantly to His sheep. He now shows at what cost He will thus provide for the welfare of His flock: "I lay down my life for my sheep." His approaching death, which He thus once more foretells, is the expiation for sin which of His own free will He has taken upon himself, by which men delivered from the death of sin are to receive the life of grace and glory superabundantly. This image is still more strongly accentuated by the contrast with the cowardly hireling.

The life of grace effects the most intimate union between the Shepherd and His flock, a union which manifests itself above all in mutual love and knowledge. This most intimate union has its eternal prototype in the essential union of the Father and the Son. As the Father in the eternal knowledge of the Son communicates to Him His nature and essence and also pours out on the sacred humanity of the Son the infinite fulness of divine grace and riches; and as the Son, in the knowledge of the Father, loves Him and in His human nature submits Himself to the fulfilment of the Father's will, so also God-made-Man knows every one of the sheep whom He has redeemed, and imparts to them heavenly life with all its treasures. Similarly, His sheep know Him and seek ever more to perfect themselves in this knowledge and to draw therefrom that inspired love which, by evincing a spirit of ready self-sacrifice in the fulfilment of the divine will, seeks to respond to the Shepherd's joyous sacrifice of His own life on their behalf.

But, according to the Father's will, Christ is to be the Good Shepherd, not for Israel alone, but for the heathen world also; therefore He adds in conclusion: "And other

sheep I have, that are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one shepherd" (v. 16). In the one Church of the Covenant, the Faithful will be gathered from Jews and heathens into the fold under one shepherd and head, Jesus Christ, and will be led by Him into eternal life.

In this most beautiful image, our divine Lord once more reveals to us the secrets of the love of His divine Heart. Because God the All-powerful and All-good is Love; because the sinful human race, helpless and abandoned, like a flock without a shepherd, surrounded and pursued by enemies, was hastening to eternal destruction, therefore would the Lord manifest His almighty power, signally, in works of redeeming love. Hence, God-made-Man, in Whom the most merciful love of the Almighty God has been shown to men, has only sentiments of love and mercy to show towards all who do not wilfully turn away from Him.

Thus it is that whenever we hear the language of His sacred Heart, as in this sublime setting-forth of the Good Shepherd, then do we hear the language of love, the most unselfish, most generous, most self-sacrificing love.

This attractive image finds its complement and further explanation in the three subsequent parables, of which the first, especially, continuing the same comparison, portrays for us in the loving shepherd's search for the lost sheep His practical and anxious care for his flock.

Having regard to the sublime meaning of the image, a meaning which concerns so deeply the life of each of us, we cannot wonder that in the Church from the beginning the figure of the Good Shepherd has been so signally loved and dwelt upon. The commentaries and homilies of the Fathers of the Church and also the works of ancient Christian art afford us the most splendid proofs of this predilection. It is true that amongst these exponents of the image some adhere more to the simile in St. John, whilst others rather bring into relief the features of the Synoptic parable of the Lost Sheep. But considering the close affinity between the two images, it cannot surprise us that the details of both texts should become mixed, nor is it of any special importance for our purpose that we should make a clear distinction between these two groups of exponents. We

may therefore defer to the next parable a somewhat closer examination of these monuments of early Christian belief and hope.

Christ in the image of Himself has drawn the model for the pastors of his Church in all ages. Thus, therefore, in trying before all things to resemble the Shepherd of shepherds in His love for His flock and His fidelity to it, they are only corresponding to their high vocation. The image affords, in the next place, a wealth of applications for all who are to share in Christ's pastoral office, either in the family or in civic life. The flock also may derive much instruction from the parable concerning its relations with the Shepherd. To know the Shepherd, to love the Shepherd, to follow the Shepherd, — these are so many obligations which Christians have to fulfil towards Jesus Christ, the Good Shepherd, and towards His representatives. The fold is rightly understood as applying to the Church of Christ which, guarded by faithful watchmen, affords protection and security against all dangers and enemies.

Manifold are the good pastures which the Shepherd offers to His faithful flock. In the first place, the treasures of the divine Word in the mysteries of the Faith, the innumerable graces and means of grace which are offered to all in the Church, finally the never-ending joys of Heaven which are destined for the faithful flock.

The enemies of the flock are also numerous and manifold in nature. The wolves, the thieves, and the robbers afford an image of the exterior and interior dangers which threaten the Faithful, whilst the cowardly hireling may be only too well realized in the pastor who is wholly devoid of the self-sacrificing love of His divine Model.

Upon all these points the parable affords an extraordinary wealth of beautiful applications. Lastly, who is there who will not be urged by the concluding words of the similitude to prayer and to more active co-operation, whereby the last wish of the Good Shepherd may be for ever realized and there shall be one fold and one Shepherd?

In the liturgy of the Church we find the parable as the Gospel for the second Sunday after Easter and for Whit-Tuesday; also on the Feasts of St. Thomas of Canterbury (29 December), of St. Josaphat (14 November), and of St. Irenaeus (4 July).

In addition to those named in the Appendix, amongst the older interpretations and homilies, cf. Lucifer Calarit., De non parcendo in Deum delinquentibus (M. 13, 958); S. Beda, *ad loc.* (M. 92, 762–8); B. F. Alcuin, Comment. in Joh. 5, 25 (M. 100, 882–9); Smaragdus Abb., Collect. in Epist. et Evang., Dom. p. Oct. Paschae (M. 102, 285–7); B. Rhabanus M., Hom. in Evang. et Epist., Hom. 23 (M. 110, 187 *et seq.*); Haymo Halberst., Hom. 83 de temp. (M. 118, 499–506); Radulphus Ardens, Hom. in Epist. et Evang. Dom., Hom. 57 (M. 155, 1873–7); S. Anselmus, Hom. 15 (M. 158, 670–3); S. Bruno Ast. *ad loc.*; Hom. 76 (M. 165, 535–7, 810–3); Ven. Hildebertus Cenom., Sermo 89 de diversis (synodicus ad pastores) (M. 171, 758–61); Ven. Godefridus Abb. Admont., Hom. dom. 47, 48 (M. 174, 318–26); S. Bernardus, Sermo 31 in Cant. n. 10 (M. 183, 945 B); Petrus Cantor, Verbum abbreviatum, c. 31 (M. 205, 116 D); Innocentius III, Sermo 21 (M. 217, 405–10).

LXX. THE LOST SHEEP

Matthew, 18, 12–14; Luke, 15, 3–7

MATTHEW and Luke record the parable of the Lost Sheep as follows:

Mt. 18, 12–14:

12. Τί ὑμῖν δοκεῖ; Ἐὰν γένηταί τινι ἀνθρώπῳ ἑκατὸν πρόβατα καὶ πλανηθῇ ἓν ἐξ αὐτῶν, οὐχὶ ἀφήσει τὰ ἐνενήκοντα ἐννέα ἐπὶ τὰ ὄρη καὶ πορευθεὶς ζητεῖ τὸ πλανώμενον;

13. Καὶ ἐὰν γένηται εὑρεῖν αὐτό, ἀμὴν λέγω ὑμῖν, ὅτι χαίρει ἐπ' αὐτῷ μᾶλλον, ἢ ἐπὶ τοῖς ἐνενήκοντα ἐννέα τοῖς μὴ πεπλανημένοις.

Lc. 15, 3–7:

3. Εἶπεν δὲ πρὸς αὐτοὺς τὴν παραβολὴν ταυτην λέγων·

4. Τίς ἄνθρωπος ἐξ ὑμῶν ἔχων ἑκατὸν πρόβατα καὶ ἀπολέσας ἐξ αὐτῶν ἕν, οὐ καταλείπει τὰ ἐνενήκοντα ἐννέα ἐν τῇ ἐρήμῳ καὶ πορεύεται ἐπὶ τὸ ἀπολωλός, ἕως εὕρῃ αὐτό;

5. Καὶ εὑρὼν ἐπιτίθησιν ἐπὶ τοὺς ὤμους αὐτοῦ χαίρων,

6. καὶ ἐλθὼν εἰς τὸν οἶκον συνκαλεῖ τοὺς φίλους καὶ τοὺς γείτονας λέγων αὐτοῖς· Συνχάρητέ μοι, ὅτι εὗρον τὸ πρόβατόν μου τὸ ἀπολωλός.

14. Οὕτως οὐκ ἔστιν θέλημα ἔμπροσθεν τοῦ πατρὸς ὑμῶν τοῦ ἐν οὐρανοῖς, ἵνα ἀπόληται ἓν τῶν μικρῶν τούτων.

7. Λέγω ὑμῖν, ὅτι οὕτως χαρὰ ἐν τῷ οὐρανῷ ἔσται ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι ἢ ἐπὶ ἐνενήκοντα ἐννέα δικαίοις, οἵτινες οὐ χρείαν ἔχουσιν μετανοίας.

Mt. 18, 14. υμων: μου B F H etc., Sahid., Copt., Arm., Eth. versions. — Lc. 15, 6. τον before οικον wanting in D*.

Mt. 18:

12. Quid vobis videtur? Si fuerint alicui centum oves et erraverit una ex eis, nonne relinquit nonaginta novem in montibus et vadit quaerere eam, quae erravit?

13. Et si contigerit, ut inveniat eam, amen dico vobis, quia gaudet super eam magis quam super nonaginta novem, quae non erraverunt.

14. Sic non est voluntas ante Patrem vestrum, qui in caelis est, ut pereat unus de pusillis istis.

Lc. 15:

3. Et ait ad illos parabolam istam dicens:

4. Quis es vobis homo, qui habet centum oves, et si perdiderit unam ex illis, nonne dimittit nonaginta novem in deserto et vadit ad illam, qua perierat, donec inveniat eam?

5. Et cum invenerit eam, imponit in humeros suos gaudens

6. et veniens domum convocat amicos et vicinos dicens illis: Congratulamini mihi, quia inveni ovem meam, quae perierat?

7. Dico vobis, quod ita gaudium erit in caelo super uno peccatore paenitentiam agente quam super nonaginta novem iustis, qui non indigent paenitentia.

Mt. 18:

12. What think you? If a man have a hundred sheep, and one of them should go astray: will he not leave the ninety-nine in the mountains and go to seek that which is gone astray?

13. And if it so be that he find it, amen I say to you, he rejoices more for that, than for the ninety-nine that went not astray.

14. Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish.

Lc. 15:

3. And he spoke to them this parable, saying:

4. What man of you that has a hundred sheep, if he shall lose one of them, does he not leave the ninety-nine in the desert and go after that which was lost until he find it,

5. and when he has found it, lay it upon his shoulders, rejoicing;

6. and coming home, call together his friends and neighbours, saying to them: Rejoice with me, because I have found my sheep that was lost?

7. I say to you, that even so there shall be joy in heaven upon one sinner that does penance, more than upon ninety-nine just who need not penance.

In St. Matthew this parable belongs to the instruction on humility and the care to be taken to avoid giving scandal to little ones. After Christ had pointed out what a crime it is to scandalize an innocent child, He proceeded to show that to neglect children, to be indifferent to them, is contrary to God's will. He illustrated this by an example taken from that pastoral life with which the disciples were so familiar. After some further instruction He concluded with the parable of the Unmerciful Servant (No. XLVII).

The simile was addressed primarily to the disciples (18, 1), but as to when or where, nothing can be asserted with any certainty. Probably, it was proposed before our Lord's last journey to Jerusalem (19, 1) at the time of His sojourn either in Perea or in Galilee.

There is nothing to prevent the assumption that Christ on various occasions made use of similar examples from pastoral life with which every one was so familiar, and which is so frequently alluded to in the Scriptures. It would be, on the contrary, a wholly unfounded and arbitrary opinion if we were to suppose that our Lord proposed such a parable with its beautiful imagery, which in the rich pastoral country east and west of the Jordan would be so easily understood, on one occasion and with one signification only, and to suppose that the various circumstances indicated are due to the imagination of one or other Evangelist.

In St. Luke the similitude is the first in the fifteenth chapter, which is pre-eminently "the Parable Chapter." It is prefaced by the Evangelist with the words: "Now the publicans and sinners drew near unto him to hear him."

The verses are of decisive significance for the three parables which follow. Full of love and mercy, the divine Redeemer has taken upon Himself the care of those whom He came into the world to save. As the Good Shepherd, He had sought for the lost sheep of the house of Israel and

called them to be converted and to do penance. Like a tender, helpful physician He had cared for these poor sick ones and had shown them the way to life and health.

But once more the heartless, uncharitable scribes and Pharisees set themselves against Him, and reproached Him because of the works of His divine love and mercy. In defense of His all-merciful charity our divine Saviour now again speaks, and by three examples illustrates the sentiments of His Heavenly Father towards sinners, and also the sentiments and the principles of His own divine Heart. Hence, whilst in St. Matthew, according to the sequence, His love of the little ones is more strongly accentuated, in St. Luke, in this and the two parables which follow, is above all manifested the divine love and mercy for sinners.

"The Parable Chapter" belongs to the portion of what has been described as "St. Luke's travel-narrative," in which the events between the last Feast of the Dedication of the Temple and the solemn entry into Jerusalem are narrated. We may represent to ourselves as the scene of the instruction a village on the road along which our divine Lord was journeying, where the publicans of the whole district had thronged round Him, and where, perhaps, once more He had an invitation to the house of some such sinner.

After what has been said about the preceding parable, the image of the present one, in the portraiture of which Matthew and Luke are in perfect accord, requires no long explanation. When a shepherd in a hilly country (ἐπὶ τὰ ὄρη, Mt.) or in uncultivated plains (ἐν τῇ ἐρήμῳ, Lc.) leads his flocks to the pastures, it often happens that a sheep lags behind unnoticed and gets lost in a hollow or amongst the rocks or the thorn-bushes.

The shepherd may not discover his loss until he collects his flock together or in the evening. Then his whole anxiety is to find the missing one. He spares no trouble; he goes into every valley, ascends every eminence, searches all the ravines, the rocks, the caves, and the thickets in the locality, until he finds his lost sheep. He is more concerned to get

back this one unit of his flock than he is about all the others who are not threatened by any immediate danger.

When he succeeds in finding the lost one, his joy in its recovery is greater than is afforded him by the possession of all the others. He takes it on his shoulders and carries it home, perhaps to some cavern in the rocks where he and his companions find shelter during grazing time. He calls all the shepherds in the neighborhood together, tells them of his joy, and relates the trouble he has had, and how he sought everywhere for his sheep that was lost.

The image is so beautiful and so lifelike that any further explanation would but serve to weaken its force.

Christ Himself gives the spiritual signification by adding the words recorded in Matthew: "Even so it is not the will of your Father, who is in heaven, that one of these little ones should perish" (v. 14). Just as a shepherd thus cares for the very least of his flock and exerts himself to the utmost to save a lost sheep, so does the Heavenly Father care, above all, for the welfare of the little ones. Hence, it is His will and the desire of Christ that the disciples also should apply themselves especially to the care of children who are exposed to so many dangers.

In St. Luke, on the other hand, the exposition reads thus: "I say to you, that even so there shall be joy in heaven upon one sinner that does penance, more than upon ninety-nine just who need not penance" (v. 7). Although it is only the joy of the shepherd which these words set before us as a point of comparison, still, it follows from them that we have also to apply the other chief features of the image to the antitype. In the image of the lost sheep we are to see the sinners who have gone away from God by sin and have strayed far from the right path. In the good shepherd, our divine Lord shows us Almighty God, without whose anticipating and helpful grace no sinner finds his way home again by means of repentance. All that God does and makes use of to obtain this conversion is not further developed, but may be inferred easily from the parable.

The finding of the sheep is an image of the sinner's conversion, and the shepherd's joy is a faint likeness of that divine joy with which God beholds His most longing desire realized in the soul which was lost. In accordance with human ways of thinking and feeling, God Himself describes this joy over the repentant sinner as greater than the joy over many just who do not need penance. For, amongst men, the joy which has been preceded by great sorrow is ever more intense.

To interpret the ninety-nine just as applying to the angelic choirs only, or to understand it as having reference in an ironical sense to the Pharisees, who regarded themselves as the just and did not consider that they needed penance, is scarcely in accord with the words.

By this joy of Heaven over the sinner's conversion our Lord again expresses the sentiments of His own divine Heart. He it is Who, in accordance with the Will and wish of His Heavenly Father, as the Good Shepherd seeks everywhere after the lost sheep, taking upon Himself the care of sinners that He may save them. He it is Who because of His love for sinners is, even while He speaks, attacked by murmurers and enemies.

Thus will He now defend this divine all-merciful love of His against the Pharisees by showing that it is a divine sentiment.

As was remarked in expounding the previous parable, from the very beginning the figure of the Good Shepherd has always been exceedingly loved in the Church. In the paintings in the catacombs, on the sarcophagi and in other carvings, there is scarcely any other figure which is met with so frequently. In the catalogue made by Wilpert of the paintings in the catacombs we find that the number of these of which the Good Shepherd forms the subject is one hundred and fourteen. In addition to these, a close examination of the six folios of Garrucci's "Storia dell' arte christiana" results in the discovery that among the other memorials of ancient Christian art may be numbered about one hundred and fifty more representations of the same subject. And

even this list cannot claim to be complete. The figure of the *Pastor bonus* is introduced, although in different ways, into almost every form in which ancient Christian art found expression. Thus we find the figure on the gold chalices and mosaics, on lamps, rings, medals, cut stones, statues, on the reading-desks, on the tombs. We meet with it most frequently in the paintings. Next to these, the sarcophagi afford the greatest number of representations (about eighty). The oldest pictures are to be found in the frescoes of the catacombs of which at least three paintings of the Good Shepherd belong to the first century,[1] whilst there are thirteen dating from the second, about thirty from the third, and sixty-six from the fourth century. A remark of Tertullian leads to the conclusion that already in the second century the image of the Good Shepherd was frequently introduced on chalices and similar sacred vessels. In his Montanist treatise "De pudicitia," which is regarded as the last of the great African's works handed down to us and was written probably between 217–222, he says: "A parabolis licebit incipias, ubi est ovis perdita a domino requisita et humeris eius revecta. Procedant ipsae picturae calicum vestrorum, si vel in illis perlucebit interpretatio pecudis illius," etc. (c. 7. Corp. Script. Eccl. Lat. 20, 1, 230).

In addition to the many representations in which the actual idea of the parable is unmistakably worked out or which at least plainly have reference to it, there are numerous others in which less definite allusions to the image may be distinctly traced. Amongst these, in the first place, may be included those scenes in which Christ appears as Shepherd and as Judge — clearly with reference to Matthew 25, 31–34. Of the figures in bas-relief on the sarcophagi there is a group on a Roman sarcophagus in possession of Count Strogonoff which belongs to the above mentioned class of representations. A photograph of this group appears in Garrucci's work already alluded to.[1] We find a similar group in a mosaic painting in the Church of San Apollinare Nuovo in Ravenna.[2] Although it seems that so far no authentic example of this mode of representing the subject has been found in the paintings of the catacombs, yet at the

[1] Plate 304, 3; cf. text, p. 14 *et seq.*

[2] Garrucci, plate IV, 248, 4.

same time an unmistakable allusion to it repeatedly occurs in various pictures of the Last Judgment. We notice this allusion most plainly in the splendid ceiling paintings belonging to the second half of the third century which adorn the chambers in the catacomb of the Nunziatella.[1]

In the same category may be classed as representing the idea of the parable, though in a different manner, the numerous scenes in which sheep and lambs are introduced in connection with our divine Saviour. At one time, we see them at His feet whilst He is represented between Saints Peter and Paul or in the circle of His Apostles; again, instead of the figure of Christ, we see a lamb on a hill, or the Cross, or the letters I. H. S. with lambs standing on each side or approaching from right and left — very often, as it would seem, from the symbolic cities of Bethlehem and Jerusalem.

The idea to which in these and other pictures the artist has tried to give expression is closely connected with the present parable. But we must forego further pursuit of this subject and confine ourselves to those art memorials which have precise reference to the text of the present similitude and the previous one. Amongst these latter, three groups may be distinguished which we shall discuss briefly.

The oldest and most numerous in the class of pictures which we have to consider show us the good shepherd as Christ portrayed him, according to St. Luke, in the parable of the Lost Sheep. He is carrying the sheep that had been lost and was found, on his shoulders back to the flock, which is usually grouped on both sides. All the pictures previously mentioned of the first and second century belong to this first group. Taken collectively, Wilpert catalogues ninety-three paintings of this type to which may be added one hundred and three examples given in the four last volumes of Garrucci's work.

With few exceptions, there is but little difference in the manner of representation. "The conception and composition," says Wilpert, "were so perfect from the very beginning that they were never further developed. Thus, as we see them in the oldest paintings, so in those of the latest period. Apart from the variation in the number of sheep, the only changes are in the dress of the Good Shepherd" (p. 4, 33, "Malereien der Katakomben"). Although these

[1] Wilpert, "Malereien der Katakomben," plate 75; text, pp. 403–6.

words have reference to the paintings only, yet, with certain limitations, something similar may be observed in memorials of other kinds.

The principal figure in all these scenes is the shepherd with the sheep which he has found. He is carrying it, as a rule, across his shoulders, and usually the fore and hind legs are held separately, two in each hand; occasionally he is represented as holding the four legs together in front of him, either with one or both hands. On a fragment of a sarcophagus preserved in the Kircher Museum, a bearded shepherd is represented carrying a young lamb on his back; the little animal is wrapped in his cloak, the ends of which are knotted on his breast. On another sarcophagus in the museum at Algiers we see two shepherds, each of whom carries a lamb on his left arm clasped to his breast; one holds in his right hand, which hangs by his side, a milk pail, the right arm is wanting to the other figure, having been broken off. In other pictures the shepherd holds his flute in his hand whilst the faithful sheepdog lies at his master's feet. The shepherd is usually represented as of youthful figure and beardless; sometimes, especially on the sarcophagi, as an old man and bearded.

In the statuary and many other works of art the shepherd with the sheep alone is represented. Generally speaking, however, two or more sheep are placed at the shepherd's feet or at each side of him, in allusion to the flock to which he is bringing back the one that was lost but now happily has been found. Very often, to complete the picture, a few trees appear in the background.

The constant recurrence of the figures of this first group, which at once from the earliest ages found permanent place on all the productions of ancient Christian art, shows us that the idea which finds expression in them has won the special predilection of the Church from the beginning.

In reply to the question as to what this idea is, we shall not err, if in the first place we recall that love of the good shepherd which was described so touchingly by our divine Lord in these two parables. We may regard these pictures as splendid memorials of the love of the divine heart of Jesus, which were so many reminders to the Christians in those early ages of our divine Redeemer's love and tenderness, thus serving the same purpose which the pictures of the Sacred Heart serve in these latter days.

This general meaning is by no means inconsistent with that particular one which is attributed to these representations. For the explanation of the figures on the sacred vessels Tertullian affords us a certain clue in the words already quoted. He regards the sheep on the shepherd's shoulders as a symbol of the sinner who has been reconciled with the Church, this being quite in harmony with the words of the Gospel (De pudicitia, c. 7). He gives this explanation, not as his own personal view, but as being universally known and accepted both by friends and enemies.. The only point whereon he differed from the Catholic views of his opponents was that of the extension and the application of this meaning. From the standpoint of his Montanistic doctrine, he thought that the reconciled sinner should be understood as having reference only to the newly converted pagans, whilst the ancient Catholic and perfectly correct view was that every sinner was entitled to be counted as such, even though as a Christian he had fallen into grievous sin. We ought not to limit this meaning, which is directly suggested by our Lord's words, to these particular figures alone. It is extremely probable that the same meaning is to be read into many other representations of the Good Shepherd.

Another obvious and very natural meaning is suggested by most of the other representations on or near the tombs of the Christians, in the subterranean mortuary chapels, and on the sarcophagi. In these the sheep on the shoulders of the shepherd symbolizes the souls of the departed who have been summoned by our divine Lord to the hosts of the elect. Wilpert favors this interpretation, which is upheld by other archeologists also. It is further supported by the connecting of the good shepherd with images of eternal happiness, such as occur especially in some old liturgical prayers and in a passage from Prudentius. In the *Sacramentarium Gelasianum*, for instance, we read in the first passage in the prayers said after the burial of the dead: "Debitum humani corporis sepeliendi officium fidelium more complentes, Deum,

cui omnia vivunt, fideliter deprecemur, ut hoc corpus a nobis in infirmitate sepultum in virtute et ordine sanctorum resuscitet et eius animam Sanctis et fidelibus iubeat adgregari, cuique in iudicio misericordiam tribuat, quemque morte redemptum, debitis solutum, Patri reconciliatum, *boni Pastoris humeris reportatum, in comitatu aeterni Regis perenni gaudio et Sanctorum consortio perfrui concedat*" (III, 91. L. A. Muratori, Liturgia Romana Vetus, I, 751). In the *Sacramentarium Gregorianum* the conclusion of the Preface, pro pluribus defunctis, runs thus: ". . . transitum mereantur ad vitam et in ovium tibi placitarum benedictione aeternum numerentur ad regnum" (II, 290 and 356). In the Greek burial service also, the same figure is used, the departed being supposed to utter these words: "I am the lost sheep. Call me back, O my Redemeer and save me." [1] Prudentius pictures to us in graceful verses the Good Shepherd carrying the sheep which was lost and has been found to the fields of Paradise (Cathemerinon, VIII, v. 37–48. M. 59, 859 A):

"Impiger pastor revocat lupisque
Gestat exclusis, humeros gravatus,
Inde purgatam revehens aprico
Reddit ovili.
Reddit et pratis viridique campo
Vibrat, impexis ubi nulla lappis
Spina nec germen subidus perarmat
Carduus horrens;
Sed frequens palmis nemus et reflexa
Vernat herbarum coma, tum perennis
Gurgitem vivis vitreum fluentis
Laurus obumbrat."

The examples in the second class of pictures of the Good Shepherd are not so numerous, and their origin can be traced only to the third century. They correspond more to the simile as it is recorded in St. John, and the lost sheep finds no place in them.

[1] Wilpert, "Malereien der Katakomben," p. 432.

The manner of the representation in most of the examples of this class is similar to that of the first, the shepherd's attitude excepted. He is not represented carrying the lost sheep on his shoulders, but either standing or sitting, and sometimes we see him feeding his flock; usually, he is leaning on his staff with his flute in his hand, and very often he is represented stroking the head of one of his sheep. As a rule, his dog, his faithful companion, is at his side. The sheep are represented in various positions, some grazing, some resting or listening attentively to the voice of their shepherd; others again have turned away from him or are looking away from him out of the picture; sometimes mixed with the flock we see one or two rams, or it may be several goats. The pasture is indicated by trees and bushes, or hills covered with all kinds of plants and herbs. Sometimes the letters I. H. S. or A and Ω are inscribed near the shepherd in allusion to the Good Shepherd.

Some of these representations are worthy of particular attention, as they bring into relief a characteristic feature of the parable. There is an interesting fresco in a chamber near the Chapel of St. Januarius, first made known by Wilpert, in which a shepherd is depicted clothed in a short garment which is girded up (exomis); he is wearing sandals and leggings and carries the usual shepherd's wallet. "His right hand is lowered, and he is pointing to the flock consisting of seven sheep, which are crowding together as if frightened whilst they look towards the shepherd. On the other side of the shepherd is an ass and a pig, two animals very rarely seen in the paintings of the catacombs. The pig has its snout to the ground, as if seeking food, whilst the ass with pointed ears stretches its head with a greedy air in the direction of the sheep. Neither animal, however, can come near the flock as the shepherd keeps them off with his stick. In the background are trees, in the top branches of which are birds." [1]

Wilpert rightly considers that in this "representation,

[1] Wilpert, "Malereien der Katakomben," p. 233.

which is as unusual as it is of great importance," the idea is expressed that Christ is defending His flock of the Faithful against their adversary, the devil, who, according to the usual ancient symbolism (e.g., the Physiologus) might be represented under the image of the wild ass, and also as an unclean spirit under that of the pig. Another possible explanation is that He is defending His flock against heretics and unclean men in general, of whom the devil makes use to injure Christ's flock.

Still more forcibly are the words of the parable concerning the defense of the flock by the Good Shepherd brought home to us by the manner in which they are illustrated on the famous ivory casket or lipsanotheca of Brescia, which dates from the fourth century. In a walled enclosure are five sheep, whilst in the arched gateway with Corinthian pillars by which access to the fold is gained stands Christ, keeping back with His hand the raging wolf who is trying to spring upon the flock; on the right hand is seen the hireling with his staff in hand taking to flight.

On a sarcophagus from Toulouse are depicted two separate scenes by which perhaps it may have been intended to illustrate the same idea. On one side we see the shepherd leaning on his staff and accompanied by his faithful dog as he keeps guard over the flock; on the other side a man with a staff or spear tries to keep a wild animal at bay. Unfortunately the sketches in Garrucci's "Storia dell' arte christiana" permit of no decided opinion with regard to this work.

The general meaning of the various representations of the Good Shepherd to which we have referred already may be accepted as that of the pictures of the second class also. The love of the shepherd, who leads his flock to rich pastures (Ps. 22, 2) and defends it against the attacks of enemies, in these pictures finds touching illustration.

This Shepherd gives to His sheep eternal life. He is come that they may have life, and life more abundantly (John, 10, 10). Hence in these pictures, which mostly were intended in the first instance for Christian burial places,

we may recognize a profession of faith in Christ and His Church, a declaration of membership with His flock of the Faithful and at the same time an expression, suitable to the Christian resting place of the dead, of the hope of eternal life. These representations illustrate beautifully the words of Abercius who in the famous inscription on his tomb describes himself with justifiable pride as the "pupil of the divine Shepherd who leads His flock to the hills and pastures."

The same Bishop Abercius calls attention to one of the chief labors of the Good Shepherd for His flock, when he adds that this Shepherd had taught him "wholesome laws and reliable knowledge." Thus we shall not err if in these pictures of the shepherd and his flock we recognize an allusion to our divine Lord's activity as a teacher. Indeed, the cases for holding rolls of manuscript which we see in some of them expressly refer to His labors in instructing the multitudes.

That, sometimes at least, the idea of the shepherd's loving care for the lost sheep, that is for the sinner, was present to the artist in the representations of this second class, is proved, perhaps, by a fragment of a sarcophagus from the catacombs of St. Calixtus. On this we see the shepherd seated on a rock and his flock grazing round him (all the figures except two under some trees having unfortunately been broken off the carving). A man has thrown himself down before the shepherd and is kneeling on his left knee; his left hand hangs at his side, whilst the shepherd grasps his right.[1] Garrucci, who discovered the fragment and published a drawing of it, explains it thus: "The Shepherd sees at His feet the sinner to whom in token of pardon He extends His right hand. We may assume that here there is represented to us the manner in which a penitent confessed his sins to a priest in those days." How far such an explanation is warranted we leave to others to decide.

There is a third class of pictures to be met with in the works of ancient Christian art, which relate directly to the

[1] Garrucci, "Storia" V Tav. 401, 11.

similitude of the Good Shepherd. We find these sometimes in conjunction with the pictures of the first and second class, and sometimes as special representations. In these pictures, beside the shepherd with the sheep on his shoulders, or beside the good shepherd who is tending His flock, a second shepherd is represented seated on a rock or on rising ground and milking a sheep or a goat. Occasionally in separate pictures the *Pastor bonus* is depicted alone in the act of milking one of his flock. But the milk pail is constantly introduced into the pictures of the first and second class, sometimes in the Good Shepherd's hand, sometimes at His feet, or beside the sheep; in other pictures he stands alone on level ground or on an eminence between two sheep, whilst close by, tied to his staff or to a tree, is another sheep; some of these latter pictures are amongst the oldest examples of Christian art and belong to the end of the first century and the first half of the second.

The vision of St. Perpetua, which Wilpert recalls, makes the meaning of these pictures clear. The Saint, shortly before her martyrdom, whilst she lay in prison, was transported in vision into Paradise. She describes the vision as follows:

"I beheld a vast garden and in the center the venerable figure of an old man dressed as a shepherd, engaged in milking the sheep. He raised his head, and seeing me, said: 'It is good of thee, my child, that thou hast come.' And he called me to him and gave me some curds of the milk that he had milked. I received it from him with joined hands and ate it. And all those standing round cried: Amen. At the sound of my own voice I awoke and I had the taste still of I know not what sweetness in my mouth." [1] Wilpert adds: "The way in which Perpetua received the morsel is exactly like the rite of receiving Holy Communion. The action took place, as was remarked, in Paradise. Thus the holy Martyr received, as St. Augustine says, a foretaste of the joys of Heaven that she might be strengthened for

[1] Acta SS. Perpetuae et Felicitatis in Wilpert, "Malereien," p. 444.

her approaching martyrdom. In all paintings, milk is to be interpreted in the same sense as an allusion to eternal happiness; whether the milk-vessel is in the Good Shepherd's hand or at His feet, no matter where it is placed, it always relates directly to the image of the Good Shepherd" (p. 444).

The applications of this parable are exactly similar to those of the previous one. In connection with our Lord's words, we have three principal points for sermons and meditation. First, the sad fate of the sheep that goes astray and is lost. Second, the Shepherd's love and care for His sheep, and the trouble which He takes to find it when lost. Third, His joy at finding it.

The parable, together with the one which follows it, is appointed in the liturgy as the Gospel for the third Sunday after Pentecost ("Good Shepherd Sunday") (Lc. 15, 1–10). Part of the thirty-fourth homily of St. Gregory the Great is used as the lesson in the third nocturn. The same Gospel is read on the Feast of St. Margaret of Cortona (26 February, pro aliquibus locis). In addition to the interpretation of the other exegetists and homiletic writers quoted for the parable of the Good Shepherd, cf.: S. Hilarius, *ad loc.* (M. 9, 1020 *et seq.*); S. Ambrosius, *in loc.* (Corp. Script. Eccl. Lat. 32, 4, 375–7); S. Isidorus Hisp., Alleg. n. 173 (M. 83, 121); S. Beda, *in loc.* (M. 92, 519–21); Smaragdus Abb., Collect. in Epist. et Evang., Hebd. 4 p. Pent. (M. 102, 360–2); Christ. Druthmar, in Mt. c. 40 (M. 106, 1409); B. Rhab. M., *ad loc.* and De Univ. IV, 1 (M. 107, 1009 *et seq.*; 111, 77 [from St. Isidore]); Haymo Halberst., Hom. 114 (M. 118, 609–15); S. Pasch. Radb. *ad loc.* (M. 120, 614–9); S. Bruno Ast. *in loc.* (M. 165, 225 *et seq.* 412–4); Hugo de S. Vict. (?), Alleg. in N. T. IV, 21 (M. 175, 820); Zacharias Chrysopol., In unum ex quattuor, III, 96 (M. 186, 303–5).

LXXI. THE LOST COIN

Luke, 15, 8–10

THE parable of the Lost Coin is related by St. Luke alone:

Lc. 15, 8–10:

8. Ἢ *τίς γυνὴ δραχμὰς ἔχουσα δέκα, ἐὰν ἀπολέσῃ δραχμὴν μίαν, οὐχὶ ἅπτει λύχνον καὶ σαροῖ τὴν οἰκίαν καὶ ζητεῖ ἐπιμελῶς, ἕως οὗ εὕρῃ;*

9. *Καὶ εὑροῦσα συνκαλεῖ τὰς φίλας καὶ γείτονας λέγουσα· Συνχάρητέ μοι, ὅτι εὗρον τὴν δραχμήν, ἣν ἀπώλεσα.*

10. *Οὕτως, λέγω ὑμῖν, γίνεται χαρὰ ἐνώπιον τῶν ἀγγέλων τοῦ θεοῦ ἐπὶ ἑνὶ ἁμαρτωλῷ μετανοοῦντι.*

Lc. 15, 8–10:

8. Aut quae mulier habens drachmas decem, si perdiderit drachmam unam, nonne accendit lucernam et everrit domum et quaerit diligenter, donec inveniat?

9. Et cum invenerit, convocat amicas et vicinas dicens: Congratulamini mihi, quia inveni drachmam, quam perdideram.

10. Ita, dico vobis, gaudium erit coram angelis Dei super uno peccatore paenitentiam agente.

V. 8. *εαν απολεση*: *και απολεσασα* D, 157. — 9. *συνκαλει*: *συνκαλειται* A D G etc., Textus rec. — 10. *των αγγελων* wanting in 49, 71, 235.

Lc. 15:

8. Or what woman having ten pieces of silver; if she lose one piece, does not light a candle,[1] and sweep the house,[2] and seek diligently until she find it?

9. And when she has found it, she calls together her friends and neighbors, saying: Rejoice with me, because I have found the piece of silver which I had lost.

10. So, I say to you, there shall be joy before the angels of God upon one sinner doing penance.

This parable directly follows the preceding one of which it is the counterpart. It is meant to serve the same end and to illustrate the same beautiful truth.

[1] Better "lamp"; so Anglo-Saxon (leoht-faet) and Revised Version; Wyclif "Lanterne." (Note by English Editor.)

[2] A misreading of *evertit* for the Vulgate *everrit* has given rise to such translations as Wyclif's "turneth upsodown." (Note by English Editor.)

The example is taken from daily life. If a poor woman had ten coins in her possession and lost one of them, she would feel this loss, insignificant in itself, keenly and would do all in her power to find her piece of money. She would light her lamp — for even in the daytime it is rather dark in a Palestinian peasant's cottage — and she would sweep out her dwelling and seek diligently until she found her treasure (v. 8 *et seq.*).

The national customs in the East at the present day may serve perhaps to elucidate the example and to show how clearly it is a representation of an incident in real life. When a marriage takes place, part of the stipulated dowry is applied to the bride's trousseau and the furnishing of her future home; she also keeps a portion of it in cash as a provision in case of need, and especially for the event of separation from her husband. Very often a row of these shining silver coins is worn in the woman's hair or round her neck as an ornament.

Whether such a custom existed in the time of our Lord is difficult to determine. But the fact of its existence would render the choice of the image still more intelligible. That the woman, on the other hand, had the custody of the money for household expenses is not likely, considering the position held by women in Oriental families (cf. Mt. 13, 52). If it were so, we should have to assume that she was a widow, in which case, however, she would probably have been designated as χήρα.

The loss of one drachma out of the small sum often would not have been such a trivial matter for a woman whom we must suppose to belong to the poorer class. A drachma was, as we remarked before, about the same size and of the same value as the denarius and the half shekel.[1]

The value of the lost object in this example is even more trifling than in the previous parable, but here more stress is laid on the trouble taken to find it. It would seem as if our Lord desired to accentuate this feature most particularly. He then describes the joy occasioned by the finding of the coin in similar terms to those in which He portrays the joy of the good shepherd at finding the lost sheep. The woman called together her friends in the neighborhood, or related to them, either individually or collectively, her sorrow and her joy.

[1] In English and American money about 8*d* or 15 cents. We may here translate "shilling," following the Anglo-Saxon, which has "scylling." (Note by English Editor.)

Christ gives us an explanation of the parable exactly similar to that following the preceding example: "So I say to you, there shall be joy before the angels of God upon one sinner doing penance" (v. 10).

Loving interest in sinners and concern for them is, therefore, quite in accord with the sentiments of the angels, and therefore to manifest such is pleasing to God; whilst the cold, heartless rejection of the sinner by the Pharisees is displeasing to Him.

In the anxiety and zeal with which the woman sought for the lost piece of money our Lord would show us the love and the mercy with which He goes after the sinner and seeks to convert him. The other details can scarcely come under consideration in our exposition of the image.

Besides the general applications to our Lord's love for sinners, the parable affords much matter for sermons and for meditation. The diligent search for the lost object is applied in particular to the various means by which God seeks to convert the sinner, and by which all the disciples of Christ should manifest their anxiety for the salvation of their neighbor.

Many interpret the light as referring to Christ, the Light of the World, who has appeared for the salvation of sinners, and also to the Holy Ghost and His supernatural guidance; and again it is interpreted as faith and the Word of God; also as the natural light of reason.

The parable finds place in the liturgy together with that of the Lost Sheep on the third Sunday after Pentecost and therefore homiletic writers and preachers generally treat of both together.

In the Breviary, the image of the lost drachma is applied particularly to the holy penitent, St. Mary Magdalen. On her feast (22 July) in the hymn for Lauds the following verse occurs:

"Amissa drachma regio
Recondita est aerario:
Et gemma, deterso luto,
Nitore vincit sidera."

"The coin, once lost, is now laid up
In the King's royal treasury;
The gem defiled, now purified,
Passes the stars in brilliancy."
(Archbishop Bagshawe)

LXXII. THE PRODIGAL SON

Luke, 15, 11–32

T. LUKE relates the parable of the Prodigal Son in the following manner:

Lc. 15, 11–32:

11. Εἶπεν δέ· Ἄνθρωπός τις εἶχεν δύο υἱούς.

12. Καὶ εἶπεν ὁ νεώτερος αὐτῶν τῷ πατρί· Πάτερ, δός μοι τὸ ἐπιβάλλον μέρος τῆς οὐσίας. Ὁ δὲ διεῖλεν αὐτοῖς τὸν βίον.

13. Καὶ μετ' οὐ πολλὰς ἡμέρας συναγαγὼν ἅπαντα ὁ νεώτερος υἱὸς ἀπεδήμησεν εἰς χώραν μακρὰν καὶ ἐκεῖ διεσκόρπισεν τὴν οὐσίαν αὐτοῦ ζῶν ἀσώτως.

14. Δαπανήσαντος δὲ αὐτοῦ πάντα, ἐγένετο λιμὸς ἰσχυρὰ κατὰ τὴν χώραν ἐκείνην καὶ αὐτὸς ἤρξατο ὑστερεῖσθαι.

15. Καὶ πορευθεὶς ἐκολλήθη ἑνὶ τῶν πολιτῶν τῆς χώρας ἐκείνης, καὶ ἔπεμψεν αὐτὸν εἰς τοὺς ἀγροὺς αὐτοῦ βόσκειν χοίρους.

16. Καὶ ἐπεθύμει γεμίσαι τὴν κοιλίαν αὐτοῦ ἐκ τῶν κερατίων, ὧν ἤσθιον οἱ χοῖροι, καὶ οὐδεὶς ἐδίδου αὐτῷ.

17. Εἰς ἑαυτὸν δὲ ἐλθὼν ἔφη· Πόσοι μίσθιοι τοῦ πατρός μου περισσεύονται ἄρτων· ἐγὼ δὲ λιμῷ ὧδε ἀπόλλυμαι.

Lc. 15, 11-32:

11. Ait autem: Homo quidam habuit duos filios.

12. Ex dixit adolescentior ex illis patri: Pater, da mihi portionem substantiae, quae me contingit. Et divisit illis substantiam.

13. Et non post multos dies congregatis omnibus adolescentior filius peregre profectus est in regionem longinquam et ibi dissipavit substantiam suam vivendo luxuriose.

14. Et postquam omnia consummasset, facta est fames valida in regione illa et ipse coepit egere.

15. Et abiit et adhaesit uni civium regionis illius. Et misit illum in villam suam, ut pasceret porcos.

16. Et cupiebat implere ventrem suum de siliquis, quas porci manducabant, et nemo illi dabat.

17. In se autem reversus dixit: Quanti mercenarii in domo patris mei abundant panibus, ego autem hic fame pereo.

Lc. 15:

18. Ἀναστὰς πορεύσομαι πρὸς τὸν πατέρα μου καὶ ἐρῶ αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,

19. οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου· ποίησόν με ὡς ἕνα τῶν μισθίων σου.

20. Καὶ ἀναστὰς ἦλθεν πρὸς τὸν πατέρα ἑαυτοῦ. Ἔτι δὲ αὐτοῦ μακρὰν ἀπέχοντος, εἶδεν αὐτὸν ὁ πατὴρ αὐτοῦ καὶ ἐσπλαγχνίσθη, καὶ δραμὼν ἐπέπεσεν ἐπὶ τὸν τράχηλον αὐτοῦ καὶ κατεφίλησεν αὐτόν.

21. Εἶπεν δὲ ὁ υἱὸς αὐτῷ· Πάτερ, ἥμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, οὐκέτι εἰμὶ ἄξιος κληθῆναι υἱός σου.

22. Εἶπεν δὲ ὁ πατὴρ πρὸς τοὺς δούλους αὐτοῦ· Ταχὺ ἐξενέγκατε στολὴν τὴν πρώτην καὶ ἐνδύσατε αὐτὸν καὶ δότε δακτύλιον εἰς τὴν χεῖρα αὐτοῦ καὶ ὑποδήματα εἰς τοὺς πόδας.

23. καὶ φέρετε τὸν μόσχον τὸν σιτευτόν, θύσατε, καὶ φαγόντες εὐφρανθῶμεν,

24. ὅτι οὗτος ὁ υἱός μου νεκρὸς ἦν καὶ ἀνέζησεν, ἦν ἀπολωλὼς καὶ εὑρέθη. Καὶ ἤρξαντο εὐφραίνεσθαι.

25. Ἦν δὲ ὁ υἱὸς αὐτοῦ ὁ πρεσβύτερος ἐν ἀγρῷ· καὶ ὡς ἐρχόμενος ἤγγισεν τῇ οἰκίᾳ, ἤκουσεν συμφωνίας καὶ χορῶν,

26. καὶ προσκαλεσάμενος ἕνα τῶν παίδων ἐπυνθάνετο, τί ἂν εἴη ταῦτα.

27. Ὁ δὲ εἶπεν αὐτῷ, ὅτι ὁ ἀδελφός σου ἥκει καὶ ἔθυσεν ὁ πατήρ σου τὸν μόσχον τὸν σιτευτόν, ὅτι ὑγιαίνοντα αὐτὸν ἀπέλαβεν.

28. Ὠργίσθη δὲ καὶ οὐκ ἤθελεν εἰσελθεῖν. Ὁ δὲ πατὴρ αὐτοῦ ἐξελθὼν παρεκάλει αὐτόν.

29. Ὁ δὲ ἀποκριθεὶς εἶπεν τῷ πατρί· Ἰδού, τοσαῦτα ἔτη δουλεύω σοι καὶ οὐδέποτε ἐντολήν σου παρῆλθον, καὶ ἐμοὶ οὐ-

Lc. 15:

18. Surgam et ibo ad patrem meum et dicam ei: Pater, peccavi in caelum et coram te,

19. iam non sum dignus vocari filius tuus; fac me sicut unum de mercenariis tuis.

20. Et surgens venit ad patrem suum. Cum autem adhuc longe esset, vidit illum pater ipsius et misericordia motus est et accurrens cecidit super collum eius et osculatus est eum.

21. Dixitque ei filius: Pater, peccavi in caelum et coram te, iam non sum dignus vocari filius tuus.

22. Dixit autem pater ad servos suos: Cito proferte stolam primam et induite illum et date annulum in manum eius et calceamenta in pedes eius

23. et adducite vitulum saginatum et occidite et manducemus et epulemur,

24. quia hic filius meus mortuus erat et revixit, perierat et inventus est. Et coeperunt epulari.

25. Erat autem filius eius senior in agro, et cum veniret et appropinquaret domui, audivit symphoniam et chorum

26. et vocavit unum de servis et interrogavit, quid haec essent.

27. Isque dixit illi: Frater tuus venit et occidit pater tuus vitulum saginatum, quia salvum illum recepit.

28. Indignatus est autem et nolebat introire. Pater ergo illius egressus coepit rogare illum.

29. At ille respondens dixit patri suo: Ecce, tot annis servio tibi et numquam mandatum tuum prae-

δέποτε ἔδωκας ἔριφον, ἵνα μετὰ τῶν φίλων μου εὐφρανθῶ·

30. ὅτε δὲ υἱός σου οὗτος ὁ καταφαγών σου τὸν βίον μετὰ πορνῶν ἦλθεν, ἔθυσας αὐτῷ τὸν σιτευτὸν μόσχον.

31. Ὁ δὲ εἶπεν αὐτῷ· Τέκνον, σὺ πάντοτε μετ' ἐμοῦ εἶ καὶ πάντα τὰ ἐμὰ σά ἐστιν·

32. εὐφρανθῆναι δὲ καὶ χαρῆναι ἔδει, ὅτι ὁ ἀδελφός σου οὗτος νεκρὸς ἦν καὶ ἔζησεν, καὶ ἀπολωλὼς καὶ εὑρέθη.

terivi, et numquam dedisti mihi hoedum, ut cum amicis meis epularer;

30. sed postquam filius tuus hic, qui devoravit substantiam suam cum meretricibus, venit, occidisti illi vitulum saginatum.

31. At ipse dixit illi: Fili, tu semper mecum es et omnia mea tua sunt;

32. epulari autem et gaudere oportebat, quia frater tuus hic mortuus erat et revixit, perierat et inventus est.

V. 12. επιβαλλον: + μοι D etc., It., Vulg. etc. — 13. την ουσιαν αυτου: εαυτου τον βιον D (Greek); ζων ασωτως: *cum meretricibus* Syr. Sinait.; *in illis cibis, qui non decebant; nam vivebat prodige cum meretricibus* Syr. Curet. — 14. και αυτος ηρξ. υστ. wanting in Syr. Sinait. and Curet. — 16. γεμισαι την κοιλιαν αυτου: χορτασθηναι ℵ B D etc. — 21. υιος σου: + ποιησον με ως ενα των μισθιων σου ℵ B D and others. — 22. ταχυ wanting in A P Q etc.; — στολην: την στολην D^2 E G etc., Textus rec. — 29. ἐριφον: + εξ αιγων D; εριφιον B. — 31. τεκνον wanting in D, a.

Lc. 15:

11. And he said: A certain man had two sons:

12. And the younger of them said to his father: Father, give me the portion of the property that falls to me. And he divided unto them his property.

13. And not many days after the younger son, gathering all together, went abroad into a far country: and there he wasted his fortune, living riotously.

14. And after he had spent all, there came a mighty famine in that country; and he began to be in want;

15. and he went and cleaved [1] to one of the citizens of that country. And he sent him into his farm to feed swine.

16. And he would fain have satisfied his hunger [2] with the husks the swine did eat; and no man gave unto him.

[1] Or: "hired himself out to." (Note by English Editor.)

[2] This softened translation follows the lead of Ulphila's Gothic version (gairnida sad ïtan haurne), of Genoude, Glaire and Ostervald (*se rassassier*), of the Revised Version ("fain have been filled with"), and of Father Fonck ("hätte sich gerne gesättigt"). (Note by English Editor.) See p. 779.

17. And returning to himself, he said: How many hired servants in my father's house abound with bread, and I here perish with hunger?

18. I will arise, and will go to my father, and say to him: Father, I have sinned against heaven, and before you:

19. I am no more worthy to be called your son: make me as one of your hired servants.

20. And rising up he came to his father. And when he was yet a great way off his father saw him, and was moved with compassion, and running to him fell upon his neck and kissed him.

21. And the son said to him: Father, I have sinned against heaven and before you, I am no more worthy to be called your son.

22. And the father said to his servants: Bring forth quickly the first robe and put it on him, and put a ring on his hand and shoes on his feet:

23. and bring hither the fatted calf and kill it, and let us eat and make merry:

24. because this my son was dead, and is come to life again: was lost, and is found. And they began to make merry.

25. Now his elder son was in the field, and when he came and drew nigh to the house, he heard music and dancing:

26. And he called one of the servants, and asked what these things meant.

27. And he said to him: Your brother is come, and your father has killed the fatted calf, because he has received him safe.

28. And he was angry, and would not go in. His father therefore coming out began to entreat him.

29. And he answering, said to his father: Behold, for so many years have I served you, and I have never transgressed a commandment of yours, and yet you have never given me a kid to make merry with my friends.

30. But as soon as this son of yours is come, who has devoured your property with harlots, you have killed for him the fatted calf.

31. But he said to him: Son, you are always with me, and all I have is yours:

32. but it was fit that we should make merry and be glad, for this brother of yours was dead, and is come to life again; he was lost, and is found.

This magnificent parable follows immediately after the previous one, and concludes the closely connected trilogy of the Parable Chapter in St. Luke.

Its resemblance to the Buddhist parable of the Lost Son is more superficially striking than substantial. Cf. chapter IV, entitled "Para-

bole de l'Enfant égaré," of the book "Lotus de la bonne Loi," by Ph. Ed. Foucaux, Paris, 1854.

In the first place, if we consider the simile in its literal sense only, we shall find that it is divided into two parts: verses 11–19 treat of the younger son's lapse into evil ways and of his conversion, whilst in verses 20–32 the subject treated is his reception in his father's house. Then again this first part admits of three divisions: first, the going away from his home, verses 11–13; second, his life in a strange land, verses 13–16; and next, his conversion, told in verses 17–19. In the second part, we have presented to us, first, the reception accorded him by his father, verses 20–24, and then that which he received from his elder brother (v. 25–32).

The introductory words εἶπεν δέ serve merely to point out the beginning of the parable, not to indicate a fresh situation. The simile is proposed to the same scribes and Pharisees to whom the previous one had been addressed. Here, for the third time, our Lord answers their murmurs at His kindly and loving intercourse with sinners and publicans, but in a still more sublime and decisive manner. It is, indeed, a truly divine reply.

Christ chooses His example from the life history of a wealthy family. The father is delineated as a man full of love for his children, and also kind and generous to his servants and laborers. We are told that he had two sons, and it would seem that these were his only children (v. 11).

We are only given such particulars concerning the family life as have a bearing on the object of the narrative. The younger son demanded from his father that portion of the property to which he was entitled, and which accordingly he received (v. 12).

According to the Jewish law of inheritance two thirds of the whole property belonged to the first-born. The elder of the two sons, therefore, was entitled to two thirds, and the other to one third of the estate. But whilst the eldest son could not claim his share during his father's lifetime, the younger brother might avail himself of certain circumstances to claim the portion allotted to him as, for instance, if he desired to marry and to make a home for himself. The father, it is true, by giving pres-

ents to others, even to strangers, could deprive the children of part of their inheritance and even under certain circumstances of the whole. Such a proceeding, however, would be condemned as contrary to "the spirit of wisdom" (cf. Edersheim, II, 259).

There was no obligation on the father to comply with the request, as a child had no right to demand a division of the property during his father's lifetime. In such a division, probably, it was only movable property which came under consideration (Edersheim, *ibid.*).

The motive which prompted the younger son's request was, as we see in the course of the narrative, a craving for greater liberty, for independence, for freedom from restraint. The control and surveillance exercised by his father and elder brother may have become irksome to him, and he wanted to throw off the fetters and to follow his own will without any hindrance.

Notwithstanding the unloving, ungrateful disposition which revealed itself in a request prompted by such motives, the father complied with it. He may perhaps have seen already that things were not likely to go well with his son in the home, and that there was no resource but to let him learn wisdom by experience amongst strangers.

A few days after he had received from the father his third share of the property, the son collected together all his goods and went away to a distant land (v. 13).

The consequences of his ungrateful conduct followed quickly. His seductive freedom led him into licentiousness, and in a short time he had squandered his whole fortune (v. 13).

'Ασώτως, which only occurs here in the New Testament (cf. Prov. 7, 11 and ἀσωτία, Eph. 5, 18; Tit. 1, 6; 1 Petr. 4, 4; LXX, Prov. 28, 7; 2 Mach. 6, 4), means literally *not saved* (ἀ-σώζω), thence, "unbridled," "licentious." Whether the reproach *cum meretricibus*, which the elder brother later cast at the younger one (v. 30) and which the Curetoniani and Sinaitic-Syriac texts here v. 13, interpolate, was well-founded, cannot be determined from the text.

His misfortunes reached their climax when a great famine began to prevail over (κατά) the land of his choice. He had squandered all his own means, and now he was deprived of the hope of assistance from others. He began to suffer want, and necessity drove him to accept any kind of employment however mean that would give him bread. He

took service therefore with one of the inhabitants of the country who put him to the lowest, most contemptible occupation, that of minding a herd of swine (v. 15).

Ἐκολλήθη means literally, according to the usage of the Septuagint (for דָּבַק), *to cling, to adhere;* it stands here for "to hire oneself out," perhaps with reference to the difficulty experienced by the reduced, needy stranger in obtaining any employment.

To be occupied in the care of swine was to have reached the lowest depths of degradation for any Jew, but especially for one who was the son of a noble house. In fact, from the time of the Macchabees the keeping of such animals as the Law had declared unclean was, according to Jewish tradition, subject to the threat of a heavy malediction (Edersheim, II, 260).

He was sent "into the farm" with the herd, that is to say, into those cultivated fields where the harvest had been reaped already, or else outside the village into the wilderness, where some shrubs and herbs and roots were still to be found. It may have been, also, that he was sent into the valley, or to the hills where different kinds of oak-trees grow and where the locust tree particularly is found.

But even in this lowest of occupations he could not earn sufficient to keep him from starving. "And he would fain have satisfied his hunger with the husks the swine did eat; and no man gave unto him" (v. 16).

Τὰ κεράτια, literally *little horns*, are the fruit of the carob or locust tree (*Ceratonia siliqua* Linné, family *Leguminosae*). It is called in Arabic *charrûb*, and its broad dark-brown pods are still used as food by the youth and by the poorer people; they also serve as cattle fodder.[1] The classic authors and the Talmudist writers also describe these husks as the miserable food of the poorer classes. Edersheim quotes a Jewish saying: "When Israel is reduced so low as to eat of the carob tree, it will begin to do penance" (II, 261).

In times of severe famine especially, the fruit is gathered carefully and given in measured quantities to the animals who can find nothing to graze upon in the fields. Thus we can understand those words which tell us that "no man gave" the herd in charge of the swine any of these husks which in ordinary times would have been left unnoticed on the trees or lying on the ground.

But at the same time this detail shows how harshly he was treated; since even the animals were better cared for than this strange adventurer who had to be content with a piece of bad bread.

[1] See my work "Streifzüge durch die biblische Flora," p. 48.

The exact literal rendering of Γεμίσαι τὴν κοιλίαν αὐτοῦ is *to fill his belly*, but we may take it as being a Semitic mode of expression very often used — a mere expansion of the reflexive verb — and translate it by "to satisfy his hunger." Cf. Luke, 16, 21 in the Peshito.

Want and misery now opened the young man's eyes to his folly. There awoke within him the remembrance of his father's house, where even the least amongst the servants and laborers were so well cared for. He contrasted his wretched condition with theirs, but did not conceal from himself the cause of his misfortunes. Through his own fault, he, the son of the house, is far worse off than the lowest of his father's menials (v. 17).

Through the recognition of his own misery and of his own guilt, he is led to form the resolution which at once wins for him our pity and sympathy. He will return home and willingly make atonement to his father for his offenses. Conscious of his guilt, he will say to his father that he no longer deserves the name or the place of a son, now that he has behaved so ungratefully and squandered his patrimony. He will earn his bread as a hireling in his father's house, and will accept every humiliation attending such a position as an atonement of his guilt (v. 18, 19).

"I have sinned against heaven and before thee" corresponds to the formula for the acknowledgment of sin given in the Talmud, and shows that the son recognized that by his ingratitude and disobedience to his father he had offended God also. "Heaven," like many abstract nouns (e.g., μεγαλοσύνη, Hebr. 1, 3; 8, 1, etc.), was frequently substituted for "God" to avoid needless mention of the divine name.

His resolve was carried out at once. He arose and took the road homewards. But he was received in a manner altogether different from what he had anticipated. From afar off the father saw him coming; and we know this did not happen by chance, although the words tell us nothing more. The only hypothesis that would correspond to the spirit and the entire context of the narrative is that the father's love for his child did not permit him to rest (cf. Tob. 10, 7). Ever and always was he on the look-out, and

thus at last he saw him, whilst he was yet far off, coming towards his home.

Already the look of the half-starved, wretched youth tells its tale to the father; but in his heart there are no feelings but those of love and compassion. He hurries forward as quickly as his years permit to meet the outcast who is coming home; he falls upon his neck and embraces him (v. 2). The son begins his humble confession (v. 21), but the father does not listen; he at once orders his servants to bring festive robes for him, together with a ring and shoes, — all that befits the dignity of the free son of the house.

Thus, though no words have been spoken to him telling of forgiveness, the returned wanderer knows that his father has pardoned him. Then the father next commands that the calf which has been fattened in readiness for festive occasions should be killed, and that a banquet should be prepared, "because this my son was dead, and is come to life again: was lost, and is found" (v. 23, 24).

Στολή (*stola*) is the outside garment worn by men of rank (Mc. 12, 38; 16, 5; Lc. 20, 46; Apoc. 6, 11, etc.). ἡ πρώτη is added with the meaning of "the best," not of the one "previously worn" by the son. Δακτύλιος is the signet ring which men, especially men of rank in the East, were accustomed to wear, as is the case still, on the right hand (Gen. 41, 42; Esth. 3, 10; 8, 2; Jer. 22, 24). Ὑποδήματα are, as the word indicates, the sandals of wood or leather which men wore firmly fastened under the foot when going out or traveling. The poorer classes and slaves went barefoot.

Meanwhile the elder son who had been working in the fields came towards the house. As he drew near he heard the sound of merry music and dancing, for even yet, amongst Orientals there are at festive gatherings singers whose songs are accompanied by some musical instrument, and also female dancers who, as they dance, strike their cymbals. Astonished at these sounds of revelry, he called a servant and learned from him the occasion and the cause of the feasting (v. 25–27).

That a younger brother, after scandalous misconduct,

should be thus honored filled him with anger, and he refused to take any part in the feast. His father therefore came out to him in a conciliatory manner and spoke kindly to him. But, in his reply the son gave vent to his anger: "Behold, for so many years have I served you, and I have never transgressed a command of yours, and yet you have never given me a kid to make merry with my friends. But as soon as this son of yours is come, who has devoured his substance with harlots, you have killed for him the fatted calf" (v. 29, 30). Bitterness and unkindness breathe from these words, also an arrogant tone of reproach against his father. It is probable that envy and bad temper reigned in his heart, and that he could not understand the paternal spirit which prompted such rejoicings for a son who had fallen so low.[1] But the father, urged by his love and compassion, answered him befittingly: "Son, you are always with me, and all I have is yours. But it was fit that we should make merry and be glad, for this brother of yours was dead, and is come to life again: he was lost, and is found" (v. 31, 32). The inheritance which as the first-born he would receive had not been touched; it was in no wise diminished, nor was his father's affection towards him in any way lessened. But the erring younger son who had returned home repentant and reformed must be made sensible that for him too the father's love remained unchanged; and, as this should be proved to him in some special manner, the banquet had been prepared to welcome him home. It was wrong, therefore, of the fortunate heir to murmur and to raise objections to the reception accorded to his brother.

With this express and repeated accentuation of the father's love for the son whom he had lost and who was now restored to him, the story is brought to a most effective con-

[1] Some will find in this language a touch of exaggeration. The words of the elder son express natural human ideas; they fall below the level of the father's large-hearted love, but are not therefore to be censured as vicious or implying vicious sentiments. See the Author's own comments farther on, where it appears that many commentators have seen in the elder son the image of "the just man" as opposed to "the sinner." (Note by English Editor.)

clusion. We are told nothing of the elder brother's subsequent behavior, this having no bearing on the end and aim of the parable.

For the comprehension of the principal idea of the similitude we must keep before us above all things the circumstances in which it was proposed. Our divine Lord had been censured by the scribes and Pharisees for his pity and kindness towards sinners. His friendly intercourse with sinners and publicans was to them a stumbling block. But the Incarnate God in the two parables of the lost sheep and the lost piece of money had shown them how unfounded were their reproaches. These two parables had for object the defense of His divine love and mercy towards repentant sinners. Here in this third narrative the divine Redeemer again sets before us one who has suffered a loss, but this time of a far more precious possession. It is not an irrational animal nor an inanimate substance which has been lost. Rather is it a tenderly cherished child who forsakes his father and turns to evil ways, and so is lost to that loving father's heart. The closer the ties between father and child, the more keen the loss, and here, furthermore, the child's guilt adds bitterness to the sense of loss. For it was not the natural impulse of an irrational creature, nor external circumstances, nor unmerited misfortune which occasioned this loss. It was the perverse free-will of the lad who yielded to his evil passions and desires.

But in this third example the divine Master also depicts in the most sublime manner the generous charity of that grievously wounded father's heart towards the child who had returned repentant. What is it that He would engrave so deeply on the heart of His hearers save the great truth of the inexhaustible love and mercy of the Heavenly Father for the sinful yet repentant child of earth — that love and mercy which He Himself had come to proclaim to the world by His words, but still more by His example?

Such indeed is the aim and the chief governing idea of this matchlessly beautiful narrative. Precisely because here

our divine Redeemer's sacred Heart has to speak of that burning fire which sent Him into this world for the redemption of sinners and by the flames of which He is entirely consumed, does He speak in words so ardent, so touching, and of such irresistible force to move even the coldest human heart.

The divine mercy towards sinners is described in such a manner that at the same time the sinner's behavior is illustrated in most striking colors and with unexampled fidelity to nature. As the father's grief at the loss of his beloved child was intensified by that child's guilt and ingratitude, so also in the same measure was the repentance and atonement of that child necessary to render the father's joy at his return complete.

In the story of the prodigal son, therefore, the Fathers of the Church and the expounders of Scripture see a true picture of the history of the sinner in his defection from God, his misery, and his conversion. As this interpretation has a most intimate relation to the principal idea and perfectly accords with the narrative, we may justly regard it, not merely as an explanation of the parable, but as belonging to its special exposition.

Corresponding to the three divisions of the story of the prodigal son, our divine Lord first shows us the sinner's wickedness and ingratitude in his behavior to the most loving Father. The misfortune, want, and degradation which the son suffered in the hard service of a rough master in a strange land where famine and starvation reigned show us the consequences of his guilt. For never can sinful passions stifle the longing of the human heart for the Supreme Good. It is the history of the sinner as Almighty God through the Prophet Osee sets it before rebellious Israel who had turned aside to strange Gods: "For she said: I will go after my lovers, that give me my bread and my water, my wool and my flax, my oil and my drink. Wherefore, behold, I will hedge up thy way with thorns, and I will stop it up with a wall, and she shall not find her paths. And she

shall follow after her lovers and shall not overtake them: and she shall seek them and shall not find, and she shall say: I will go and return to my first husband, because it was better with me then than now. And she did not know that I gave her corn and wine and oil, and multiplied her silver and gold, which they have used in the service of Baal" (Os. 2, 5–8, Heb. 7–10).

The recognition of one's own misery and the thought of the Heavenly Father's goodness and mercy together with divine grace begin the work of conversion in the sinful soul: the good resolution, the readiness to make humble confession of one's guilt and to accept penance therefor, the hope of forgiveness, the determined fulfilment of the resolution which has been taken — these are its completion.

The Father's merciful love then crowns the work of reconciliation by the reception, gracious and bountiful beyond all expectation, which He accords the erring but home-returning child. In the son's reinstatement in his father's house and his investment with robe, ring, and shoes, together with the feast prepared in honor of his return, Christ shows us the picture of God's loving reception of the repentant sinner.

While this explanation of the narrative in its general outlines certainly forms part of the exposition proper, the relation of the individual features of the image to the antitype must be left as falling under the rubric of applications.

The questions remain to be considered: what relation has the last part of the parable to the principal idea, and what is the lesson which our Lord would have us learn from the behavior of the elder son?

As follows from the literal explanation, this last part also serves primarily to emphasize God's merciful love for sinners. This love is so great and incomprehensible that men may easily be tempted to murmur at it, as the elder brother did. But we are taught that God rejects such a complaint as unjustified and contrary to His own sentiments.

Moreover, having regard to the occasion of the parable,

we at once recognize in it a reference to the Pharisees' murmurs against our Lord's friendly intercourse with the sinners and publicans. In the second part, a determined stand is made against this opposition as arising from want of charity. Nor can one easily decide against those writers who describe many features in the image of the elder son as specially applicable to the Pharisees. "The real language of the Pharisees" may be specially recognized in the self-complacent words with which the elder son praised his own righteousness: "Behold, for so many years do I serve thee, and I have never transgressed thy commandment" (v. 29). These words have their striking counterpart in the prayer of thanksgiving poured forth by that paragon of self-satisfied piety, the Pharisee in the Temple (Lc. 18, 11 *et seq.*). In the same way the words in which the elder son expressed his dissatisfaction at the preference shown to his dissipated brother might seem angry and envious enough to come equally well from the lips of the angry adversaries of "the Friend of sinners."

But are we justified for this reason in regarding the elder son simply as an image of the Pharisees, and his younger brother as representing the publicans and sinners whom these despised? This construction has been upheld by many commentators, and amongst others by St. Jerome in his twenty-first epistle to Pope Damasus. But with reference to the younger son it is clear that, according to the exposition we have already given, we must not limit the words of the parable to any one class of sinners. For we find drawn for us in him the truest and most vivid picture of the going astray, the downfall, and the conversion of any sinner. Far less may we construe what is said of the elder brother as having reference to the Pharisees alone. For, in the first place, by no word does our Lord show that the elder son's assertion regarding his loyal obedience to his father was not in accordance with truth. On the contrary, the father not only does not contradict the statement but would seem rather to confirm it — by assuring him of his

steadfast love and good-will, and he alludes to the fact that his inheritance will come to him intact. If our Lord in this elder son would simply sketch an image of the Pharisee these words would seem impossible to understand. Just as little are these and other features of the parable in accord with another hypothesis which finds that the younger son typifies the heathen and the elder the Jews.

Many ancient and modern commentators, therefore, regard the younger son as an image of sinners in general and the elder as an image of the just. But those features which seem to refer so clearly to the Pharisees will not suit exactly the second part of this explanation. It has been suggested as affording a solution of this difficulty that these features belong to the image of the parable alone, and must not be transferred to the antitype. The murmuring of the laborers in the vineyard (Mt. 20, 11) has been cited as a similar example.[1] But the point in question in the present context is somewhat different. Are we to thrust aside as meaningless the principal feature in the behavior of the elder son — a feature which bears so unmistakably a relation to the motive and trend of the whole parable?

The most acceptable exposition, then, would seem to be that which regards this grumbling brother as an image of all who look down with any degree of contempt or disdain on an erring and fallen brother. They may be amongst the just and have faithfully observed God's commandments; but their mode of thought and action with regard to sinners in no wise corresponds with the sentiments of the Heavenly Father. It is clear that in the person of the elder son the conduct of the Pharisees was emphatically rebuked as it deserved, while yet the words may not be applicable to Pharisees alone, but to many who stand far higher in God's kingdom.

Another thought is suggested still more clearly in this connection, to which Van Kasteren rightly draws our atten-

[1] In the first edition of the present work I upheld this view. I now gladly subscribe to the remarks of Van Kasteren (*ibid.* pp. 460–3).

tion. The elder brother complained of the preference shown by the father to his brother on his return: "you have never given me a kid to make merry with my friends. But as soon as this son of yours is come, who has devoured his substance with harlots, you have killed for him the fatted calf" (v. 29 *et seq.*). The father, it is true, rejects this complaint, just as the lord said to one of his laborers who grumbled: "Friend, I do thee no wrong" (Mt. 20, 13). But he by no means denied the fact of the preference; on the contrary, there is a tacit acknowledgment underlying his words, together with a justification of this preference: the more than ordinary cause for joy (he tells his son) given by the return of the long lost brother had naturally found expression in an extraordinary manner in the feast and rejoicings. It may indeed be possible to read herein the truth that the Heavenly Father in His most merciful love often grants to converted sinners a more than ordinary measure of grace, and raises them to a high degree of holiness; of this, Mary Magdalen, Paul, Augustine, may be cited as splendid examples.

Thus the last part of the parable quite corresponds with its principal idea, and also with the final words of the preceding simile. For this feast, which was prepared for the repentant sinner but had never been given to the righteous, is but the vivid figure of the saying that there is more joy in Heaven over one sinner who does penance than over ninety-nine just who need not penance.

This explanation does not involve the ignoring of the special relation which the parable has to the cause of its first presentment; but it does well show how the supreme wisdom of the divine Master could aptly raise the affair of a passing moment to an occasion for bringing home to men of all times those eternal truths which concern every one and that divine charity and inexhaustible pity which embrace all ages and all conditions.

This parable has been described as the pearl of all our divine Lord's figurative discourses. It is also, of them all,

the one which contains the greatest wealth of varied applications, not alone as regards the individual features, but the whole narrative as well. Precisely because our Lord would here portray the history of God's merciful love in its action on the sinner's life, He offers to all men a picture of their own life history, interwoven everywhere, as with a golden thread, with the omnipresent activities of the divine heart.

Each separate portion of the narrative affords matter for many practical considerations and applications. The motives which induced the younger son to leave his father's house have a more or less direct bearing on the development of sin within the soul. The father's riches squandered by the son may be an image of the countless gifts and graces — both in the natural and in the supernatural order — which the sinner abuses and squanders.

The prodigal's suffering in a foreign land, with all its special features, is a striking picture of the unhappiness, poverty, affliction, and bitterness which attend sin. The loss of divine grace, discontent, weariness, interior disgust, the inner hunger caused by the deprivation of the true food of the soul, the sense of deep degradation in the slavery of the passions, — this is the picture brought before us of the hard service and bondage of sin.

The consoling side of the image, however, applies in an equally beautiful manner to the effects of divine grace and the repentant sinner's co-operation therewith. Interior unhappiness, and often exterior afflictions as well, have the effect of making the sinner listen to the inspirations of grace. From the soil of humility and confidence matures the resolution of amendment. The occasions of evil must next be cut away. Humble and sorrowful confession and a will ready for the burden of atonement then seek their fitting place in the tribunal of penance.

All that we are told of the father's loving reception of his prodigal son is far surpassed by the happy realities of the law of grace. As with a festive garment, the soul is again clothed with sanctification; as with a ring of betrothal, it

is again united in the most intimate union with the Heavenly Father; as with shoes, it is once more endowed with strength and energy that it may continue its journey in the freedom of the children of God. And a feast has been prepared for this soul — a feast in which the Source of all good showers most liberally upon repentant sinners all manner of proofs of His affection and generosity.

Considered apart from the parable, this feast also affords a beautiful image of the Blessed Sacrament — the banquet in which God-made-Man is humbled to become a victim for our sins and the food of our souls. In strict connection with the story, however, this application comes in less suitably, as the feast of rejoicing had never been prepared for the elder son.

In the liturgy this parable is used as the Gospel for the Saturday after the second Sunday in Lent. The lesson for the nocturn is taken from St. Ambrose's commentary on St. Luke. In the Greek Church the simile has its place on the ninth Sunday before Easter, which is therefore termed *κυριακὴ τοῦ ἀσώτου*, and corresponds to Septuagesima Sunday in the Latin Church. Cf. N. Nilles, Kalendarium manuale utriusque Ecclesiae, II², 12 *et seq.*

Cf. *Clemens Alex.*, Fragm. 16 ex Macario Chrysoceph. (*M.* 9, 757 to 765); *Origenes*, Fragm. ex Macario Chrysoceph., Orat. 11 in Lc. (*M.* 13, 1908); *Titus Bostr.*, Lukasscholien (ed. *J. Sickenberger* in: Texte und Untersuch. XXI 1 p. 214–24); *Ps.-Chrysost.*, Sermo in parab. de filio prodigo; id., Hom. de filio prodigo; id., Sermo in drachmam et in fil. prod. (*M.* 59, 515–22. 627–36: 61, 781–4); *Tertullian.* De paenit. c. 8 (*M.* 1, 1242); *S. Hieron.*, Epist. 21 ad Damasum (*M.* 22, 379 to 394); *S. August.*, Quaest. Evang. II 33 (*M.* 35, 1344–8); *S. Petrus Chrysol.*, Sermo 1–5 (*M.* 52, 183–201); *S. Maximus Taur.*, Expos. de Capitulis Evang. XVIII (*M.* 57, 824 f.); *Ps.-Athan.*, Quaest. 11 (*M.* 28, 713); *S. Prosper Aq.*, Expos. in Ps. 138 (*M.* 51, 395 B); *S. Gregorius M.*, Dial. II 3; Moral. XII 9; XXIX 12; Hom. 46 in Ev. n. 7 (*M.* 66, 136 f.; 75, 990 f.; 76, 482 f. 1269 D); *S. Isidorus Hisp.*, Alleg. Script. S. n. 216 (*M.* 83, 126); *S. Beda ad loc.* (*M.* 92, 522–8); *Ps.-Beda*, Hom. 48. 107 (*M.* 94, 375–80. 510–2).

Among Catholic sermons based on this parable one might notice that of Massillon (Œuvres, III, pp. 212–256. Paris: 1810).

L. D. S.

Appendix

COMPARE THE FOLLOWING WORKS:

INTRODUCTION

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CHAPTER I 11

Salmeron, Tract. 1 p. 1–8; *Jansenius Gand.* c. 52 p. 401 s; *Flacius* I 839–41; II 340–56; *J. C. Suicerus*, Thes. eccl. s. v. παραβολή; *Storr* 89–112; *Unger* 1–67; *Trench* ch. 1 p. 1–10; *van Koetsveld* I p. XXVIII–XXXV; *Edersheim* I 578–86; *H. Cremer*, Bibl.-theol. Wörterbuch [9] 203–6; *Pichenot* 1–9; *Goebel* I 1–18; *Jülicher* I 25–118; *Schäfer*, Reich Gottes 99–102; Kath. LXXXI (1901 II) 2–7; *P. Zeegers* in Studiën LII (1899) 1–48. 223–68; *Zeegers* De Parabels van het Evangelie 1–11; *Grépin* 1–14; *A. Loisy*, Les paraboles de l'Évangile 35–71; *Bugge*, Hauptparabeln 1–37; *P. Fiebig*, Altjüdische Gleichnisse und die Gleichnisse Jesu. Tübingen, 1904.

CHAPTER II 26

Clemens Alex., Strom. V 9 (*M.* 9, 88–93); *S. Joh. Chrysost.*, Hom. 45 al. 46 in Mt (*M.* 58, 471–6); *S. Thomas* in Mt 13, p. 110 s.

Salmeron, Tract. 2 p. 8–15; *Jansen. Gand.* c. 52 p. 389 s; *Trench* ch. 2 p. 11–25; *van Koetsveld* I p. XXXV–XLIV; *Goebel* 18–21: *Grimm* III 247–53; *Jülicher* I 118–148; *Schäfer*, Reich Gottes 102–5; *A. Loisy*, Paraboles 71–101; *Bugge* 35–55; *Alfred Durand* in: Études CVII (1906 II) 756–71. — Compare the Commentaries on Mt 13, 10–17 and the parallel verses.

CHAPTER III 42

Salmeron, Tract. 3 p. 15–19; *L. Reinhard*, Institutiones theologiae parabolicae, sive de recta ratione interpretandi praecipuas Christi parabolas. Lipsiae, 1740 (and Vinariae 1752); *Storr* p. 113–43; *Rettberg* p. 63–85; *Unger* p. 75–106; *Trench* p. 30–47; *J. L. S. Lutz*, Bibl. Hermeneutik (Pforzheim 1849) 351–62; *van Koetsveld* I p. XLV to LVI; *Goebel* I 29–32; *G. Wiesen*, Die Hermeneutik der Gleichniserzählungen Jesu, in: Beweis des Glaubens XXX (1893) 41–57. 81 to 93; *S. Mathews*, The interpretation of parables, in: The American Journal of Theology II (1898) 292–311; *Jülicher* I 203–322; *St. Székely* Hermeneutica biblica generalis (Friburgi, 1902) 130–43; *Bugge* 55–89.

CHAPTER IV 53

Schoettgen I 1147–52: Dissertatio de regno coelorum; *Lightfoot* II 263 s; *Joh. Jac. Wetstenius*, Nov. Test., in Mt 3, 2; *N. van Brunn*, Das Reich Gottes nach den Lehren Jesu, besonders nach seinen Gleichnisreden erklärt.

Basel 1816; *C. A. Keil*, Historia dogmatis de regno Messiae, in: Opuscula academica (Lipsiae 1821) p. 22–83 and p. I–XXXI; *Fr. X. Patritii*, De Evang. III diss. 46 p. 476–82; *F. Weber*, System der alstynagogalen palästin. Theologie (Leipzig 1880) 354–71; *E. Schürer*, Gesch. d. jüd. Volkes II³ p. 538–44; *H. Cremer*, Bibl. theol. Wörterbuch⁹ s. v. βαδιλεία p. 214–25; *Wilke-Grimm*, Clavis N. T.⁴ p. 66 s; *Edersheim* I 265–70; II 434–44; *W. Baldensperger*, Das Selbstbewußsein Jesu im Lichte der messian. Hoffnungen seiner Zeit I³. Straßburg 1903; *E. Le Camus*, La Théologie populaire de N. S. J.-Chr. (Paris 1891) p. 185–221; *J. Weiß*, Die Predigt Jesu vom Reiche Gottes. ² Göttingen 1900; *G. Schnedermann*, Jesu Verkündigung und Lehre vom Reiche Gottes I. II. Leipzig 1893. 1895; *W. Lütgert*, Das Reich Gottes nach den synopt. Evang. Gütersloh 1895; *A. Titius*, Jesu Lehre vom Reiche Gottes. Freiburg 1895; *J. Schäfer*, Reich Gottes; *H. J. Holtzmann*, Lehrb. d. neutest. Theologie I (Freiburg 1897) 188–234 etc.; *G. Dalman*, Die Worte Jesu I (Leipzig 1898) 76–119; *V. Rose*, Études évangéliques II, in: Revue bibl. VIII (1899) 346–63 (= Études sur les Évangiles² p. 84-126); *A. Loisy*, L'Évangile et l'Église p. 1–38 (Deutsche Ausg. p. 37–60); *Bugge* p. 210–37; *F. Zorell* in Ztschr. für kath. Theol. XXVII (1903) 581–3; *W. Bousset*, Die Religion des Judentums (² Berlin 1906) 245–77; *P. Volz*, Jüd. Eschatologie von Daniel to Akiba (Tübingen 1903) 55–68 etc. — Compare also *L. Atzberger*, Die christl. Eschatologie (Freiburg 1890) p. 217–26 and the literature mentioned there.

PARABLES

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S. Athanasius (?), Hom. de semente n. 1–4 (*M.* 28, 144–9); *S. Joh. Chrysost.*, In Mt Hom. 44 al. 45 n. 2–5 (*M.* 57, 466–72); *Psuedo-Chrysost.*, Hom. in parab. senentis (*M.*, *P. G.* 61, 771–6); *Opus imperf. in Mt*, Hom. 31 (*M.*, P. G. 56, 791–8); *S. Augustinus*, De cons. Evang. II 41; Quaest. Evang. I 9; Sermo 73 (*M.* 34, 1120; 35, 1325; 38, 470–2); *S. Maximus Taur.*, Expositiones de capitulis Evang. 3, 20 (*M.* 57, 810 f. 826–8); *S. Greg. M.*, Hom. 15 in Evang. (*M.* 76, 1131–4).

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II. The Seed Cast into the Ground 106

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S. Joh. Chrysost., In Mt Hom. 46 al. 47 and Hom. 47 al. 48 n. 1 (*M.* 58, 475–83); *S. Augustinus*, Quaest. Evang. I 10 (*M.* 35, 1326); *S. Petrus Chrysol.*, Sermo 96. 97 (*M.* 52, 469–74); *Pseudo-Augustinus*, Qu. in Mt 11. 12; Serm. Appendix n. 71 (*M.* 35, 1367–71; 39, 1880–4).

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S. Joh. Chrysost., In Mt. Hom. 46 al. 47 n. ut seq. 2 (*M.* 58, 477–82); *Pseudo-Chrysostomus*, Appendix Sermo 7 (*M.*, P. G. 64, 21–6); *S. Augustinus*, Quaest. Evang. I 11 (*M.* 35, 1326); *Pseudo-August.*, Appendix Sermo 87. 88 (*M.* 39, 1913–5); *S. Petrus Chrysol.*, Sermo 98 (*M.* 52, 474–6); *S. Maximus Taur.*, Hom. 109. 110 (*M.* 57, 505–12) *Pseudo-Athanasius*, Quaest. 27 (*M.*, P. G. 28, 717 f).

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S. Joh. Chrysost., In Mt Hom. 46 al 47 n. 2 (*M.* 58, 477–82) *S. August.*, Quaest. Evang. I 12; Sermo 111 (*M.* 35, 1326; 38, 641–3); *S. Petrus Chrysol.*,

Sermo 99 (*M.* 52, 477–9); *S. Maximus Taur.*, Hom. 111 (*M.* 57, 511–4); *Pseudo-Athanasius*, Quaest. 19 (*M.*, P. G. 28, 716) *Ps.-Ambrosius*, Appendix Sermo 13 (*M.*, P. L. 17, 628–30).

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S. Joh. Chrysost., In Mt 47 al. 48 n. 2 (*M.* 58, 483 f); *S. August.*, Quaest. Evang. I 13 (*M.* 35, 1326); *S. Gregorius M.*, Hom. 11 in Evang. (*M.* 76, 1114–8); *Pseudo-Athanasius*, Quaest. 18 (*M.*, P. G. 28, 716).

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S. Joh. Chrysost., In Mt Hom. 47 al. 48 n. 2 (*M.* 58, 483; *Ps.-August.*, Quaest. 13 in Mt (*M.* 35, 1371 f); *S. Petrus Chrysol.*, Sermo 47 (*M.* 52, 331–3); *S. Maximus Taur.*, Hom. 117 (*M.* 57, 527–30); *S. Greg. M.*, Hom. 11 in Ev. (*M.* 76, 1114–8).

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S. Joh. Chrysost., In Mt Hom. 47 al. 48 n. 2. (*M.* 58, 484); *S. Petrus Chrysol.*, Sermo 47 (*M.* 52, 331–3); *S. Gregorius M.*, Hom. 11 in Ev. (*M.* 76, 1114–8).

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Origenes, Tom. 10 in Mt n. 12; *S. Chrysost.*, Hom. 47 al. 48 in Mt n. 2; *Theophylakt* in Mt 13, 47–50; *Euthymius* it.; *S. Hieron.* it.; *S. Augustinus*, Sermo 252 (al. 5 de div.) n. 2; *S. Petrus Chrysol.*, Sermo 47; *S. Greg. M.*, Hom. 11 in Ev.; *S. Beda* in Mt 13, 47; *Christ. Druthmar* it.; (*M.*, P. G. 13, 861 C; 58, 484; 123, 289 D; 129, 417 D; P. L. 26, 98 C; 38, 1173; 76, 1116; 92, 69 C; 106, 1376 C); *S. Thomas Aq.* in Mt 13, 47, etc.

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Lud. de Sax. II c. 32 p. 510–13; *Salmeron*, Tract. 35 p. 226–230; *Jansenius Gand.* c. 113 p. 793 f; *J. Boskoop*, De begnadigede zondaresse en de twee naar de wjngaard gezondene zoonen, beschouwd in 12 leerredenen. Amsterdam 1768; *Trench* p. 193–8; *van Koetsveld* II 158–68; *C. Martin* p. 242–7; *Coleridge* XV 87–96; *Goebel* III 58 f; *Edersheim* II 421 f; *Le Camus* III 60–2; *Fouard* II 206; *Grimm* V 461–9; *Bruce* p. 438–46; *Stockmeyer* p. 501–12; *Jülicher* II 365–85; *Dods* I 173–91; *J. Belser*, Gesch. des Leidens etc. p. 49; *J. Schäfer*, Parabeln 267–74; *P. Zeegers*, Parabels p. 96–102. — Commentaries on Mt 21, 28–32.

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Ludolphus de Sax. II c. 44 p. 548; *Jansenius Gand.* c. 123 p. 849 f; *van*

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